

THE RESTITUTION HERALD

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Number 1

THE THREE GARDENS

By Daniel Farmer

"The Lord God planted a garden." Gen. 2.

THE Bible brings before us the beginning of the Adamic race as situated in a garden planted by the great Gardener Himself; containing every tree pleasant to the sight, and good for food; also abundantly watered. What a fair scene, how lovely a commencement! Think what its superb design must have been, laid out by Him of whom it is written, "He hath made everything beautiful in His time" (Eccl. 3:11). Can we not hear the sweet songs of the birds, and smell the fragrance of the flowers in this first paradise?—for that is the meaning of the name—this first and fairest of all gardens. And man himself, the "crown of creation"—"very good" (Gen. 1:31), "upright" (Eccl. 7:29). This "monarch of all he surveyed" (Psa. 8:6), in harmony with all his surroundings,—with Him who placed him there. This is the "Golden Age" to which the world religions refer in a spirit of deep pessimism. No wonder man has always been, "even at his best estate," restless and dissatisfied since he lost this position. So-called learned men may talk about the "ascent" of man; the Scripture speaks of his "descent"; and man knows and feels it, even if for a time, in the pride of his heart, he refuses to acknowledge the same. He started his career as a monarch—there was but one prohibition. An infinite range of "thou mayest", and only one "thou shalt not." Just one test of fealty to his superior Lord. Was ever a kingdom to be had and held on such easy terms,—and so absolutely reasonable?

How long this "golden age" lasted we are not told, but into this fair scene "an enemy" came (Matt. 13:28), and, alas! was allowed. The creature failed in obedience to his Creator; the principle of disobedience entered the human race, and it came under the threatened penalty of death—the law of cessation, to which the lower creation was already subject.

On the ground that the law reckons a man dead from the day of his sentence, Adam died "in the day" of his eating. Because he believed the promise of a coming Redeemer, the sentence of death was postponed for 930 years (Gen. 5:5). Nevertheless he died "in the day"—for with the Lord one thousand years are as one day (2 Peter 3:8). Thus Adam ceased as a conscious personality. Heathen mythology, and Platonic philosophy, tell us "only his body died"; that is but an echo of the lie, "ye shall not surely (really) die." In other-

wise, that the soul of man is inherently immortal, and, therefore, cannot die—"the basic error of every false creed," and directly contradicted by Ezekiel 18:20, "The soul that sinneth, it shall die."

Now what is true of Adam is true of all his descendants, who have likewise died (Rom. 5:17). The figure used in both Old and New Testaments to set forth death is

Make Thy Way Mine

"Make Thy way mine,
Father, hold Thou my hand;
The way is steep:
I cannot see the path my feet must keep,
I cannot tell, so dark the tangled way,
Where next to step. O stay:
Come close; take both my hands in Thine;
Make Thy way mine.

Lead me. I may not stay;
I must move on; but oh, the way!
I must be brave and go,
Step forward in the dark, nor know
If I shall reach the goal at all—
If I shall fall.

Take Thou my hand,
Take it! Thou knowest best
How I should go, and all the rest
I cannot, cannot see:
Lead me: I hold my hands to Thee;
I own no will but Thine;
Make Thy way mine." —Selected.

that of sleep, and whether a man be physically dead, or only asleep, it is equally true of him, "the dead know not anything" (Eccl. 9:5, 6). The conscious personality has ceased—honour or disgrace have no effect upon him (Job 14:12, 21).

"In the Garden a Sepulchre"—John 14:41

Now the question arises—How can this dead, unconscious Adam, and all other sleepers, good and bad, be aroused to consciousness, and renewed personality? By defiance of the Divine command Adam had brought himself, and his descendants, into the grasp of him that had the power of death (Heb. 2:14); and on what grounds of law and justice can these "lawful captives be delivered"? (Isa. 49:24). Who can "bind this strong man," and deliver the spoil from his prison house of death? (Matt. 12:29). For 400 years, viz., between the Old and New Testaments, God kept silence. This was the time of earth's "wise men"—the thinkers and philosophers—but none could answer the question. At last, "in the fulness of time" (Gal. 4:4), God did so in the person and work of His Son, who, taking upon Himself our nature (Heb. 2:14), and, by the miracle of the virgin birth, coming amongst us without the en-

tail of Adamic guilt (Luke 1:35), by His sinless life, and in the combination of all these qualities, "tasting death for every man" (Heb. 2:9), thus meeting and bearing the original sentence of death.

Further, as He "could not be holden of death" (Acts 2:24), "He rose again the third day" (1 Cor. 15:4). This same Jesus God has appointed "Judge of the world" (Acts 17:31), whose voice "all they that are in their graves shall hear, and come forth; they that have done good unto the resurrection of life" (John 5:28)—"everlasting life" (John 3:16); "immortality" (Romans 2:7), viz., deathlessness (Matthew 25:46); they that have done evil "into everlasting punishment" (Matthew 25:46), viz., everlasting loss of life—not an everlasting life of loss; that whatever the measure of punishment (Luke 12:47) the "Judge of all the earth" may deem right (Gen. 18:25), the final end of all evil is the "lake of fire" (Rev. 20:14, 15); this returns the offender a second time to the condition of the original threat (Gen. 3:19), and from this there is no recovery.

"They stand, those halls of Zion,
All jubilant with song,
And bright with many an angel,
And all the martyred throng;
The Prince is ever in them,
The daylight is serene;
The pastures of the blessed
Are decked in glorious sheen."

The Garden City.—Rev. 22:1, 2

"He shewed me a pure river of water of life. In the midst of the street of it was there the tree of life" (Rev. 22:1, 2). The Bible begins with a garden, and ends with a garden-city. Revelation is the book of final things—of eventual absolute victory, of the Throne, and of the King of kings. Into this last fair state no tempter shall come. In the first garden an innocent man was placed, but he "kept not his first estate"; into this garden-city holy men have entered, that means those who have known the wrong, but chosen the right; and he who first led man astray has himself reached the final stage of his originally threatened end (Ezek. 28:18). So that not only earth, but the universe, has been cleared of evil, for, in the literal translation of Rev. 22:3, "Every evil thing shall cease to be," and "God shall be all in all" (1 Cor. 15:28). "Only that which is in harmony with God is everlasting," and in this final stage, and in the language which describes the height of Solomon's reign, we are assured "God has given rest on

(Continued on page 8, column 3)

HOPE

By E. O. Stewart

FAITH is the foundation upon which hope rests. And hope is the anchor which holds us in the proper place for safety during the storm. If the anchor is cast out, and finds a good foundation upon which to rest, the storm may blow and angry waves may roll high, but the anchor has found a sure foundation and the ship is safe.

Faith cometh by hearing the word of God. Christ said, "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." Matt. 7:24, 25. The rock upon which hope rests has been laid, and that rock is the faith of Christ, and Christ is the chief corner stone on that foundation. Christ has such vital connection with that rock that He is sometimes called the rock, just simply because the faith was revealed by Him. "For before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. But after that faith is come we are no longer under a schoolmaster and for this reason the law served as a schoolmaster to bring us to Christ, that we might be justified by faith." Gal. 3:23, 25, 24.

Israel as a nation had mistaken the works of the law for the righteousness of faith. Paul shows clearly that if righteousness came by the law then Christ is dead in vain. Israel, being ignorant of God's righteousness and going about to establish their own righteousness, had not submitted themselves to the righteousness of faith, and this was the reason that the law was added because of transgression till the Seed should come to whom the promise was made. The law thus became their schoolmaster to bring them to Christ that they might be justified by faith.

God had made the promise to Abraham that in him and his seed all families of the earth should be blessed. Gen 12:1-4. Then God told Isaac that in his seed all the families of the earth should be blessed, and tells the reason why. Hear Him: "Because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws". Gen. 26:5.

This promise could not be disannulled by the law. Why? Because Abraham had met the condition upon which God's promise was based, the law being added to bring Israel to Christ that they might be justified by faith.

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8. Israel did not believe this; even the apostles, until some time after Pentecost, did not believe that the Gentiles had any right to God's promises. Why? Because they believed that every promise that God had ever made was based upon individual works.

The people of today are just in the same condition they were. They base God's promises upon individual works, when Abraham and Christ met the conditions upon which all nations shall be blessed.

Believing this as I do, it becomes my

faith, and that faith is the foundation upon which I wish my hope to rest, which hope is an anchor to the soul both sure and steadfast. Heb. 6:19. The storms may blow and the angry billows may roll, but the frail barque shall be safely landed beyond the rough and rock bound coast into the haven of rest, where the troubled waters of strife shall be stilled into calm and sweet repose, when this poor, lisping, stammering tongue shall ever praise Him who once bore the crown of thorns amid the mocking crowd, suffered and died upon the old rugged cross, and lives again, that we might have hope of some sweet day enjoying the smiles of His love-beaming eyes; and roam the vine-clad hills of the restored paradise of God, where tears shall be wiped from all faces, and the pale, faded cheeks shall bloom into eternal youth and beauty, where the troubles of mortal life shall be lost in eternal forgetfulness.

When man to man united
And every wrong thing righted
The whole world shall be united
As Eden was of old.

TWO BODIES

By Alma Orr

PAUL tells us in First Corinthians the fifteenth chapter and the forty-fourth verse that there is a natural body and there is a spiritual body: just two bodies, and every one must belong to either the one or the other of these bodies. He further tells us that the natural is first and afterward that which is spiritual. So every one must belong to the natural body first, Christ Himself being no exception. Hence He could not have existed as a spiritual being before His natural birth.

Every "body" must have a beginning or head. We learn from Genesis one and two that in the beginning God formed man from the dust of the earth, and this man was called Adam. Adam, therefore, is the head of the "natural body" and every child begotten by man is born a member of that body.

When Adam was created he possessed a natural body which was also a possible or potential spiritual body. The fact that he was in the garden and the tree of life was in the midst of the garden, where it was possible for him to partake of its fruit and live forever, is proof that in the beginning he possessed the possibility of partaking of the tree of life, or immortality, and thus becoming a spiritual being. Before he could partake of the tree of life there were certain restrictions placed upon him. It was necessary for him to learn obedience. He was told not to eat of the tree of knowledge of good and evil; for if he did in that very day he should die.

We learn that he disobeyed and did eat; that he was driven from the garden and the tree of life guarded by a sword that turned every way. He no longer possessed the possibility of becoming a spiritual being without coming in contact with the sword. The sword here is used figuratively and signifies the word of God. (See Eph. 6:17.) Coming in contact with a literal sword that turns in every way would cause death. Coming in contact with the word of God causes death figuratively, a death to sin. Before one can partake of the tree of life he must die to sin by being buried

with Christ by baptism into death. Rom. 6:3, 4.

When Adam disobeyed, his potential spiritual body died. This is Adam's first death. We learn that later his natural body died and unless his potential spiritual body had been restored before the death of the natural body, the death of the natural body would have been his second death, from which there is no resurrection.

There is but one way to restore the potential spiritual body and that is through Christ. Peter says in Acts 4:12, "There is none other name under heaven given among men, whereby we must be saved". Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me". John 14:6. Jesus also says, "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24. If faith changes one from the death state unto life, the one without faith must be dead, and since one cannot hear and believe when the natural body is dead the death spoken of must be the death of the potential spiritual body.

Paul says in 1 Cor. 15:38 that God giveth to every seed his own body, that is, every seed produces a body of the same nature as the seed. As Adam was the beginning of the race he would be the seed, and since he died spiritually before he produced any offspring, the offspring would be spiritually dead when they were born. So because Adam sinned, death passed upon all men. Even those whose natural bodies are to be changed at Christ's coming are not excepted, as they were born spiritually dead. The only way to become spiritually alive is to be grafted into a body whose head is spiritual. If the first Adam is the head of the first or natural body, Christ the second Adam must be the head of the second or spiritual body. We read in Col. 1:18 that Christ is the head of the body, the church—the firstborn from the dead. Since the dead are raised spiritual (1 Cor. 15:44) Christ the head is now spiritual.

Christ is also referred to as the seed. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. Since God giveth to every seed a body of the same nature as the seed, the church or body of Christ must become spiritual. We are grafted into this body by baptism. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

Now the promises were made to Abraham and his seed and it is through these promises alone that we have any hope of a future life. No one can have eternal life unless he belongs to the body of Christ and thus becomes Abraham's seed. A body cannot live without a head, neither can a body live forever whose head is dead. Therefore we must "put off the old man" whose head is dead and "put on the new, which after God is created in righteousness and true holiness", whose head being spiritual is alive for evermore.

Only those who have passed from death unto life through faith can have a part in

the resurrection. If both the spiritual and natural lives are extinct they are dead indeed, and God is not the God of the dead but of the living. Matt. 22:32. A dead body has no power within itself; if it has no God there is no other power by which that body can be restored to life.

When Christ was on earth He gave life to some of the dead, but in every instance it was the natural body restored to life. He was not yet spiritual Himself; hence could not give them spiritual bodies. When He comes the second time to give life to the dead He can give them only spiritual bodies because He Himself is spiritual. The living who have had their potential spiritual bodies restored must at this time be changed into actual spiritual beings. Those who are spiritually dead will be destroyed with the brightness of His coming. There can be no middle class or body. It must then be either spiritual, immortal life, or eternal death. The natural man cannot endure the glory of God. We read in Exodus 33:20 that no man shall see God's face and live. This must be spoken of the natural man, for David says, "I will behold Thy face in righteousness. I shall be satisfied when I awake, with Thy likeness." Psalm 17:15. Also John says, "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." 1 John 3:2.

THE TEN VIRGINS

By A. L. Corbaley

IN your letter you spoke of the Ten Virgins of Matthew 25, going out to meet the Bridegroom. Five were wise and five were foolish. The wise ones not only filled their lamps with oil, but also took other vessels which they filled with oil to replenish the supply in the lamps when they should burn low; while the five foolish virgins took no extra oil, only what was in the lamps. While they all slumbered and slept there came the midnight cry: "Behold the bridegroom cometh!" Then the virgins all arose and trimmed their lamps to go out to meet the bridegroom. The wise refilled their lamps from the supply they had brought with them, but the foolish ones had no extra supply, so their lamps went out, and they desired the wise to share their oil with them. They were informed that there was not enough for all, and for them to go to those who sold and purchase more oil. While they were gone the bridegroom came and the wise went in with him to the marriage feast. When the foolish returned they found the door shut. They said to the bridegroom, "Lord, Lord, open to us." But he answered and said, "Verily I say unto you, I know you not." Then he added, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

This parable evidently refers to those who will be alive when the Lord comes. They are all spoken of as virgins, with oil in their lamps, therefore they have all been obedient to the gospel, and are members of the body of Christ. Wherein then is the difference between the wise and the foolish virgins?

Is it not that the wise have an ample supply of oil, while the foolish have not? The lamps of the wise continue to burn, while the lamps of the foolish go out, and they

are in the darkness. They still have the lamps, but there is no oil in them, and without the oil there can be no light. Then what does the oil represent which causes the light to burn?

In Matthew 5:14-16 we read, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Here we have a positive command to let our light shine before men, that they may see our good works, and glorify our Father which is in heaven.

In John 14:15 Jesus says, "If ye love Me, keep My commandments." Another positive command, to keep His commandments. Also in John 13:34, 35 Jesus says, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." Then love for one another is the test of our discipleship. Again, in John 14:23 Jesus says, "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."

Here then we find that the motive power which causes a man to keep the words of Jesus is love for Him. If we lack this love for Jesus then we will not keep His word, and our light will not shine out before men, and we will be walking in darkness.

Then love must be the oil which keeps the lamp burning—love for the Father, love for the Son, love for God's word, love for one another, and even love for our enemies. Matt. 5:43-46. So if we have this love our lamps will never go out, but we will be faithful till the Master comes.

In Matt. 24 Jesus gives signs of His second coming. In verses 12 and 13 we read, "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." It is generally conceded that the tide of crime is rising, not in one country only, but in all countries, so that iniquity is increasing at an alarming rate. Many are "running to and fro over the earth." The great study today of inventors is to increase the speed of travel and of production, and the love of pleasure is luring the unwary to their destruction; so the one who was once a faithful follower of Jesus, is drawn away from his steadfastness, is lured by Satan's devices, and his light goes out.

In Second Thessalonians 2:11, 12 we read, "And for this cause (because they received not the love of the truth) God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

These testimonies from the inspired word show clearly that when Jesus comes again to earth, He will find that many who at one time were true and faithful, looking and praying for the coming of the Lord, have grown cold and their light has gone out, and they have become vessels fitted for destruction. But we have the blessed assurance of the Master when He adds, "But he that shall endure unto the end, the same shall be saved."

CARNALITY AND SPIRITUALITY

By Alex. Allan

Carnality

EMBODIED sin, as it descends from fallen Adam is physical, mental, and moral corruption. The mind of sinful flesh is called the "carnal mind", a mind not subject to the law of God, neither indeed can be. Thus John says, "Sin is lawlessness." (Greek, "anomia") 1 John 3:4. See Diaglott.

Mother Eve sinned first, she being deceived by Satan. But not from her did sin pass through to all men. The corruption of sin entered into the world through father Adam's offence, through Adam the life-giver.

Christ was made flesh, being born of a woman; but He did not have a carnal mind; His life did not come through Adam. While Christ carried the marks of sin "His ownself", these marks were carried in His own body, in the infirmities of the flesh; He had no inordinate, excessive, or immoderate desires of the flesh, and which are the result of a carnal mind.

Before he sinned Adam had no sin in the flesh, and therefore no carnal mind. When asked the reason why he had eaten the forbidden fruit, the man, like a little child, said, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." The woman said, "The serpent beguiled me, and I did eat." The urge of disobedience was neither in the woman, nor in the man. The urge came from Satan, and not from any carnal mind in either Adam or Eve.

Spirituality

The Spiritual mind is the mind of Christ in the new creature begotten of God with the incorruptible seed of the word of truth. Of such John says: "Whosoever is born (begotten) of God doth not commit sin; for his seed (the Spirit of truth) remaineth in him: and he cannot sin, because he is born (begotten) of God." Yet the apostle had said before this: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." This seeming contradiction is explained by the fact, that sin is of the flesh and the devil. No one can by the mind of the Spirit consent to sin; but the mind of the flesh is enmity against God. The Spirit wars against the flesh, and the flesh against the Spirit; for these are contrary, the one to the other; so that we cannot do the things we would. This fact in our experience has caused much grieving of the Spirit within us. But Paul for our consolation here adds: "But if ye be led of the Spirit, ye are not under the law." Therefore our sins are not imputed unto us. If we were left under the law, with this conflict between flesh and Spirit going on, we would be in the same predicament as that man under the law who is made to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" But now, being delivered from the law, we can rejoice with Paul, and thank God through our Lord Jesus Christ; so that with the mind of the Spirit we serve the law of God, but with the flesh the law of sin—"Only use not liberty for an occasion to the flesh."

"NOT as pleasing men, but God, which trieth our hearts."

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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

FOURTEENTH BIRTHDAY ANNIVERSARY

THE RESTITUTION HERALD has passed the fourteenth anniversary of its birth, and with this issue begins Volume 15. Its childhood has been one of healthy growth, especially during its infancy while it was under the guardianship of Bro. S. J. Lindsay and the faithful aids and nurses who were always on hand at his call. It is now entering upon that period of life when it ought to grow faster and stronger and when it should become an increasingly helpful agency to the household of faith.

This it can be—and will be—in proportion as its columns of Christian thought and uplift are aided in reaching more and more of the homes of our church and more homes not of the church.

Here is a work in which all who are interested in this great Christian service can engage, namely, soliciting friends and neighbors, and especially the brothers and sisters of the church, to subscribe for The Herald. If each subscriber will be an earnest, enthusiastic "Booster" for The Herald its circulation can quickly be increased by several hundred. Each one is asked to send in one or more new subscriptions at once for Volume fifteen.

All those wishing Volume fourteen in bound form should notify The Herald office at once. The price will be the cost of binding and mailing, \$2.75.

"Patience is a flower that grows not in every one's garden."

A GLORIOUS CHURCH

"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."

What beautiful and careful description Paul here makes in Ephesians 5:25-27. It is his inspired understanding of the necessary purity, cleanliness and spotlessness of the church in preparation for its presentation to Christ at the day of her wonderful glorification. And the apostle refers to the price which our Savior gave in order that the church might come into this state of purity. He gave Himself.

"He was delivered for our offences", says Paul in Rom. 4:25, "and was raised again for our justification." He then continues, "Therefore being justified by faith". That is, our justification, righteousness, is brought about by faith, faith in Christ.

In His being delivered up to death and raised again there was manifest evidence of the power of God doubly large to convince the mortal individual that God's word and promise is always true; that His power is never short. Thus man can have faith, full faith in God and in His Son. Faith thus placed and thus established is acceptable unto God and is regarded by Him as an evidence of the righteousness of the individual toward Him. It is imputed for righteousness.

What cleansing, what purification this is. No manner of labor by man, no price paid by man, no service wrought by man could ever bring about such cleanliness and purity.

Again, it is through this church, this servant of God, that God manifests Himself today to the world as He revealed Himself through the servant of the Holy of Holies of the former tabernacle and covenant. As such the church is today reckoned as being the temple of God "for an habitation of God through the Spirit." Eph. 2:22. "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." 2 Corinthians 6:16.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16.

These statements evidently pertain to the Christian in this present life. Therefore it again becomes essential that purity and cleanliness through faith in Jesus Christ shall prevail in the church of God. For as Paul says in 1 Cor. 3:17, "If any man defile (margin, "destroy") the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." No wonder the inspired picture in the apostle's mind revealed a thorough "washing of water by the word" to the end that there be no "spot" or wrinkle or any such "thing" in the church of God which is the body of Christ, the temple of God.

Let us "provoke one another unto good works" in Christ to the attainment and retention of this calling.

"THE God of heaven, He will prosper us; therefore we His servants will arise and build."—Nehemiah 2:20.

RESURRECTION POWER

RESURRECTION is not merely a re-entering into existence. Resurrection carries power with it. All life has power. But, according to Scripture, all resurrection life is not endowed with the same power. The Scriptures teach that Christ is the Savior of all men in that all will be made alive—restored to that life which was lost through Adam. The power of such life is necessarily limited, limited by virtue of the limitations prescribed by the Creator Himself.

In the beginning this Adamic, mortal life was dependent upon the Tree of Life for its continuance. And Revelation 2:7 and 22:2 are inspired testimonies that the life restored by resurrection will also be dependent on the "tree of life" for continuance. This fact indicates that like limitations will pertain to life restored by Christ, the Resurrection, as pertained to the life of Adam when all was yet "good"—"very good".

But there is another order of resurrection life promised by our Lord. It is the resurrection by which this vile body shall be changed and "fashioned like unto His glorious body"; a resurrection by which this mortal shall be changed to be immortal, this corruptible to be incorruptible, this natural to be spiritual. The measure of the power of such life has been compared in Scripture to the measure of the power vested by God in His glorified Son:

"Heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together", Rom. 8:17;

"If we suffer, we shall also reign with Him", 2 Tim. 2:12;

"Fashioned like unto His glorious body", Phil. 3:21.

This gift of eternal life is from God Himself, bestowed upon those who through faith in God and His Son devote and consecrate the present power of life unto the works purposed and directed by God Himself. For the faithful use of this present life-power Jehovah increases the measure of life-power at resurrection, bestowing upon such faithful ones the fullness of the power of the spiritual creature.

It is this great resurrection life that the thoughtful Christian aspires; not for self-exaltation, but that, like as the Savior, unto whom the Spirit was given without measure and who thus was empowered far beyond the ability of those about Him, used this power and strength to perform the will of God, so the Christian in resurrection power may go forward in the strength of Almighty God for the performance of the wonderful works of restitution as yet incomprehensible to the finite mind.

Such is the resurrection life that the Christian seeks. May we with Paul realize that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" under such power of life.

HELPING FUND

S. G. Elton; Mrs. Chas. E. Miller; R. L. Funk; Mrs. M. L. Sullivan; Warnie Cronbaugh; Mrs. Gertie V. Long; Wm. F. Gross; Mrs. E. O. Beatty; Lillian A. Greiner; A. J. Evchaner; Paul Magnus; George H. Holly; S. T. Shirley; Mrs. Clara L. VeNard; M. A. Fisher; E. M. Williams.

HERALD RECEIPTS

S. T. Shirley

250

Among the Churches

Good meetings are reported at Dutton, Michigan, on Sunday, September 27.

Sr. F. E. Siple is with Bro. Siple during his meetings at Casey and Marshall.

Reports are that both congregation and pastor are pleased at Brush Creek, Ohio.

Bro. E. Cedric Pope of Dekalb filled Bro. Siple's appointment at Dixon, Illinois, Sunday last.

Sr. M. A. Woodward has been spending a few days at Hastings, Michigan, at the home of Bro. and Sr. Coats.

Recent word from Sr. Musselman is that she is still quite weak. It is needless to say that her many friends pray for her speedy recovery of strength.

Fifteen Certificates of Baptism were recently sent to Bro. Sydney Magaw. And we have just received order to send fifteen more. We are glad to get so good reports of his work. He writes:

Each Sunday we have Sunday School and preaching (at Clear Lake, Wisconsin); Thursdays we meet in the various homes for prayer service, and we expect to soon start a choir.

From a letter from Sr. Ethel M. Howard, of Chu Chua, British Columbia, the following is gleaned:

Mrs. S. A. Howard, of Chinook Cove, British Columbia, died September 23, 1925, in her 72nd year. Sr. Howard had been sick for a long time and was anxious for the rest and sleep of death. She was baptized in October, 1920, and sought to live faithful and devoted to her Lord.

Surviving her and deeply mourning are her husband, one son, one daughter, Ethel M., and one grandson, who are comforted by the hope that she will be awakened by the soon-coming Lord and Savior.

NOTICES

Ripley, Illinois

Our next appointment at Ripley, Illinois, will be over the fourth Sunday of October, instead of the third. Why not everybody come, and make this a large-sized day?

F. E. Siple.

Notice of Blair, Nebraska, Meeting

The Church of God at Blair, Nebraska, will hold an all-day gathering at the church purchased by them on Second and Washington Streets, Sunday October 11, 1925. We want all members who can to be present at this meeting. Everyone is invited to come. Bring basket dinner.

Josephine Swihart.

Marshall, Illinois

The fall series of meetings at the Salem church, near Marshall and Martinsville, Illinois, is scheduled to start on Monday night, October 3, and continue over the two following Sundays. Bro. Conner will be present for at least the first two days, and the writer will continue the work. Let us all boost, and make this a real successful meeting.

F. E. Siple.

Michigan Quarterly Conference

The Michigan Quarterly Conference will convene October 23, 24 and 25 at the G. A. R. Hall at 1107 Sheldon Ave., S. E., Grand Rapids, which is the regular meeting place of the Grand Rapids people. The G. A. R. Hall is a large, comfortable building, and is well equipped for our conference, there being a good sized kitchen and dining room in the basement.

Bro. Blakely will be in charge and of course Bro. Patrick will be there, which should be sufficient inducement for every one who possibly can to attend this conference. We feel that our conference last year was quite a success. Let us make this one as good or even better.

Fred E. Hall, Secretary.

REPORTS

Dedication Service

The opening and dedicatory service of the Church of God at Blair, Nebraska, was held on September 20, 1925. This marks a new epoch in the history of this church, in this beautiful little city. Blair is one of Nebraska's early town sites. More than forty years ago, some of the members at this dedication helped to dedicate a church in this county. That must certainly mean that they have not lost their faith.

Bro. Williams was with us and gave us in-

structive sermons. Cafeteria dinner was served at the church. At two p. m. a business meeting was held in charge of the subscription committee, and the result was a success. The rest of the afternoon was taken up with talks from Brothers John and Arthur Mehrens of Little Sioux, Iowa, and Chas. Fletcher of Oregon, Illinois. Special music was given at each service. There were about seventy-five in attendance, brethren from Lincoln and Omaha, Nebraska, Little Sioux and Erwin, Iowa, Sr. LeCrone and husband from Helena, Oklahoma, whom we enjoyed having with us, as they formerly lived here.

We are installing a new furnace, also some other improvements which will add comfort. We expect to be doing a regular church business in the near future.

If there is a church organization in the country that is interested in the same kind of a movement as we Blair people have made write to us, and we will tell you what we have done.

On September 27th Bro. O. J. Allard, who was on his way from California to Iowa, stopped over Sunday with us, giving us two sermons and one Bible lesson.

Plans are being made to hold another all-day meeting at the church, the second Sunday in October. Let all make arrangements to attend. Watch for notice.

Mrs. Elizabeth Newell Jenkins.

Kansas-Oklahoma Conference

It would seem that the secretary's report of the Conference held at Arkansas City had gone astray, and we feel that even though it is some time since the conference, we owe it to the brotherhood of Kansas and Oklahoma who so generously helped to finance this year's conference work at this place, to tell them something of the glorious meeting we had here and how God has blessed us. Sometimes it seemed He was in our very midst.

The conference met as scheduled, beginning August 22nd and ending August 30th. Evangelists F. E. Siple, of Oregon, Illinois; J. J. Heckman, of Gitbo, Oklahoma, and Sr. D. C. Robison formerly of Salem, Ohio, but now residing in Arkansas City, were the speakers present. We had anticipated having Bro. W. H. Brown, of Cleveland, Ohio, with us, as he had written us he would be here. It was regretted very much that he could not come.

The daily program included morning Bible class at 10:30 and sermons at 3:30 and 8:00 p. m. Brothers John Fiske, Jr., Geo. Wagoman, J. J. Heckman and F. E. Siple were the Bible Class teachers. The lessons were very interesting and instructive and every one enjoyed the study hour. After class each day some time was given to the little Junior Bereans, who wanted a part in our conference work. And also to the reading of papers written for the conference.

Three young Berean girls gave beautiful readings, Ruth Fiske, Pearl Fiske and Clela Mauk. Sr. Fannie LeCrone, of Helena, Oklahoma, read a paper on Social Correspondence Work and what isolated members could do for Christ and His cause. This paper was very much appreciated and we hope we may one and all profit by the lesson gleaned from her personal services. Another good paper was read by Sr. Chambers of Blackwell, and Bro. John Fiske read an excellent paper on "The Kingdom," sent to the conference by Bro. Mitchell, of Washington.

The whole week was full of good things; the sermons were powerful, and filled with spiritual food. None need go away hungry, and the seed so spiritually sown took root and six dear ones made the good confession and came out on the Lord's side. They were all buried with Christ in baptism, two of them, Bro. and Sr. Barber of Wichita, Kansas, on Thursday, and four on Sunday the last day of the meeting, Misses Ethel Fiske, Caldwell, Kansas; Ella Chaplin, Clela Mauk and Mrs. Flessie Chaplin Hardy, of Arkansas City. Oh, how our hearts rejoiced to see these young people and the dear old brother and sister enlist under the blood-stained banner of our King! And we hope God's protecting care will guard them through life, and keep them ever faithful to Him.

Thursday afternoon a short business meeting was held, followed by a lecture by Bro. John Fiske which was fine. The business meeting was called to order by the president. Election of officers resulted in the retention of the present official board. It was also decided not to increase the individual dues for another year, but to issue cards to each member with the amount of their yearly assessment given and to those who can do so it was suggested a special amount be subscribed for evangelistic purposes. The treasurer's report was next read and approved. It was found by the report of the 1924 work that at the close of that conference there was a balance in the treasury of \$45.20, out of which \$5.60 was expended for the printing and sending of notices to each member, of their dues for the 1925 work, leaving a balance of \$39.60. This, added to the conference dues received for

the 1925 conference, gave a total of \$268.60. Monies paid out for the work this year for evangelists, \$176.00; Park janitor, \$6.00; church, \$2.00; Secretary's book, \$.40; notices, \$.05; incidentals, \$4.00, leaving a balance of \$79.80. By a unanimous vote Arkansas City, Kansas, was decided upon as the place of meeting in 1926, date to be published later.

I think all who came to the conference will unite with me in saying this was one of the very best meetings ever held at this place. Brothers Siple and Heckman and Sr. Robison all gave us wonderful, inspiring sermons and we hope to have them with us another year, God willing, as well as many others who were not permitted to meet with us this year. Sunday evening was a farewell meeting and social gathering at our home. Bro. Siple left us for Colorado, Bro. Heckman for his home, and other dear ones who had spent the week in the service of Christ with those of like precious faith, all departed one by one, and a sadness filled our hearts as we bade them each Good Bye, wondering, "Will we meet again?"

That every one will work for a still better conference next year, if it can be better, and each will strive earnestly to do more and more for Jesus, is my sincere prayer.

A. J. Chaplin, Conference Treasurer.

Report for September

Sermons: Hillisburg, 1; Rensselaer, 2; Burr Oak, 1; Plymouth, 1; North Salem, 1; Pleasant View, 2.

Money received: Sr. Mabel Alexander, \$5.00; Rensselaer, \$26.00; Burr Oak, \$5.00; Plymouth, \$15.00; North Salem, \$6.50; Pleasant View, \$14.00. Expenses: \$10.32.

J. H. Anderson.

Iowa State Conference Report

Sunday, August 30, 1925, marked the close of one of the most enjoyable conferences ever held on the camp ground of the Church of God in Iowa.

Perfect weather conditions prevailed and a most excellent spirit of good fellowship was manifested at all times. Very instructive Bible lessons were conducted both morning and afternoon. Bro. Williams taught the Bible class, devoting one lesson each day to a study of "Sin," and one on "How to Study the Bible."

No one who sat under his teaching could fail to get many helpful ideas.

Bro. Austin, who had the young people's class, also took up the subject of "Sin" and created much interest in the subject. Sr. Mayme Jones taught the Junior class and Sr. Hester Berry the primary class.

We were glad to have with us Bro. G. E. Marsh of Niagara Falls, who gave us some most excellent sermons, as did Bros. A. J. Eychaner, Melville W. Lyon and Paul C. Johnson and J. Arthur Johnson. The last three young men, coming as they do from the N. B. I. training school, show us the excellent work done there and we feel glad to know that our young people have the opportunity to get such excellent training.

The same officers were elected for the coming year: President, H. S. Hunt, Clarksville, Iowa; Vice-pres., A. M. Jones, Eagle Grove, Iowa; Recording Sec., Mrs. J. W. Oaks, Gladbrook, Iowa; Corresponding Sec., Mrs. W. H. Allard, 601 1st St., Cedar Falls, Iowa; Treasurer, Ferne Moore, 200 Norwood, Waterloo, Iowa; and Sunday School Superintendent, Esther Sealine, Stanhope, Iowa.

Mrs. W. H. Allard, Cor. Sec.

Good Meeting in Washington

Dear Bro. Austin: I want to thank you for inserting our Conference notice in The Restitution Herald, as many received notice of the meeting who would otherwise know nothing of it.

We had a very encouraging meeting together, with a good attendance, and we were much encouraged that so many came from long distances to attend the conference. The next conference meeting was set to be at Wild Rose, twenty miles north of Spokane.

This meeting was held in a school house on Wild Rose Prairie, September 4 to 6. This is the home of Bro. Grove Chadbourne and family and Bro. Watts and others who have lived long on this fertile prairie.

We surely enjoyed the meetings which were well attended throughout, but also the hospitality of the brethren there.

Our next conference will be at Cashmere, Washington, December 4-6, 1925.

Your brother in the work of the Master.

A. L. Corbaley.

MAN

WAS made in the image of God;
WAS created and not evolved;
WAS placed in the garden without sin;
DISOBEYED God and became a sinner;
IN sinning brought death upon all;
DIES with hope of a resurrection;
HAS only mortal or soulual life;
MUST seek for glory, honor, immortality.

C. E. Raudall.

The Sunday School

By Alta King

PAUL WRITES TO THE CORINTHIANS

Lesson 3 October 18, 1925
Lesson Text: 1 Cor. 12 and 13
Responsive Reading: 1 John 4:1-21

Golden Text: And now abideth faith, hope, charity, these three; but the greatest of these is charity.—1 Cor. 13:13.

Memory Verses: 1 John 4:7, 8.

For Study

Review: Relate the story of Paul's work in Corinth. Summarize those features of his work there that are helpful in the work of today.

The New Lesson: The church in Corinth was established toward the close of Paul's second missionary journey, about 51 A. D. Paul's first epistle to this church was written about 56 A. D., during his third missionary journey while he was at Ephesus.

The letter was written to answer questions which the church had written to Paul (see 7:1; 8:1; 12:1; 16:1); and to rebuke and correct certain evils which had been reported to Paul (see 1:11; 5:1; 6:1; 11:16, 20, 21; 15:12). Hence, the letter is broad in the scope and variety of its teachings. But the essence of the whole of it is found in the portion chosen for the lesson text.

1 Corinthians 13 is the crowning portion of Paul's instructions to the Corinthians. It is a part of what he said to them concerning spiritual gifts in chapter 12; and chapter 13 cannot speak to us with its full force unless it is considered in its background of chapter 12.

I. The Source and Purpose of Spiritual Gifts. 1 Cor. 12. Read the chapter carefully.

Paul found it necessary to write to the Corinthians concerning spiritual gifts because they were ignorant of their purpose (verses 1 and 7), and consequently envious and jealous over their possession (verses 14 to 17).

The following may be helpful to an understanding of the chapter.

Verses 1-3. Introduction: The Corinthians' ignorance is stated and the difference between their present and their former Gentile religion is drawn.

As Gentiles, ye were led to dumb idols. (These idols were continually at war, hence there were wars among themselves.) But you are to understand that such is not the case now. You are led by the Spirit of God and the Spirit of God does not lead you into divisions. Through it, and it alone, confession to Jesus as Lord is possible; and through it, accusing Jesus is impossible. Through it, all centers in Him in harmony.

Verses 4-11. The source and the oneness of purpose of the diverse gifts.

Verses 12-26. Tangible illustration of the diverse gifts in oneness of purpose.

Verses 27-31. Application of the illustration. "Covet earnestly the best gifts." See 1 Cor. 14:1, 39, concerning the best gifts.

II. The More Excellent Way. 1 Cor. 13: 1-13. After telling the brethren to covet earnestly the best gifts (coveting always, of course, with the purpose of those gifts in mind, see 12:7, 25, 26), Paul promised to declare a "more excellent way." This

way is declared in chapter 13.

The "way" referred to is the path through which each may walk and "profit withal", prompting close interchanging sympathy and harmony among the disciples of the Christ. It is the "more excellent way" because the gifts of the Spirit, even the best, are powerless to accomplish this "profit withal", this interchanging sympathy and harmony, without it.

Paul does not declare the "more excellent way" by analysis and definition. He makes the "way" known by declaring what love does.

Verses 1-3. Importance of Love: Think through these verses carefully.

Are we to conclude that all the soul-stirring eloquence the world has produced; that all the keen intellects that form the leadership of the world through their discernment of the mysteries of nature and future events; that the most abiding faith that has held men to solving problems until mountains have been removed; that all the charitable works, hospitals, homes, and reform moves; that the most intense suffering and martyrdom for what is deemed right; that all of these gifts make the possessors thereof **nothing** unless they are used in love for people?

If we must so conclude, and we must, then it follows that the promulgation of the spirit of love among men is the only real service one can render to the world, and that the only way to promulgate this spirit is through works prompted by love—not love of work, nor of doctrine and abstract truth, nor of service, nor of nation, but love of people, of the individuals near and far.

Verses 4-7. Earmarks of Love. That the Corinthians might be able to recognize of a surety the presence of or absence of the spirit of love in themselves, Paul outlined for them the outstanding characteristics of love. Think through these verses, keeping in mind, not the Corinthians, but self. Some commentaries may help to bring home their meaning.

Verses 8-11. Duration of Love. "Cease" and "vanish" help to interpret the word "faileth", as used here.

Why will prophecy, tongues, knowledge, the best gifts even, cease as a means to "profit withal" and to bring close interchanging sympathy and harmony? After these have reached the limit of their service toward unity and harmony, what will still remain as the bond of union and harmony? Will this bond ever break and thus cease its service?

Do you catch a glimpse of, not only the church, but of the whole world of mankind thus held together in one beautiful, glorious unit? Are you glad it shall be so?

THE BASIS OF TRUTH

By R. H. Judd

ANYONE at all acquainted with events as recorded in our daily and weekly periodicals must be aware of the fact that great changes are in course of process in all matters that call forth the intellectual powers in human affairs. On every hand those about us are informing us that we no longer live in the middle ages, and that whether it be in the matters of dress, diet, business, pleasure or study, we must conform to the irresistible dictates of the forward march of civilization. The science of

yesterday is not the science of today to a very great extent. Only that which is established on ascertained and proved fact, survives the keen scrutiny of present day investigation. Geology, astronomy, chemistry and other sciences are all demonstrating to us how much that we formerly held to be true was based only on theory, not fact.

In this process, in the sifting and searching after knowledge, discarding in many cases ideas that we had long cherished, discord and want of harmony is bound to result, for human nature is so constituted that it cannot give up that which it has held from force of habit without a struggle, and history places on record how keen has been the conflict.

Progress in almost every branch of human knowledge has been phenomenal during the lifetime of the past two generations, and especially during the last twenty-five years. And why? Because those in search of truth have sought to base their conclusions on facts, instead of upon theory, and thus have laid true foundations for further research into the vast storehouses of knowledge. As one writer says, "All reasoning against facts is false, and that which will not stand the test of rational investigation is not true."

Hence in the study of all subjects coming under our observation the wise enquirer will seek to find at least one indisputable fact upon which to make a beginning. At the present time much emphasis is laid on material things, houses, lands, and the things which minister to our needs and pleasures, things which we can handle, see, hear, taste and smell. But these other things (if we may call them such), which are just as real as any that we have named, thought, character, individuality, morals and religion can no more be dispensed from the requirements of mankind than can the bread which he eats or the water that he drinks. Indeed they are woven into his life in a far deeper sense than any of those things which are deemed necessary and material. Hence, even the most superficial observer, in these days when men are thinking for themselves, instead of being held in tyranny by the thoughts of others whether they be true or false, is bound to realize that every realm of science must have ascertained facts for its origin.

Of no science is this more true than the science of religion, and no science that we can name can dispense with religion as one of its necessary foundations. Religion is part and parcel of the very nature of man, and every effort to expunge it from the world of man has ended in failure.

Yet in spite of these truths which every person who thinks must acknowledge, how commonly do men put it from them as of no real value, fit only for women and children as it may be dictated to them by the various ministers of the vast army of sects whose creeds are the outcome of the thought of the middle ages, of men who at that time thought to tyrannize over others who were less fortunate intellectually. Bound by these creeds as by fetters of iron, the emancipation of the clergy has been slow in the extreme, but an awakening is at hand, though in the meantime confusion and controversy are the inevitable result.

We might continue in this strain almost indefinitely, but let us consider some con-

crete facts. The first that calls our attention has already been touched upon, viz., that wherever man is there religion is also—to divorce the one from the other is impossible of realization. Man realizes that his existence and the things that exist with him, both material and spiritual, have not come into being of their own accord. Thus the first fact that comes into harmony with the religious consciousness of his nature is the existence of a Creator. Space will not permit to bring in here the evidences of this which are to be found within ourselves and external to us, but they abound. Nor have we time to prove, as can readily be done, that any appreciable knowledge of Him "whom no man hath seen nor can see", must be obtained by superhuman revelation, and that that revelation is in the Book known to us as "The Bible." Many deny that the Book is other than human in its origin, but it is safe to say that it is only those who are but little acquainted with its contents and the marvelous history of its continuance that do so.

One outstanding fact out of many, in proof of its divine origin that may be incidentally mentioned is, that science in its search after truth has, during the centuries that have passed, formulated some eighty different theories regarding the beginnings of creation. The theories have gone into the limbo of forgetfulness, the Bible remains, and we are confronted with the astounding fact (and it is a fact) that the foremost science of today ever approaches nearer to the record given by Moses, and the very stones of Assyria, Mesopotamia and Babylonia are even now vindicating the truth of the Bible, which science misnamed, so loudly called in question less than two generations ago.

Who, then, is the Creator—the God whom this Book reveals? Is He the One depicted by the churches of the present day whose creeds have their roots in the middle ages of vice and hypocrisy and a corrupt Christianity that held men and women in the dread clutches of superstition, forbidding them to read the Book that would lead them into light and liberty of body and mind? Is He the One that would torture to endless ages men and women, boys and girls, because they could not worship in love the Fiend whom His supposed ministers represented Him to be?

Again I ask, Who is the God of the Bible? Is He the trinity, so loudly proclaimed from what has gained in many cases the name of "Cowards Castel"? If God is the God of Nature and the Bible is the Book of God, must they not coincide in the truths which they hold out to enquiring mankind? Think a moment. Can one God ever under any circumstances be three Gods? Can three distinct, separate personalities be one? Can three objects at any time occupy the same space at one and the same moment? Such questions are numerous and their answer invariably a negative one. But we are not limited to the negative side of any question. There is a positive side also, and the positive deals with facts, and facts are positive things, there is no escape from them. What, then, are they in this case? What are the positive Bible statements concerning God?

"The Lord our God is one Lord." Deut. 6:4

"Thou shalt have no other gods before Me" (margin, "beside Me"). Exodus 20:3.

(This is where our black ministerial friend, who claimed to be a Jew, broke the very first commandment, for he told me that "Me" in the verse quoted above stands for three persons. In that case language can have no certain meaning.)

"Before Me there was no God formed, neither shall there be after Me." Isa. 43:10.

"Is there a God beside Me? Yea, I know not any." Here God Himself answers the very question of our enquiry. If the trinity is true, God Himself cannot be. Awful fact.

"That they may know from the rising of the sun and from the west that there is none beside Me. I am the Lord, and there is none else." Isa. 45:5, 6. See also verse 12 and chapter 46:9, 10, noting pronoun used, for God never says "we".

Jesus Christ in John 5:44 (R. V.) and 17:3 calls His Father "the only God", "the only true God". Could there be a more positive denial of the doctrine of the trinity, and that from the lips of Jesus Christ? Jesus Christ never once claimed to be God. What right then have the ministers to teach that He is God?

Passages such as those just quoted, which admit of no two interpretations, abound in the Scriptures, but no single instance occurs where the doctrine of the trinity is taught with equal clearness. Surely such a Book written by numerous writers of varying temperament and ability, some of them living centuries apart, that can consistently carry in its pages, not one theme only but many, like golden threads running through it, must of necessity be inspired. How is it that throughout every age of man's progress the Bible has maintained its preeminence without a rival approaching to it? Such a question requires an answer.

The straits to which the upholders of the doctrine of the trinity are reduced is well illustrated in the quotation of their favorite passage—"I and My Father are one". Did two ever make a trinity? Jesus Christ said in John 17:22, "that they may be one, even as we are one." This then is the answer to that much-quoted and misinterpreted passage, for all Christians cannot be one person. True Bible doctrine teaches no absurdities. If it can be proved, and it can be, that the Holy Spirit is not a person, but the "Power of the Highest", then the doctrine of the trinity has no support left. One text alone will prove it, and many more can be adduced. See Acts 10:38. "God anointed Jesus of Nazareth with the Holy Spirit -----, for God was with Him." Is it possible for one God to anoint another God with another God? Can one person be "with" another person and that other be himself? Decidedly, "No," for the science of number is ever the same whether it be in God's Book of nature or His written Word.

Now, friend, let us get back to the One God of the Bible. We are sinners in His sight, but what does He say? "I, even I am He that blotteth out thy transgressions, for Mine Own sake, and will not remember thy sins." You cannot, friend, apply such words to a trinity, for then their force would be divided. Let us believe God when He says, "I am God, and there is none else, there is no God beside Me." May we each be able to say, "This (not these) God is our God, He shall be our Guide even unto death." "Come now, and let us reason to-

gether, saith the Lord, though your sins be as scarlet they shall be white as snow; though they be red like crimson, they shall be as wool." Isa 1:18.

"THROUGH God we shall do valiantly." —Psalm 60:12.

The Children's Column

PAUL WRITES TO THE CORINTHIANS
By Lois Hunt

PAUL said love for God and for one another is the best thing in the world. All our doing for others is worthless, unless we have love for them in our hearts.

One may be rich, wise and strong and spend his life studying, but he can do nothing worthwhile without love.

Without love, faith and all other gifts are nothing in God's sight. One may give all he has, even his life, but without love it will not help him.

Love makes us patient, kind and helpful.

Love does not envy others their good things.

Love makes our hearts humble, generous, and unselfish.

Love is always polite, gentle and good-tempered.

Love helps us to see good things in others, and not faults.

Love does not let us get discouraged in doing good.

Faith, hope and love shall live forever, but love is greatest and most precious in God's sight.

God showed what a wonderful love He had for us when He gave Jesus to save us.

We should love Him in return, and we should love all His children who are round about us.—Copied from "Little Learner."

QUESTIONS
By Alta King

THE Corinthian church was a church that asked questions. Not all of Corinth's difficulties became known to Paul through reports. Some of them reached him through their own questions, as is evident from 1 Cor. 7:1, which says, "Now concerning the things whereof ye wrote me."

These questions are evidence that the Corinthian church was alive and thinking.

A mind that questions is a mind in ignorance. It is also a mind that is emerging out of ignorance into knowledge.

A mind that does not question is a mind in ignorance, and worse. It is a mind that will remain in ignorance.

The class that greets itself and its leader with questions that have not already been asked in a lesson outline, is the class that is receiving the largest amount of light.

THE laws of nature make no allowance for sin. Transgress the rules of health, and health is lost. Transgress the laws of electricity and death comes to the careless. Those who break the laws of God, in the same way, will always suffer by it. But in the spiritual world of law there is also pardon for those who repent of what they have done. Young People.

HEADQUARTERS DOINGS

Print Shop

N. B. I. circular of Christmas Cards is "next" on the press. Same will show Christmas card values worth while.

Fall Bulb circular is finished and is now being mailed.

Miss Dorothy Lyon began part time work with the Herald force October first. She will take her brother's place as proofreader, and will do such art work for the Herald Shop as she can.

On the morning of October first the Herald force was increased by a first class printer, Wm. C. McGraw, of Macomb, Illinois.

Mr. and Mrs. McGraw and children, Betty Jane and Billy may be found at 406 South Third Street.

Give the Herald a chance to figure on your job work, including color work.

Greenhouse

The construction crew is here putting up the new Greenhouse, 24 feet 3 inches by 72 feet 10 inches and carpenter is building service room for same. Excavation for cold cellar is progressing as fast as rainy weather will permit.

Golden Glow Chrysanthemums are being cut. They're fine ones.

Golden Rule Home

The Golden Rule Home was glad to welcome Sr. Mary Renner, of Lanark, Illinois, into its family on September 29.

Several articles—scarfs, doilies, curtains, birthday candles, etc.—have lately been presented to the Golden Rule Home. They make for coziness, comfort and good cheer and are thankfully received.

The Golden Rule family enjoys the fires in the open fireplace these dark, damp days.

Office, Book and Gift Room

Since last issue application has been received for \$1000 of the N. B. I. First Mortgage Bonds. Now for the last \$5000.

Samples of over 20 Children's Bible story books are being read in the hope that we can find some numbers which we can recommend to the church.

Manuscript for such a story book is on file, written by Sr. Mary Gesin. As soon as illustrations for same can be secured it will be published—another demand for money.

A shipment of Bibles was recently received.

Fourteen checks are written weekly to 14 regular employees of the N. B. I. At the present there are "extra" helpers at greenhouse and office.

The patience of several correspondents must again be solicited. With the extra work since Conference it has been impossible to keep all the work up without engaging more help. To avoid such extra expense several matters that should have been handled some weeks ago are still unattended to. "Penny wise and pound foolish"—but the "penny" in multiplied numbers is needed to avoid the foolishness.

CHRISTMAS CLUB

The \$25 Christmas Club is slowly growing.

The goal is 200

We have received 81

We need another 119

THAT CHRISTMAS CLUB

By Lawrence M. Howell

IT appears from the last report in The Restitution Herald of September 22nd that the required two hundred names to raise the \$5000 to make the needed improvements to the Greenhouse and Golden Rule Home is not yet nearly complete.

I have three times been to the General Conference at Oregon since the Home, Bible Training and various activities of the N. B. I. were started. My conviction of the justice and merits of the work is such that if I possessed the necessary means to do so in addition to my family duties I would

gladly pay the whole sum asked for. I would do even more. I only wish I were financially able to cancel the present debt on the greenhouse personally.

Now, no one is asked to do that, but all who can are asked to do their part to raise the \$5000 now asked to the end that the greenhouse income may be greatly increased and the present mortgage debt the sooner lifted.

On coming home from the Oregon conference the writer laid the matter of the \$25 Christmas Club and its object before his home church at Ripley, Illinois. An appeal was made for pledges and a goodly number responded. We have nine pledges from our church of which I know.

Why can't some one from each of our other churches with the good of the cause at heart take similar action? Don't wait for someone else to do it but get busy yourself. Action is needed now,—not several months hence. The action of those who have already pledged is appreciated.

May the Lord lead each one to see his duty in the matter and perform it as he is able.

WORKS OF INIQUITY

By Alta King

FIRST Corinthians 13:1-3 lists certain gifts, the possession of which enables one to render services that are considered the greatest services possible:

The gift of eloquence, the power of speech by which people are moved to respond to great things, especially in times of crises;

The gift of a keen intellect that discerns accurately into the mysteries of nature and future events, thus giving to the world a reliable leadership;

The gift of faith that holds men to their work until the unbelievable has been accomplished, in many inventions;

The gift of wealth that makes possible organized industries by which labor is furnished to the masses, that makes possible also organized charities and state institutions;

The gift of endurance that endures to martyrdom rather than be disloyal to principle and truth.

All these gifts, put to such services, are regarded by the world as the important factors in the world's progress and final salvation. And such gifts and services in the past and present are pointed to as evidence of the world's progress and growth into salvation. Moreover, their preservation to the future is urged, that the future generations may not be lost.

But whether or not they are such evidence, depends upon whether or not they have been prompted by the spirit of love, or by the spirit of selfish commercialism.

A hospital, an orphans' home, or any institution, whether private or state, does not necessarily spell love; neither does a sermon, glowing with eloquence; nor our wonderful educational institutions through which wise leadership personalities are being trained to guide the world to safety. All may be prompted and controlled by the subtle spirit of selfishness and commercialism.

And methinks it is to those who have been prompted to "great" services to fellowman, by such a spirit, that the Lord will say, "I never knew you: depart from Me,

ye workers of iniquity."

The work itself may be very good, but the Lord will not recognize the worker nor the work if the worker has not been prompted to his work by love.

The worker is a stranger to the Christ, and the work is iniquity to the Christ, unless the worker through the work has helped to promulgate the spirit of love among men.

THE THREE GARDENS

By Daniel Farmer

(Continued from front page)

every side. So that there is neither adversary, nor evil occurrent"—nor existing (1 Kings 5:4). Hallelujah!

Then, indeed, will the time-honoured hymn have become a fact, which now can only be correctly sung in the future tense:

"For men may talk about sin's wages
'Tis written plain upon truth's pages,
The sentence of the Lord is just,
The sinner's final end is dust."

What a different final stage the blessed Word of God presents, when cleared of a false philosophy of life and death, which belief of the Devil's original lie as to man's inherent immortality has foisted upon the churches—a philosophy which leaves a great, perhaps the greater, part of created moral intelligences in the agony of a retribution which neither corrects, cures, nor consumes the offender! Let it be borne in mind that "both God's palace and His prison will be alike a credit to His Holy Name."—Words of Life.

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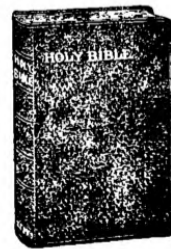
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THE RESTITUTION HERALD

Volume 15

Oregon, Illinois, October 13, 1925

Number 2

THE RAPTURE AND THE CALLING ON HIGH

1 Thess. 4:13-18; Phil. 3:10-15

I HAVE asked you to read these two passages of Scripture with me, as it is particularly imperative that we should now, as in all instances, take special note of the words and wording of Holy Scripture; that we may carefully compare "spiritual things with spiritual" and prove "things that differ."

Regarding the Thessalonian letter I would specially call your attention to the use of the word "parousia," translated "coming." But as doubtless many, if not all, present know, the full force of the word is coming and being actually present; therefore presence gives the better meaning. We may also note that this Epistle was written during Pentecostal times. And that there are certain outward accompaniments mentioned, namely, "the shout" (keleusma), "the voice of the archangel," and "the trump of God," the last taking our thoughts to 1 Cor. 15:51, 52: "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

We turn now to a brief examination of the Philippian passage, and what must strike even the most casual reader is the great divergence between this and the Thessalonian description. There is in this Philippian letter no mention of such outward accompaniments as the descent of the Lord, the shout, the voice of the archangel, nor the trump of God, nor the anticipation by the dead of the living ones. This phrasing of Philippians 3:11 is peculiar and emphatic: "If by any means I might attain to the resurrection of the dead." So the passage stands in the Authorized Version. The Douai or Roman Catholic version translates it, "If by any means I may attain to the resurrection which is from the dead," slightly nearer to the original, but very slightly. But in the Authorized Version it is most inadequately translated. Imagine, if we can for an instant do so, the great Apostle to the Gentiles, or even Saul the Pharisee, expressing the wish that he might attain to the resurrection of the dead. Why, this resurrection of the dead had been his great hope from his youth up. As a Pharisee he had treasured it. See how he seized the opportunity of asserting his belief before the council at Jerusalem: "But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead I am called in question." As a Christian there was no

doubt of the truth of a future resurrection. And that only to one's own mind emphatically emphasizes what the Apostle writes under the inspiration of the Holy Spirit in Philippians 3:11, . . . "if by any means I might attain to (or arrive at) the out-resurrection, the one out of the dead." The word as it stands here for "out-resurrection," is only once used in this form, here. But we have similar wording, though in a divided form, in Acts 26:23, referring to the out-resurrection of Christ, and in Heb. 11:35 "women received their dead raised to life again" . . . Both these passages by no

consideration.

I. The Apostle Paul's injunction to Timothy in 2 Tim. 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Now the word for "rightly dividing" in the original is from the verb "orthotomeo," to cut or divide rightly, that is in its right portions, as under the Law the sacrificial victims were cut up (Lev. 1:6, "And he, the priest, shall flay the burnt offering, and cut it into his pieces") and the injunction infers that the priest preparing the beast for offering was not to hack or hew it anyhow, but carefully to divide it according to its joints and ligatures. This is applicable to the interpretation and exposition of the word of truth, for what is truth for one certain time and under certain conditions is absolutely error at another time under other conditions. I think most, if not all of us, at some time have been the victims of a wrongly divided word, and the dismay of the good and careful housewife at the joint badly and unskilfully hacked by the inexperienced carver is as nothing to the distress of those who by God's grace are used to a rightly divided word, and who have had the pain of listening to a confused and jumbled tirad drawn indiscriminately from all parts of the Bible.

Good old Miles Coverdale (16th century) gives expression to the same thought regarding rightly dividing the Word of truth, when he writes: "It shall greatly helpe ye to understande Scripture, if thou mark not only what is spoken or wrytten, but of whom, and to whom, with what words, at what time, where, to what intent, with what circumstance, considering what goeth before, and what followeth."

Now in comparing 1 Thess. 4 and Phil. 3:11-14, let us bear this injunction well in mind.

And surely in this connection we should also take notice of the difference between the epistles written during the Pentecostal dispensation, say prior to the date of Acts 28, and those written subsequently. Taking the date of the closing chapter of the Acts as A. D. 62, we have six Pauline epistles prior to that date, viz., 1 and 2 Thess. (A. D. 52 and 53), 1 and 2 Cor. (A. D. 57), Gal. (A. D. 57), Romans (A. D. 58). Then comes the important conference between Paul and the chief Jewish representatives at Rome, and after that we find six epistles from the Apostle: Ephesians (A. D. 62), Colossians (A. D. 62), Philippians (A. D. 62), 1 Timothy (A. D. 67), Titus (A. D. 67), 2 Timothy (A. D. 68).

We find also, though it is not directly con-
(Continued on page 16, column 2)

A WONDERFUL THING

By Marion Kremer Zane

IT'S a wonderful thing,
Oh—His love in my heart!
How it sings to me hour by hour,
Of joy-work to do,
And dreams to bring true,
By its unseen mighty power.

IT'S a wonderful thing,
Oh—His love in my heart!
How it keeps me through all the days!
When I'm weary at work
And tempted to shirk,
It's the one inspiration that stays.

IT'S a wonderful thing,
Oh—His love in my heart!
And its impulse dare not be suppressed,
As it whispers to me,
"I have taught you to see—
Give! Give to the world all your best!"

means weaken the special force of the Philippian declaration, nay rather, they strengthen it.

Then again verse 14 requires a little but most important amendment. "I press toward the mark for the prize of the high calling of God in Christ Jesus." So the Authorized Version, inferring at least that the high calling is a spiritual standing or experience, treating the word "high" as an adjective whereas it is an adverb, ano—an adverb of direction we may term it, and so qualifying the calling as "on high." Nine times the word "ano" occurs, and is translated "up" twice (John 11:41; Heb. 12:15); "above" five times (John 8:23; 19:11; Acts 2:19; Gal. 4:26; Col. 3:1, 2); "high" once; and in John 2:7 with "heos" "up to the brim".

We see then that the two accounts of the "caught up" and "called up" events are so different in wording and detail that the question suggests itself, Do they, or do they not, refer to the same event and the same people? And in considering this we are bound to take certain other matters into

JUDGE NOT

By E. Dorothy Magaw

WHY is it that members of every religious denomination always think their church's doctrines are absolutely the truth and every other church's doctrines are absolutely wrong? As one woman I know said, "Why does any denomination think it has a corner on the truth?"

I've been to Methodist churches where they spoke pityingly of the blindness of the Baptists, and now I am attending a Congregational church where some of the members believe the Methodists have fallen by the wayside and are surely on the road to perdition. And I am sorry to say, I know people in my own Church of God who express themselves strongly as believing that any one who does not accept absolutely the beliefs of our church will be deprived of eternal life.

How can any one be so sure of the rightness of his own belief and the positive error of the other person's belief? I am sure I know people in other denominations who love God with their whole heart and soul, and who worship Jesus as their Lord and Savior as wholeheartedly and devotedly as any human can worship. Shall we judge them, then, and say, "You can never have eternal life, for you have not the truth as I have it"? Romans 2:1 tells us that "for wherein thou judgest another, thou condemnest thyself."

It almost seems as though sometimes we place too much stress on the doctrinal side of our religion and not enough on the side of simple faith and real brotherly love. Rom. 10:9-11 says, "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on Him shall not be put to shame."

I like this verse also, found in Romans 14:13, "Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling block in his brother's way or an occasion of falling."

I believe it is wrong for us to be so sure our beliefs are absolutely right and the other person's absolutely wrong, for "Wherefore let him that thinketh he standeth, take heed lest he fall."

WHO IS THE ANTICHRIST AND WHAT WILL HE DO?

By Lillie H. Willis

AS I understand, the antichrist is not an individual, but a succession of individuals, heads of an apostate church. Jesus is the head of the true church, which has a pure and undefiled religion, which James says, 1:27, is to visit the fatherless and widows in their affliction, and keep unspotted from the world. Jesus went about doing good, was holy, harmless, undefiled, and separate from sinners; and made higher than the heavens. Heb. 7:26. The antichrist assumes to be all this. He is head of a church that is excessively political, and idolatrous, with a religious veneer: it claims to be Christian. He opposeth and exalteth himself above all that is called God, or that is worshiped: he as God sitteth in the tem-

ple of God, showing himself that he is God. 2 Thess. 2:4.

Rev. 19:12 says of Jesus, "On His head were many crowns". The pope of Rome wears a triple crown, showing that he is lord of heaven, earth, and hell. This power rules over many people. The length of her reign is between the comings of Jesus, His first and second. Pagan Rome crucified our Lord: papal Rome, which is pagan, "is drunken with the blood of the saints and martyrs of Jesus." Her ambition knows no limit. Isaiah 14:13, 14, seems to describe her: "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", sinless and all-powerful, worthy of being worshiped. When Jesus comes He will be "King of kings, and Lord of lords". The Pope desires to be the same. He is aiming at world control: a king above kings, a lord over lords. Some think he wants to come to America to live, but one in high authority in his church says he does not, but he might put a cardinal in the presidential chair. The pope wishes to visit America, and would, but Italy has said if he leaves Italian soil he can't come back. In a late copy of the "Herald" there was an article concerning the building of a church in Jerusalem for "Catholic Israel". If this is done the pope's palace will be near it, as it is near St. Peter's at Rome. If I understand correctly the Pope's ambition is to sit on the throne of David in Jerusalem, and from there rule the world, with Catholics in power everywhere. "He who now letteth will let until he be taken out of the way." To "let" is to hinder: it seems to me the hindering cause to the full development of the antichrist is the bride of Christ; when she is caught away, then shall that wicked power become firmly established, and the tragedy of the dark ages be repeated.

"Whom the Lord shall consume with the Spirit of His mouth". Bible teaching, John 6:63, "the words I speak unto you, they are spirit, and they are life." Bible teaching consumes the Catholic power, and the coming of the Lord will destroy it. Though she says in her heart, "I sit a queen, and am no widow, and shall see no sorrow", yet in one day shall her plagues come, "for strong is the Lord God who judgeth her."

"The father's virtue is the child's best inheritance."

PRAYER

Peter was kept in prison, but prayer was made earnestly by the church unto God for him.—Acts 12:5.

This church had power because it had an objective in its prayer life. Someone says that prayer must have thought in it. The church here had its thought concentrated on Peter. "I saw in a shop window the other day," said Phillipps Brooks, "a placard which announced Limp Prayers. It described, I believe, a kind of prayer-book in a special kind of binding which was for sale within; but it brought to my mind a certain kind of prayer to which many of us have listened, in which we could not join, because out of it has been left the whole backbone of thought, and to which we could attach none of our heart's desires."—W. S. Terrell.

THE SIN OF ADAM

By Mrs. Clark McClelland

THIS subject of sin has been ably discussed, so will not criticize any, but there is a law at least we call it a law of types and antitypes. God in His great foreknowledge worked out His plans according to a wonderful "clinch" of a truth foreshadowed in types. They prove the truth as truly as we prove a sum in arithmetic. I believe in all ages that God saw the end from the beginning, hence if Adam and Eve always lived without knowing good from evil they would never be able to look up to God with a grateful heart for any of the blessings He might bestow upon them and their children. Like a little child I once saw reaching out his hand to pick up a snake, had he known good from evil he would not have attempted such a thing. I picked the child up, but he did not realize that I had done him a favor, because he did not know good or bad; and if that beautiful child had remained in that condition all his life, say even ten years, the father and mother would have felt sad, and all their friends would have felt sorry for them, and would have said, "What a pity!" Am I not telling facts? "Yes," you all say.

Now why did God let Adam live so long without a helpmeet? He was a nice, well-built man, but was obliged to live alone. He could eat all the good things in that beautiful home, and listen to the singing of birds, look at the animals, watch the fish swim; but he could not take a mate for himself. How long he lived in that way God has not told us in so many words, but according to the law of types and antitypes we believe that Adam waited at least forty years; for the time he waited for his bride to be formed was a type of the time that the second Adam is waiting for His bride, the church, to be made ready to be His helpmeet in the great work yet in the future. How long has Jesus been gone into that far country? About two thousand years. So forty years would be a very short time in a type that takes two thousand years for the antitype.

But do you think Adam did not love Eve with all his heart? Yes, he surely did, and it was that love for her that caused him to take death upon himself willingly. He was not deceived: he knew just what he was doing. And the Second Adam took death upon Himself willingly, and why? Because He would have had to live alone. He could not die a natural death because He never transgressed a single law, and so death had no claim on Him. But when the time came that placed Him where He could have prolonged His life, He refused to accept the invitation. If you will read carefully the twelfth chapter of John, beginning at the twentieth verse, you will find that those Greeks that wanted to see Jesus no doubt wanted Him to go home with them; if you will note the answer Jesus gave Andrew and Philip you will see why He did not go. He said, "The hour is come", and, "Except a corn of wheat fall into the ground and die, it abideth alone". But verse 27 tells us plainly that there was a temptation, for He said, "Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour". So He endured the cross and despised the shame for the glory set before Him. Hence, like Adam, rather than live alone and be deprived of the love and glory set before Him,

He took death upon Himself willingly. It is a beautiful love story from beginning to end.

To think that sin entered into this world by mere chance is to our mind a great mistake, for it was love and not a devil that caused Adam to eat of the forbidden fruit of the tree of the knowledge of good and evil. He well knew that his dear wife would sooner or later die, and he would remain alone; for God's word had gone forth that she must die, and she could not get back. She was on the death plane and Adam on the life plane. But he gave his life for her; and the second Adam was on the life plane and his bride-to-be on the death plane, but He willingly gave His life for her. When He comes He will make her immortal, or deathless, so then the second Adam will live on and on with a bride that will live forever. No more parting, no more temptations, but each has had an experience that will enable him to look up to the Father and say, "How wonderfully has Thy great wisdom made us able to praise Thee ever, and love through all eternity.

—o—
AN ENIGMA

Zionism and Christianity
By Pierre Van Paassen

—o—

In printing the following article, The New Palestine of course assumes no responsibility for the views expressed therein. Though The New Palestine is in complete disagreement with several of the opinions voiced by Mr. Van Paassen, we feel that his article is of sufficient interest to warrant publication. Moreover, coming as it does from the pen of a noted Gentile writer, the article will undoubtedly arouse considerable discussion in non-Jewish circles.

—o—

IT HAS often been somewhat of a puzzle to me that Zionism in its realistic role of the last few years has not made a deeper impression than it has upon orthodox Protestant Christian thought. For does it seem unreasonable to expect that a return of the Chosen People to the Promised Land, regarded as the first essential preliminary of the second coming of Jesus Christ and the visible fulfilment of the forecasts of Christian eschatology, should have roused the Christian world to something akin to intense fervor and religious enthusiasm? Think what would have been the effect upon the struggling Christian communities, say, eighteen hundred years ago, if there suddenly had been a steady and organized flow of Jews returning to Palestine from the dispersion. In those days, when the Christian converts were used as living torches along the garden paths during the emperor's bacchanalia, when they were thrown to the lions in the arena by their thousands, "wars and rumors of wars," "persecutions," "pestilences" and "earthquakes" were regarded as unerring indications that the end of the reign of darkness was at hand and that Christ would presently return on the clouds surrounded by innumerable legions of holy angels.

If it had so happened that simultaneously with all these dread "signs," there had also been a return of Israel to the land of Israel, the cycle of prophecies would have been complete and overwhelming; the Christians would have gone into fervent ecstasies of joy and have donned the prescribed flowing white robes in preparation for participation in the ceremony, also foretold, of assisting in the separation of the goats from the sheep and the inauguration of the millenni-

um, which is scheduled to start out with the spectacular performance of a duel between Satan and the Archangel Michael, to be followed by the binding of the fiend with the "hairy scalp" for a thousand years.

Is it to be wondered at that the early Christians looked for a return of the Jews, that they prayed for it and is there not evidence in the New Testament that they expected it to come about in short time?

Was there not even a widespread belief that John the Beloved Disciple, "he who fell on Jesus' bosom" at the last supper, was "to tarry" even until the second coming and would not see death? And was not the return of the Jews to the land of their fathers explicitly prophesied by Jesus as something that had to come about prior to His return in all His glory in the sky?

Yet time wore on and from primitive communists, passive resisters, conscientious objectors and out-and-out anti-militarists, the Christians became chevaliers of honor in the bodyguard of the Roman emperors. Once they identified themselves with the imperialism of Rome by withdrawing their refusal to serve in the armies and to shed blood, they also wiped out the reason and cause of their persecution.

The Christians from that time onward have concerned themselves more with converting the Jews to their point of view, by fire and water, if necessary, than with speeding them on their way back to the land of their fathers. Yet they had not given up the belief that prior to the great consummating event of their whole doctrine, the return of Christ, the Jews were to be in the Holy Land. They never stopped praying "Thy Kingdom come," to be sure, but they did their level best to make the advent of the millennium an impossibility by trying to destroy one of the prerequisites of its realization, the return of the Jews, by a systematic slaughter of Jews or by turning them forcibly into Christians by the well-known sprinkling system.

But despite wholesale massacres, pogroms, *autos da fe*, starvation, pestilential and putrid ghettos, assimilation and a hundred and one other ways to make the Jew disappear, he kept on living and kept on being a Jew, which meant that his yearning for Zion never ceased. For that *autos da fe*, the Gentiles got learning in return; for their pogroms, industrial progress; and for their discrimination, philosophers, scientists, poets and artists.

And yet it was not out of any deep-seated gratitude to the Jew, not because of a desire to right past wrongs, that the nations assembled at Versailles decided to give Palestine back to the Jewish people. They did it because it was expedient, because it harmonized perfectly with English imperialist designs, because Albion was in desperate need of having a foothold besides the precarious, slippery strip on the banks of the Nile, close to the Suez Canal, the gateway to her huge Indian Empire and its inexhaustible treasure chests. That does not mean to say the announcements of Palestine returned to the Jewish people were not accompanied by high-sounding magnificent phrases of altruism and neighborly charity, but the same kind of high moral phraseology was also used in the spoliation and enslavement of Germany, the famine blockade of Soviet Russia, the dismemberment of Austria and the fulfilment of the whole rapacious treaty known as Ver-

sailles.

When Lord Balfour made his famous declaration and Jews the world over wept for joy, because their ancient dream seemed about to be fulfilled, there were orthodox ministers of the gospel here and there, who preached a sermon or two on the significance of the event, but it did not rouse the Christian world to anything resembling enthusiasm over the nearness of the millennium. There was no bull from the head of the Catholic Church, nor a *ukase* from the patriarch at Constantinople or a glad message from the Archbishop of Canterbury telling the flocks of the Good Shepherd that the fulfilment of prophecy was at hand; that the crown of joy would soon take the place of the heavy cross they had taken up after Jesus, that persecution for His name's sake was soon to change into eternal gladness and that God Himself would wipe away all tears from their eyes. No, the vicars of Jesus upon earth were strangely silent when the people from whose loins came the Savior were given their country back. They were not only silent, but some of them expressed grave doubts as to the wisdom of the move and some Christian leaders even opposed the British mandate over Palestine and the return of Israel with vehement protestations. It was not a difficult matter to discover a good reason for opposing the Jewish migration to Palestine. Was not the Arab settled on the land for the past seven or eight hundred years? Would it be just, so questioned the Christian orthodox opponents, to oust the Arab?

It did not matter that nobody had said a word about ousting the Arab and that it was once "wholly just and meet" to massacre the Arabs in their tens of thousands when Christian princes were bent upon wresting Golgotha, Bethlehem, Nazareth and the Holy Sepulchre from the hands of the "unspeakable unbelievers" during the Crusades. But it would be unjust now. Now, that a world spiritualized by suffering and tried like gold in the crucible of sorrow had glimpsed a new vision, a vision of justice for all and self-determination for the smallest. Though we were told that the whole creation was sighing and languishing for the return of the Savior, for the establishment of His kingdom of love and justice, some of the orthodox Christian brethren were willing enough to find a reason to postpone what they themselves aver to be one of the necessary preliminaries to the return of Jesus, namely, the possession and investment of Palestine by the Jewish people.

Now, I do not profess to know the exact reason for this orthodox lukewarmness toward the restoration of Eretz Israel. It may be that the brethren have a sort of unexpressed dread that if the prophecies actually were fulfilled and Jesus suddenly appeared "like a thief in the night," He might ask His disciples for some explanations in regard to all the samples of brotherly love He would behold in this Christian world today. It may be that they are afraid Jesus would not find things exactly "*comme il faut*" and that He may ask them how it is that while He "the Son of man did not have where to lay His head," His representatives are carried about on gilded thrones, wear purple mantles and jeweled crowns, are honored and worshiped of men and dwell in marble halls. It may be that for this reason they would postpone the advent of the millennium

(Continued on page 16, 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

"To wait for His Son from heaven."

A TASK OF LIFE

TO make life an example safe for others to follow.

THE CHURCH

BECAUSE God has assigned to the Church so much responsibility it should be the constant and prayerful labor of every member thereof to learn of God how best to serve therein. The church, even though carnally head-strong, has been the factor of greatest human influence during the Christian dispensation. Its services have not always redounded to the glory of God and, without doubt, it has often, in its conduct, dishonored God. Because of this God has possibly at times withdrawn blessing from the Church and has punished it as He has His chosen nation Israel.

Like Israel also the church has brought much disrepute upon itself, so much that it has dethroned itself in the opinion of many. In fact her conduct is at many times and in many ways such that many outside feel that they are less in error and wrong than the church itself.

These facts do not in the least indicate that God's power or authority is short or that He is in any degree failing in His purposes. They do, however, emphasize to the church the importance for the church to search God's Word for God's own instructions as to God's way for properly serving Him in and through the church.

May the Church of God prayerfully engage in such study.

OFFENSE

"WHOSO shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Whether the Savior used the term "little ones" as referring to little children or as a term of endearment, which was a common custom, matters little. Its meaning is that the one thus described does not pretend to be a great, powerful person, but rather is weak, humble, simple. But the Savior warns that to offend, that is, to ensnare or entrap such an one, is a most serious act. The Savior does not mention what the result will be to the offender. He merely states that it were better that such an one were weighted under the water.

How careful one should be not to entrap, cause to stumble, or ensnare even the weakest and simplest in Christian faith.

99 plus 1

IT is not a case of gathering up the fragments that nothing be lost, as the Savior taught His disciples on the occasion of the feeding of the thousands with the loaves and fishes, but it is a case of closest watchcare of the Savior over even the littlest and most simple one of faith. "It is not the will of your Father which is in heaven, that one of these little ones should perish". "For the Son of man is come to save that which was lost". What a lesson the Savior here teaches in Matthew 18:11-14. With all His power, with all His accomplishments, He yet teaches that even the simplest child of faith is sought for restoration, should it become lost to the Master.

How anxiously then should the Christian strive to redeem, reinstate the erring one into the fold of Christ. Instead of ignoring the already wounded heart, instead of bidding fond adieu to such a departed one, how anxious should the Christian be to recall, urge back, encourage back the one who may be straying from truth unto a life of error and wickedness.

Let us seek to sustain the weak and to recall the one who drifts away. It is the Master's voice echoing through the centuries that teaches this to Christian servants.

MIRACLES

"CAST an hook, and take up the fish that first cometh up; and when thou hast opened his mouth thou shalt find a piece of money." Matt. 17:27. In a manner this miracle is similar to the first one of record performed by our Savior. The water poured into the jar was, without touch or visible influence by the Master, converted into wine.

One can readily understand through experience how that by speech the speaker's thought may be conveyed to the listener and the listener will give heed thereto and comply with the request of the speaker. Thus one individual by communication can obtain the obedience of another individual. But to speak or communicate to water that it should change its character and become wine is more than the finite mind can understand. So also it is beyond comprehension that one should address or communicate with an individual fish in the sea and request it to be the bearer of tax money.

These things are beyond the power, ability and comprehension of finite nature. Even though they be in harmony with laws un-

known to man, yet they are beyond the present nature of man. The power which to accomplish the labor is attributed to God through His spirit to man.

In like manner there is Scriptural reason to believe that living the Christian life, that is, performing the works of the new creature in Christ, is beyond the power or ability of the mortal or carnal nature. There is no natural force in man enabling him to live the life which is contrary to himself. But the spiritual is contrary to the natural. As it was the Father empowering the Master through His spirit for the labors of His day, so too the Christian ought to realize that the new life in Christ, if lived at all, will be lived by power inspired from on high.

Therefore did the Savior and His apostles pray the individuals to come unto Christ that they might have life. He was willing, yes anxious, to bestow the life, but justice and eternal truth require that such life shall be bestowed only upon such as devote and consecrate the God-given powers of life unto the service of the Giver.

LIES

"A FAITHFUL witness will not lie".

There are few, if any, sins that convey a greater total of real injury than the sin of lying. God has so organized the universe that every portion bears a relation to the whole. The one chief reason for lying is to convey to another person an untrue thought to the end that such other person will think and act in a manner untrue to facts; untrue to nature; untrue to the laws essential to the true and best interests of all things. In this manner the relations of man to the universe are falsified and the world of nature receives wounds deep and horrible.

"Thou shalt not surely die" was the first lie, told by the father of lies. This lie has resulted in unmeasurable sorrow and grief for mankind.

So, also, today, the lie so told or acted as to deceive a brother into untruthfulness of conduct and of life intensifies life's injuries, and deepens its gaping wounds.

Lying does more than this. It unmans a man more than most any other thing. It makes a man distrustful of himself; he loses respect for self; he seeks company which he distrusts and disrespects because he is ashamed to associate with those whom he believes to be his superiors in fidelity. It makes one unreliable. Therefore the benefits and favors which many are glad to bestow are bestowed upon others simply because they cannot depend on the liar's conduct.

Remove all lying from the human family and you have gone far in removing sin.

HERALD RECEIPTS

(The headings over "Herald Receipts" and "Helping Fund" in last week's Herald were, by mistake, reversed.)

Mrs. Mary A. Williams; Moses E. Lowd; James Browning; Mrs. P. W. Ogan; Mrs. F. A. DeCamp; Eva H. M. Fletcher; Mrs. J. C. Thoms; Mrs. H. A. Wright; J. E. Robbins; Emma Rowe; Mrs. John Cochran; Mrs. J. D. VanDerweel; Mrs. Ada M. Eldridge; Mrs. Lillias Sweeney; Mrs. Frank L. Miller; Emma Murray; Mrs. Sarah E. Ward Goldsmith; Mrs. Carrie E. Hilsabeck; Mrs. A. J. Moore; Harriet Reed; Mrs. Nora Johnson; Mrs. Wm. Hadicke; Dr. Samuel Metheny; Mrs. Clea Mauk; A. J. Grubbs.

Among the Churches

Bro. and Sr. J. H. Williams have returned to their home at Rochelle, Illinois, after a pleasant extended visit with Bro. and Sr. G. E. Marsh at Niagara Falls, New York.

They report that the church work in that district is moving along nicely.

The meetings at Casey, Illinois, have probably closed and meetings at Marshall, Illinois, are probably being held now. This was the plan the last the Herald knew. It is hoped that good interest has prevailed from the beginning at these meetings.

MISSOURI ANNOUNCEMENTS

A ten days' meeting is planned to start at Clinton, Missouri, October 20. We shall be glad to see any who may be able to attend. Communication may be made with Richard Logan, Rt. 7, Clinton, Missouri.

J. W. Williams.

Dear brethren:—Inclosed I am sending personal check for my subscription for The Restitution Herald for another year. I want to take it as long as I am able to pay the subscription. It has been a great comfort and help to pass many long, weary hours this summer with my sick husband.

I would be glad to hear from any of the brothers and sisters of our precious faith.

With best wishes, and love to all the household of faith, I am,

Sincerely your sister in Christ,

Sarah E. Goldsmith,

Casey, Illinois.

IOWA STATE BEREAN MEETING

Thursday, August 27, was observed as State Berean Day at the Iowa Conference.

At the business meeting in the forenoon all of the old officers were reelected. They are:—President, Mrs. Blanche A. Harland, 601 1st St., Cedar Falls; Vice-president, Esther Sealine, Stanhope; Secretary, Mrs. Lora O. Reinhard, Gladbrook; Treasurer, Arthur Fish, Maxwell.

In the afternoon the short program was given by the children and young people, and was followed by a sermonette by Bro. Arthur Johnson.

At a short business meeting after the program, the following committees were appointed: Lookout, Margaret Ellis, 319 Cutler St., Waterloo; Dorothy Starbuck, 601 1st St., Cedar Falls; Tract, Mrs. Emma Oaks, Gladbrook; Literary, Miss Leona Marsh, Ames; Program, Mrs. J. M. Prime, 1031 S. 33rd St., Omaha, Nebraska; Junior Berean, Mrs. A. M. Jones, Eagle Grove.

The social service in the evening was led by Bro. Sidney Jackson and the sermon was delivered by Bro. Melville Lyon. The entire day was very profitable and we wish to thank all who helped in any way.

Mrs. Lora O. Reinhard, Sec.

MRS. RHODA KELROY

Rhoda Berry was born at Waterloo, Shefford County, Canada, March 18, 1842, and died at Gladbrook, Iowa, September 29, 1925, at the age of 83 years, 6 months and 11 days.

At the age of 18 she was married to Luther Clark, at her home in Canada, and they engaged in farming in their home community for about 18 years, when they came to Iowa and soon settled on a farm near Gladbrook. Two sons were born to them in Canada, Freeman, who died at the age of 17, and Fred, of Gladbrook. Mr. Clark died in 1873.

She was married a second time, to Albert Allard, May 31, 1877, and to this union four children were born, Mrs. Edythe Smith, of Ocean Park, California, and three others who died in infancy. Mr. Allard died in 1905.

She was married a third time, Nov. 2, 1910, to Bruno Kelroy, who preceded her in death in 1911.

Since 1914 she has made her home with her son, F. W. Clark and his wife in Gladbrook, who cared for her needs in every way, tirelessly working and watching for her every comfort.

She became a member of the Church of God in

early life, and has remained faithful to the end. She was in the habit of repeating Scripture and hymns for her comfort in her blindness, which afflicted her for several years at the last.

She is survived by her son and her daughter, one grandson, Earl Clark, one sister, Mrs. Mary Allard, of LaPorte, Iowa, and one brother, G. W. Berry, of Gladbrook. Funeral services were held at Park Hill church Thursday afternoon at 1:30, by the pastor, J. W. Williams, and burial was made at Crystal cemetery.

J. W. Williams.

WARREN PHILIP BURCH

Warren Philip Burch, only son of Lawrence T. and Mary E. Burch, of Walkerton, Indiana, was born July 4, 1922, and fell asleep October 1, 1925 at the age of 3 years, 2 months, and 27 days.

Warren was a bright, lovable boy and was loved by those who knew him. He leaves a father, mother, two sisters and his grandparents, as well as a number of friends to mourn him.

The funeral service was conducted by the writer in the U. B. church in Tynen, Saturday, October 3, in the presence of a large gathering.

Many of the members of the Church of God will remember his grandfather and grandmother, Bro. and Sr. Philip Senff.

J. H. Anderson.

A NEW INVENTION Shove the Mercury "Over the Top"

HERE'S a brand new Thermometer. It does not register atmospheric temperature but temperature of "Heart-enthusiasm."

It is our "Christmas Club" indicator. Its registering capacity is 200. No harm done if it's broken by "overload".

It shows that on October 12th it stood at 82. That is, eighty-two had agreed to unite in forming a club of two-hundred, or more, who will, on or before Christmas next, pay \$25 each to further the work of Christian service through the National Bible Institution.

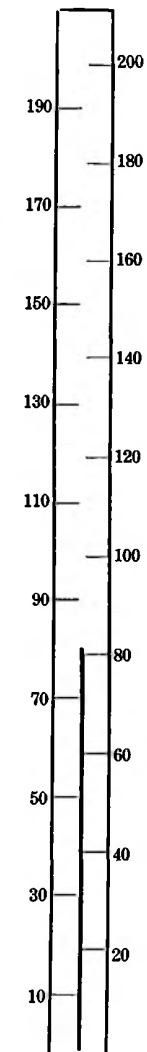
Now, we are anxious that this thermometer shall have the top broken out by the necessity of recording many more than Two Hundred names to this list, and we would like to hear the rattle of the broken pieces by October thirty-first.

If all could realize the possibilities before us for Christian Service it is certain that this appeal would be satisfied in a few days' time. That the facts can be a little more fully placed before the brotherhood, including those who do not read the Herald, a circular letter has been mailed to all names on the N. B. I. mailing list.

Will not each Herald reader act as a committee of one to interest and solicit others to cooperate in realizing this aim at once?

Just write the National Bible Institution, Oregon, Illinois, that you will be one of Two Hundred to pay \$25, on or before Christmas, for the furtherance of this year's plans of the General Conference of the Church of God.

Today is the right day to do so.



NATIONAL BIBLE INSTITUTION NOTES

Oregon received its first snow of the season on October ninth.

\$1200 of the National Bible Institution First Mortgage Bonds have been taken since last report. Only \$3850 left.

The last two weeks has been a very rainy season about Oregon. The rains have retarded the construction of the new greenhouse and cold cellar a great deal. However, everything is in readiness for the roof of glass to go on the greenhouse. This will probably be covered by the time our readers receive the Herald, weather permitting.

Miss Grace Flewelling, of Lancaster, New York, began work in the office of the National Bible Institution on the morning of the sixth. Sr. Flewelling made application for position as bookkeeper just at a time when we needed an extra helper in this line. If she finds that she can handle the work, then Sr. Lansbery will devote most of her time to the correspondence and stenographic work which at the present is sadly in arrears.

Work has been started on the prospectus for the Golden Rule Home Cook Book. Cuts have been received and, God willing, the prospectus will be out in a short time, ready for use in soliciting advertisements for the book. As quickly as the advertising feature warrants, the press work will be done as rapidly as possible. Announcements of the progress of the work will be made from time to time.

All those engaged in N. B. I. activities at Oregon, with their husbands or wives, were they so possessed, gathered for a social and uplift evening at Golden Rule Home on October sixth. Fourteen employees were present. The whole number present, including the members of the Golden Rule Home and our Treasurer, Bro. Cross and his wife, which sat around the tables so beautifully prepared by Sr. Thayer, was 29. All regretted that Sr. McGraw could not attend.

After ice cream and cake a short formal talk was made by the secretary, in which the ideals and aims of the National Bible Institution were placed before the gathering and gratitude was expressed for the hearty cooperation that has been rendered. Suggestions and appreciations were voiced by different ones.

The gathering was very impressive in at least one particular, namely, that in three and one-half years the N. B. I. work has grown from a working force of one person to a force of fourteen—and "extras" every few days.

CHRISTMAS CARDS

After being disappointed in securing the cuts for the announcement of our Christmas Cards and being forced to several days' delay, other arrangements have been perfected and we are again pressing this work forward. All who are interested in increasing the success of our general work are urged to give our printing house an opportunity to supply their holiday wants in the line of Christmas greetings. Our printers agree that the regular line to be offered this year is the best value for the price that they have seen. The designs are all engraved, making them equal to the regular ten cent card. Then, when it is considered that one's own name will be printed with the text at from 8 to 5½ cents each, depending upon the quantity, it makes this a very attractive Christmas offering.

We urge that one or more in every locality will volunteer to solicit orders from their friends, even though those friends be not religious coworkers. Many of them will want to purchase such cards and will be willing to order through a friend if they are solicited. We will be glad to send necessary supplies to all who will volunteer to do this work. All isolated brothers and sisters, as well as those meeting with the churches, could endeavor to secure orders for these cards.

A circular illustrating the cards will be mailed out as soon as possible. Those wishing same please send name and address.

Also enclose names and addresses of any others who are likely to want such goods. These names we would like at once.

The Sunday School

By Alta King

PAUL IN EPHESUS

LESSON 4 OCTOBER 25, 1925
 LESSON TEXT: ACTS 19:1-41
 RESPONSIVE READING: PSALMS 62; 63

Golden Text: For the love of money is the root of all evil.—1 Timothy 6:10.

Memory Verses: Acts 18:10, 20.

FOR STUDY

Review: The last church established by Paul during his second missionary journey was the Corinthian church. This work, with his first letter to the Corinthians, was considered in the two lessons just previous to this week's lesson. Recall the outstanding features of his work there. What big truths did his work there emphasize and demonstrate?

The New Lesson. This week's lesson considers the major portion of Paul's work during his third missionary journey—the establishment of the church in Ephesus. Note the location.

The story of the closing events of the second missionary journey and the opening of the third is found in Acts 18:18-28. It includes the interesting and significant story of Apollos, an eloquent man and mighty in the Scriptures who was instructed in the way of the Lord, and taught diligently the things of the Lord; but who knew only the baptism of John. This story is worth several readings.

It will be noticed that Paul's first work in Ephesus (Acts 18:19-21) was very brief, a mere side issue during his return to Jerusalem from his second journey. However, he left there two quiet, but powerful, forces at work for the Christ, Aquila and Priscilla; a sample of whose work is found in the story of Apollos.

Note the initial work of Paul's third missionary journey. How does it compare with that of the other journeys?

I. Paul's First Work in Ephesus. Acts 19:1-12. From verses 1 and 2 we may infer that news of the preaching Apollos had done, before the way of the Lord had been expounded to him more perfectly, reached Paul as soon as he arrived in Ephesus. "Finding certain disciples", indicating that he made special effort to find them, Paul began to expound more perfectly, just as Aquila and Priscilla had done.

What did Paul consider as the chief evidence that they had or had not been taught in the way Aquila and Priscilla had taught Apollos?

The contrast between God's message through John and God's message through Paul is very tersely put in verses 2-5. John's message was a call to repentance, an immersion of repentance symbolized by immersion in water, and to belief in Christ who was coming soon. Paul's message was a call to the Holy Spirit, an immersion in the Holy Spirit; also symbolized by immersion in water, and to belief in a living, present Christ. Paul's call to baptism was a call not only unto repentance, but also unto the Holy Spirit, unto the power of the living Christ which could remit past sins and blot out present sins and purify their source.

The first baptism was good, but it was lifeless. Repentance never remedies. The

second included the first and much more. It included remission and freedom through the power of the living, present Christ. It was life-giving. Read verses 2 to 5 again, with John 1:33; Matt. 3:11, 12.

What special evidence of Holy Spirit baptism did these twelve receive? If these evidences are not received, are we to conclude that Holy Spirit baptism has not taken place?

Verses 8-12. Where and what was Paul's next attack upon ignorance? Of what things concerning the kingdom of God did the Jews need to be persuaded? They already knew those things which we prize so highly—that it was to be David's throne restored; that their Christ was to be its head; that its dominion was to be world-wide. Was there anything else of importance to know? If so, what?

Was Paul a "separatist" when it was necessary to avoid unfruitful contention and questioning? How did the Christ's work prosper under the separatist movement?

Some commentators say that perhaps the "seven churches of Asia" were established during these two years.

II. The Scope and Influence of Paul's Work. Verses 13-20. Show that this incident demonstrates that Paul's work and preaching were well known, dependable and respected.

Does wholesome fear of adequate power have its part to play in bringing people to God? Had all of Paul's converts come to God in the true sense of the word? Verse 18. (This may mean, however, that some who believed because of the incident, confessed and showed their deeds.) The person who does not find himself going to God in this manner, may be assured that God's power has not yet pierced his ignorance and stubbornness, it matters not how many times he has been "converted".

III. The Close of the Work in Ephesus. Verses 21-41. It is a rather long story, but a simple and oft-repeated one. Read it.

Note that Paul was planning his fourth, even while he was closing his third missionary journey, not forgetting the care of the churches already established.

Note that selfish commercialism, under cover of religious zeal, motivated the opposition.

Note that Paul had friends among the chief of Asia, from which we may infer that the value of Paul's work, at least socially, was recognized by those in authority.

FOR CLASS

Summarize Paul's work in Corinth, the close of his second and the beginning of his third missionary journeys. What valuable service did Aquila and Priscilla render to the Christ's work?

Describe Paul's initial work in Ephesus when he returned. Discuss the contrast between John's baptism and the baptism Paul preached as it is brought out in this work.

Discuss Paul as a "separatist" and the results of his work as such.

What in the lesson demonstrates the value of wholesome fear of power?

The realization of God's presence and power is the greatest help to a timid Christian that can be conceived. Those who are fearful about many things need this continual recollection that God is near and that His power is infinite.

The Children's Column

END OF THE SECOND MISSIONARY JOURNEY BEGINNING OF THIRD MISSIONARY JOURNEY

By Lois Hunt

PAUL continued in Corinth a year and a half. To be sure, troubles arose, but Paul knew that God was with him, because God had said He would be.

At one time the Jews went against Paul and took him before Gallio, the deputy ruler. They said Paul was trying to teach people to worship God in a way which was against the law. Just as Paul was about to speak, Gallio spoke. He said if it were a matter of wickedness he would punish Paul, but he would not have anything to do with a question of their Jewish names or laws. Then he drove them away.

When Paul finally did leave Corinth he and Priscilla and Aquila sailed to Syria. When they reached Ephesus, Paul visited the Jewish synagogue, but would not remain long, even when they wanted him to. Instead he promised to return after he kept the feast at Jerusalem.

After that he visited Antioch again, and then started on his third journey. He went north into Galatia and Phrygia and on down to Ephesus, as he had promised.

In the meanwhile Aquila and Priscilla had been teaching about Jesus, too, and had converted a good and learned man named Apollos. He, in turn, returned to Corinth and tried to convince the Jews that their Messiah had already come.

Many of the Ephesians were eagerly awaiting their promised Messiah, and had been baptized by John the Baptist. To these Paul explained that Jesus was the Messiah, and when they believed they were baptized again—this time in the name of the Lord Jesus. Then when Paul laid his hands on about twelve men, the Holy Ghost came on them, and they spoke in tongues and prophesied.

For three months Paul taught in the synagogue. But when some who did not believe spoke evil of his teachings he left the synagogue and taught in the school of Tyrannus each day for two years.

By this time all in Asia, both Jews and Greeks, had heard the word of the Lord Jesus. Not only had they heard the wonderful words, but had seen wonderful things. God had caused Paul to accomplish many miracles. Why, sick people became well when even a handkerchief was brought to them from Paul. Just think of it!

It was so remarkable that some of the vagabond Jews thought they would try Paul's way. They told an evil spirit to come out of a man in the name of "Jesus whom Paul preacheth". But the evil spirit answered, and said, "Jesus I know, and Paul I know; but who are ye?" And the man, containing the evil spirit fought the would-be sorcerers, and drove them from the house.

This frightened many others, and many believed, so that they brought their hidden books and burned them in public. Some of these books were worth much money, which proves how greatly the word of God was being received.

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

BY FAITH

By Mrs. May Moore

BY FAITH the walls of Jericho fell down, after they were compassed about seven days." Heb. 11:30.

Here we are told that faith is the ground or confidence of things hoped for, the evidence of things not seen. Here also we have a long list of ancient worthies who distinguished themselves by their profound faith in God and the word of His promise, namely, Abel and Enoch, Noah, Abraham, Isaac and Jacob; and all down through the ages we have records of wonderful things accomplished by faith. To only one will we have time to call attention, namely the fall of Jericho. The writer to the Hebrews attributes that wonderful occurrence to faith. By faith the walls of Jericho fell down: There was nothing in the manner of the siege itself to bring about such a wonderful event. The compassing of the city seven days, and blowing of rams' horns, might seem to the besieged inhabitants as a very harmless proceeding; skeptics and scientists of our day might ridicule such an idea, but where was military stratagem ever so successful, and wherein lay their secret of success? In one thing and one alone, and it was this, the siege was conducted in all details under the divine direction. Joshua had full instructions what was to be done and how and when to do it. He didn't suggest any change in the divine arrangement, or allow any of the children of Israel to do differently. The Lord had spoken, and all they had to do was to *obey*—obey from the heart, nothing doubting, and the Lord would perform His part, and He did, and furthermore, He always will. What a victory! What a signal victory the Israelites witnessed by simply exercising faith in God! By just faith in God alone? Was that all?

No, not exactly. Faith in God was indispensable, but in addition thereto they had to perform their part. By faith the walls of Jericho fell down. Is that all? Nay, verily, it adds, "After they were compassed about seven days." This shows the necessity of neither adding to nor taking from God's word. So we see the walls of Jericho fell down not simply as the result of a divine command, but after Israel's performance of a prescribed duty.

"I have given into your hand Jericho, and ye shall compass the city", and the manner of doing this is all given. Although the work is the work of God, as any one can see, and He alone must have the glory, yet He has a perfect right to ask the people He is about to bless, to manifest their faith in His ability and faithfulness to perform what He has promised by some outward token on their part. This seems to be the divine rule.

We have often had the privilege of witnessing the ordinance of being buried with Christ in baptism. To the unenlightened it

is a useless, meaningless ceremony. So was the compassing of Jericho, no doubt, to the unbeliever; but to the child of God, enlightened in the Scriptures, how beautiful. How significant and fraught with heavenly blessing. A faith that grasps God's promises, and a heart overflowing with gratitude for the deliverance to be wrought in putting on Christ, can alone meet the divine requirements.

These are times that require strong faith in God and the stability of His promises, and from now on we believe it will be more so. There is work to be done, there are many citadels to be taken, many cities to be compassed daily—the cities of Carelessness and Indifference, the cities of Doubt and Distrust, Science and Modernism and the dread of public opinion, and a host of others. Are we compassing them daily in strong faith of overcoming? If so, the walls will soon fall down, but we must do it in the divinely prescribed way.

Put on the whole armor of God, above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked.

God's plan is to have His people work together with Him. He will not do everything for them; they must work out their own salvation with fear and trembling, remembering that it is God that worketh in them. What a grand alliance this is. Workers together with God. At times you may feel like David, when He bewailed that He was a sojourner in Mesech, and dwelt in the tents of Kedar. Like him also let us say,

"I to the hills will lift mine eyes,
From whence cometh mine aid.
My safety cometh from the Lord
Who heaven and earth hath made."

However, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Even so faith, if it hath not works, is dead, being alone. . . . Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" See how faith went with his works, and by works was faith made perfect. Friends, let us take God at His word, believe it, and work accordingly.

WHICH CLOTHES

By Samuel E. Haney

BABYLON'S sartorial outfit, according to the National Association of Retail Clothiers and Furnishers:

"A dinner coat for semi-formal occasions.

"A full dress suit for formal occasions.

"Four sack suits for business wear.

"A frock coat for formal day wear.

"A high hat to be worn with frock coat and full dress suit.

"Two overcoats, one of dark material for formal wear, and one of lighter color for business wear."

Paul's sartorial outfit:

"Have your loins girt about with Truth.

"Have on the Breastplate of Righteousness.

"Have your feet shod with the Gospel of Peace.

"Take the Shield of Faith.

"Take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God".

Brother, as these two sets of *garments* are too incongruous for practical team-work, which *tailor* are you patronizing?

AN ENIGMA

(Continued from page 11)

"yet for a little time."

It may also be that official Christianity has become so obviously the servant of Mammon, of imperialism and nationalism, that even Jesus would not be able to discover the smallest vestige of the beliefs for which He suffered and died in the lip service of His accredited agents and their acts of injustice, intolerance, hatred and discrimination. Far from seeing His servants "persecuted night and day," He would see them blessing armored tanks and battleflags, strutting around with gold stripes, decorations and medals; getting banqueted by the lords of this world for their patriotism; invoking His blessing on heresy trials, or nationalizing God the Father Almighty as the Lord God Sabbath of this or that armed gang.

But whether they want it or not, whether it is the prelude of the "*Dies Irae, dies illa*," the Jews are going back to Palestine. In ever greater numbers do they flock to the land of their fathers. Every week new stretches of desert are turned into fertile farms, new colonies are founded, new groves planted, new roads mapped out and built, and always more lives that would have withered away in the shadows of the stinking Ghettos of Christian countries are blossoming into divine beauty and fullness under the beneficent sun of Palestine.

It is time that the Jew was accorded justice. If he is regaining his strength in the Holy Land today, it must not be regarded that he is doing so by charitable sufferance of the Christian powers, but because it is his inalienable right as a human being to live in the way he desires and in the country that is his from the days when Abraham fled from the idols of his father in Ur of the Chaldeans. Surely now that the hysteria of war and the suspicion of all foreign peoples has died down, it is no longer the crime of crimes to say "*ce qui est juste et humain*." Men are no longer so drunken with the fumes of bloodshed that they would stand in the way of a people seeking a just solution for its problems and sufferings of centuries.

Does "to love one another" mean to find an excuse for crucifying a nation any longer? Instead of working for the fatherland, let us work for humanity as a whole. Let us no longer regard the Jew as an alien, a parasite, a stranger, who must be tolerated as a necessary evil. There is also a universal fatherland, the fatherland of Truth. That fatherland is frontierless and limitless, it knows nothing of prejudices of race or caste. Its only law is brotherhood and its only enemies are hatred and arrogance.

Of that invisible fatherland the Jew has been the champion throughout the ages. He asks in justice that he may dwell in peace from persecution on the banks of the Mediterranean and in the Valley of Esdrae'on that he may yet give the world new light and live out his destiny as the champion of justice "in whom all mankind will be blessed." Let us not stand in his way, lest we be found fighting against his God.—The New Palestine.

SMILE

IT requires the work of sixty-four muscles to make a frown; thirteen will make a smile. Smile, it won't hurt you much.

TWO POWERS WITH ONE HEAD Civil Government and Church Government

By S. S. Davison

THE Papacy in its supremacy of power controlled the civil governments of western Europe, and its church authority was asserted as supreme in the same territory.

Papal church government was modeled after the Roman imperial government; it is an image, an imitation, of Roman civil government. After the breaking up of the Roman Empire the papacy for many years controlled the civil government with imperial authority. And did it in the sight, in the presence, of all those governments in the territory of the former empire. See Rev. 13:12.

The pope used the civil authorities to enforce his church decrees, thus causing the people to reverence, respect and obey the Roman government, symbolized as "the first beast, whose deadly wound was healed."

The people were deceived by papal claims of divine power; such as forgiving sins, and power to condemn heretics to eternal perdition. It was through superstitious fear by kings, rulers and people, of the pope's claims to divine power of this nature that he held such absolute power over his subjects. All who would not respect and obey the pope's claims were counted as heretics; and by church decrees heretics were deprived of rights of citizenship, and became subject to cruel punishments, torture, even unto death. And officers of the civil government were required to execute these church decrees under penalty of "excommunication" from all divine favor, and to suffer the horrors of traditional perdition. See Rev. 13:15-17.

This is the work that divine revelation said the two-horned beast should do; and it is the work that history says the papal power did do.

"He that hath understanding let him count the number of the beast, for it is the number of a man". This is a plain statement that the beast and the man have the same number. The two-horned beast is a symbol of a dominating government exercising both civil and church authority. The papal power did that same thing. And the pope is the man that used that double power.

The number of the beast, and the man, is six hundred and sixty-six. That number is found in the numerical value of the letters in the blasphemous title on the crown worn by the pope on important state occasions which title designates (marks) the pope as the Vicegerent of the Son of God. All who refuse to acknowledge this papal claim are counted as heretics, and in the time of the pope's supremacy were subject to be punished as such. All who in times past, or time present, accept and obey this claim of the pope to divine authority, either by profession of such faith, or by obedience to his decrees, have received his mark and are recognized as belonging to the papal church.

No person can serve and obey the pope and at the same time be a true servant of God and follower of Christ. And the time is soon coming when Christ as King will cause the will of the Father to be fully done in the earth; and shall put down all opposing authority and power, including papal power and all kings and rulers who shall "set themselves and take counsel together against the Lord and against His Anointed." Federated powers will fight against the

Lamb, "and the Lamb shall overcome them; for He is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful." Rev. 17:12-14.

THE RAPTURE AND THE CALLING ON HIGH

(Continued from front page)

connected with our subject, except in one instance, that many words used often during the writing of the first six letters, that is, during the Pentecostal economy, were used only occasionally after A. D. 62. Such as "Jew," 25 times prior, once only after; "Israel," 14 times during, twice after; "Circumcision," 23 times prior, 6 times after; "Gifts of tongues" and other miraculous gifts, before Acts 28 is mentioned 23 times, and only 6 after. The word *parousia* used 6 times in the earlier Epistles does not occur once in the later. This word we find always during the "kingdom offer," never after, impressing deeply on our minds that the immediate, actual, bodily presence of the Lord on, or above, the earth is necessary for His brethren according to the flesh. See Matt. 24:3, 27, 37, 39; 1 Cor. 15:23; 1 Thess. 4:15; 2 Thess. 2:8; James 5:7, 8; 2 Peter 1:16; 3:4, 12.

Add to these facts another most important change between the Pentecostal dispensation and the post-Pentecostal times, and I think the plea that there was a distinct and decided change of God's dealing with those in covenant relationship with Him is plainly established. I refer to the miraculous gifts, "spiritual gifts" as Paul calls them in 1 Cor. 12. They absolutely ceased after the close of Acts 28, that is, as far as we can gather. They are not once mentioned in the six later Pauline letters. The Apostle who previously had, under God's blessing, been the instrument of countless miracles and gifts of healing, ceased to dispense them. "Trophimus have I left at Miletum sick" (2 Tim. 4:20), he writes to Timothy; "take (or use) a little wine for thy stomach's sake, and thine often infirmities," he counsels the young overseer. Even in his own case "a thorn in the flesh" was given to him, which he himself could not remove, and which the Lord also saw fit to let remain. All this surely points, though it may be on the negative side, to a change of dispensation. But we can go much further to support our proposition. It was after the close of the Pentecostal economy that the Apostle brings before us a special revelation of God made for the first time to himself. He speaks of it as "the Mystery," and first refers to it in Rom. 16:25, in a passage which by many is looked upon as a post-script to the Epistle itself, and please note that the letter to the Roman Christians was the one immediately before the close of the Acts dispensation. All he tells us of the Mystery is that it was kept secret before age times, but is now, he says, made manifest, and by the prophetic scriptures, "for the obedience of faith."—Geo. A. B. Chamberlain, in "Words of Life."

(Concluded next week)

THE 200 — \$25 CHRISTMAS CLUB

I was reading in The Restitution Herald that seventy-eight have joined the Club. Good! I hope we may see the 200 members soon, and more.

The money is needed very much to help in the work. In helping the greenhouse capacity, we are helping in other branches of the Golden

Rule property and helping to obtain the "Home."

Every one can give a helping hand even the children. There may be many who feel they would like to join the club, but cannot see their way to spare the money.

There is a way and you can do it. Take a box and place it where it is handy. Drop some change in it each day, or so much each week, and by Christmas time you will have the \$25.

Let the children do this. Let them put in their little earnings. Instead of spending five or ten cents for candy, let them put it in the box.

I read Sr. Daisy Nokes' splendid article about interesting children in the Truth, to give them something interesting to do. This is one way. How many children and older ones will try this? Be one of the Club.

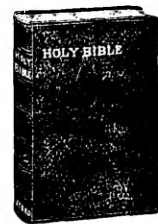
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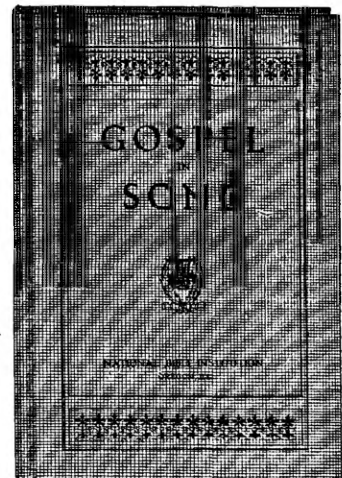
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THE RESTITUTION HERALD

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Like Him

THE moral character of a man is molded by the nature of the hope which he cherishes. If it be that of great wealth, he will often scheme and plan how it is to be laid out when he comes into possession, so as best to minister to his earthly enjoyments. Insensibly, by dwelling upon it, he will form worldly likings and exaggerated conceptions of the power of gold. Riches will appear to him the true prize of being, and the months and years will seem extremely tedious that come between him and the time when the golden inheritance shall be placed in his hands. Already the mental process of anticipation has made him a worldly man before the actual grasp of the gold enables him to be man of the world.

If his hope be literary or political fame, the art of elegance in composition, or skill in debate, will engage much attention and practically influence the life.

And if it be the highest thing to which sanctified aspiration can soar—the sight of God, the love of holiness in heart and life will be the natural and necessary result.

John writes thus: "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." Very blessed; here is privilege truly divine, the result of surpassing love—we are "called"; we now actually *are* "the sons of God"; and here is prospect truly glorious, not yet visible, but about to be realized when the Lord shall appear; then we shall be like Him; for we shall see Him as He is. But what follows? Some thing imposed as a necessary condition of visible similarity to Him with Whom we are now in family union, as sons of God? Some high Christian duty, difficult of performance, but which must be discharged if the goal is to be reached, and the high prize honorably won? No. The words are just these, and they even excell in John-like simplicity and plainness: "And every man that hath this hope in *Him*, purifieth himself, even as He is pure."

It is the inherent law of moral assimilation. The man has the hope of being like the Savior he loves, when that beloved One shall return the second time, and he purifies himself accordingly. There is here no external law enforcing this. It is the natural and necessary result of the hope which the Holy Ghost has put in the heart. He "loves the appearing" of his Lord, and by mental sympathy stretches forward to meet Him, and the result is growing purity.

When we are thus molded by God's will, in relation to His Son, our will moves in harmony with His, is lost in His; and sin, or

Love

HEREIN is love: to strip the shoulders bare,
If need be, that a frailer one may wear
A mantle to protect it from the storm;
To bear the frost-king's breath so one be warm;
To crush the tears it would be sweet to shed,
And smile so others may have joy instead.

Herein is love: to daily sacrifice
The hope that to the bosom closest lies;
To mutely bear reproach and suffer wrong,
Nor lift the voice to show where both belong;
Nay, now, nor tell it e'en to God above—
Herein is love indeed, herein is love.

—Selected.

worldliness, or anything contrary to the Divine nature is loathed; whilst everything Christ-like, holy, and pure, is loved. Here is the scriptural effect of waiting and looking for the Lord. This can only be done by those who are "sons of God." It is the family privilege; it is the family characteristic. Those who are Christians merely in name, and who, consequently, have not the Spirit of Christ, cannot bear the doctrine of the Lord's advent, even when you have dilated forcibly on the splendid results of that advent. Is this strange? The strange thing would be if it were otherwise. The principle of holy affinity is not in them. That upon which the heart of the saint feeds—love—is not there. Consequently the doctrine of the Savior's advent in glory calls up images not of attraction, but of repulsion; not of full-orbed joy, but of dark despair. The purifying process of the blessed hope cannot go on in a heart that has not the blessed hope.

And the world—if we really *can* make a distinction between the unrenewed professor and the world—hears of the Lord's coming with an incredulous shudder. The brief shudder, attesting that it *may* be true, notwithstanding the avowed incredulity. Nor is this strange. It is, on the contrary, perfectly natural. It is simply the action of the man's actual state in the sight of God. There is nothing mysterious about it. It just illustrates things *as they are*; and, consequently, it proves by the very force of contrast, that to love the appearing of the Elder Brother, and to be thereby purified, you *must* be one of the family, one of the younger sons whom He is bringing to glory. When the coming of the Lord is a *hope*, it purifies; when a *fear*, it drives men to the contaminating world, or among the bewildering meshes of legality. Spiritual purification is not to be obtained in either of these regions. In the nature of things it cannot be, and the attempt to realize it is very vanity.

The utterances of Scripture on this subject, whether few or many, are sure to harmonize with each other; not merely because
(Continued on page 18, column 1)

Tyndale's Views

THE enemies of the reformation were continually urging against its leaders, and against Tyndale and Luther in particular, that they believed in the "sleep of souls." The reformers, justly judging that the work in which they were engaged was a mighty one, and the cry for help continuing to be poured in to them from all the nations of Europe, they often expressed fears of the interruption of their work by the introduction of so many perplexing questions. Men's minds were in a strange unsettled state, and as many of the old traditions and doctrines of the Catholic Church had been attacked and overthrown, the reformers saw that amid such general perplexity of religious opinions, the only way to secure the success of the reformation was to place the Bible in the hands of the common people and let them decide for themselves. In carrying out this plan, Tyndale seemed disposed to let such questions as "The real presence of the eucharist," and the "state of the dead," alone. But his enemies were not disposed to let such questions rest. They continued to rail, as some on whom their mantles have fallen, now do, about "soul sleepers." Finding it necessary to silence, if possible, and to take the weapons out of the hands of his opposers. Tyndale at length replied, but in such a way as to narrow down the points at issue between them. He stated plainly that he believed there was no reward this side of the resurrection; but if his opponents could only prove from the Bible that there was, he was willing to yield the point and believe their doctrine. In so doing he threw the whole burden of proof upon his adversaries. But we promised to let him tell his own story. Here it is:

"A protestation made by William Tyndale, touching the resurrection of the bodies, and the state of the souls after this life. Abstracted out of a preface of his, that he made to the New Testament, which he set forth in the year 1534.

"Concerning the resurrection, I protest before God and our Savior Jesus Christ, and before the universal congregation that believeth in Him, that I believe, according to the open and manifest Scriptures and Catholic faith, that Christ is risen again in the flesh which He received of His mother the blessed Virgin Mary, and the body wherein He died; and that we shall all, both good and bad, rise both flesh and body, and appear together, before the judgment seat of Christ, to receive every man according to his deeds; and that the bodies of all that believe, and continue in the true faith of Christ, shall be endued with like immortality and glory as is the body of Christ.

"And I protest before God and our Savior Christ, and all that believe in Him, that I hold of the souls departed as much as may
(Continued on page 24, column 1)

LIKE HIM

(Continued from front page)

Scripture does not contradict itself, but because the essential law of the subject is found, as we have seen, in the remarkable words of the beloved disciple. Nevertheless, for practical purposes, we may look at a few other passages. "Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world." What is the key to this? A truth which no human being will deny, which does not depend upon its place in the Bible for its veracity, but which the Holy Ghost has graciously adapted from the experience of humanity, and consecrated to the holiest of all services. What is it? "There is no fear in love; for perfect love casteth out fear." Of course it does. How implicit and absolute the confidence between husband and wife where perfect love reigns! He has no fear of her entire and perfect fidelity; she, none of his manly and undivided attachment. He sees no human being to compare with her; she, none that equals him. They are *one!* This is "perfect love"; and there is neither room for, nor possibility of, fear where that reigns. Well, apply this law of "perfect love" to the saint and his Lord, and you will have no difficulty in perceiving how the former will have boldness—calm, joyous confidence—when the latter comes to judge the world in righteousness. Their mutual love is "perfect"; there is, therefore, not the shadow of fear. Is it possible that a man can be in *this* state in relation to his Redeemer, and not feel that purity is essential to his happiness? He loves the *Holy One* of God, can he avoid loving holiness? He hopes shortly to see the glorious Being Whom he loves; can he avoid purifying himself even as his Divine Head—his life, his all—is pure? Clearly there is nothing of what the world calls theological mystery about all this. *It is just heart answering to heart*, the great law of affinity working out its proper results in this highest and holiest region of moral activity.

But whilst the beautiful law itself remains the same, the mode of presenting it to believers varies. Sometimes it takes the form of a precept, but a precept recognizing, be it carefully noted, the state of mind of those to whom addressed, e. g., "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." The word is to those who have "obtained precious faith through the righteousness of our God and Savior Jesus Christ." In apostolic days *every* believer looked for the return of the Lord from heaven before the promises of "restitution of all things" could possibly be fulfilled; and the fact that they thus looked is recognized and approved by the Holy Ghost, whilst he founds upon it an encouraging precept, which the saints would welcome with joy—"Be diligent, that ye may be found of Him in peace, without spot and blameless."—2 Peter 3:14.

"But they died before His coming." They did. Is this an objection to the doctrine? It is so employed frequently, but without either relevancy or force. For (1), it is not said that He would come before their death. The counsel is, that they would so live as to be "found of Him" in peace, without spot, and blameless. His coming was

the object of their hope. With this strong hope in them, they fell asleep in Jesus. That shaped and fashioned their saintly character whilst they lived. And (2), when He comes to raise them, He will find them *exactly what they were when they fell asleep*; that is to say, they "will be found of Him without spot, and blameless." No change has either passed over their character, or affected their relation to Him since He put them to sleep. They will be awakened in the morning of the resurrection with boundless joy, to find that their hope of His coming was a Divine inspiration, and that they were not deceived in cherishing it.

Thus, also, to the Corinthian the Spirit speaks: "Ye come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless *in the day* of our Lord Jesus Christ."—1 Cor. 1:7-8. It was the coming of the Lord they waited for—confirmation *unto the end*, in that hope, was the thing promised—"blamelessness in the day of our Lord Jesus Christ" is the assured result. He will raise them up, when He comes, with the holy character they possessed when He put them to sleep, when they shall find that the Lord they looked for *has* come!

To the Philippians, accordingly, this word is sent: "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ, And this I pray that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ."—Phil. 1:6, 9, 10. Here, as before, the day of Christ was the goal upon which the eye was fixed—the return of the Lord Jesus, "the blessed hope" of the saints. Death might intervene, but that is always ignored as of no consequence. They fell asleep, "looking for the Lord"; they will arise when He comes, and see Him! They believed that everything was bound up in His return. They were right, and their faith will be amply justified. They did not look for the conversion of the world, the establishment of the kingdom, and the universal reign of righteousness, the resurrection of the saints, or the deliverance of creation from its groanings, *until* the return of their Lord. That return, therefore, was the ennobling, animating, purifying hope of their hearts. What had falling asleep before the unrevealed hour when this hope should be realized, to do with it? *Absolutely nothing!* Neither their characters nor God's purposes would be changed whilst they slept. In the morning it will be as they believed—as God designated it should be. The hope of seeing the Lord was theirs, and it "purified" them. If that hope be ours, it will have the same effect. Holding the faith once delivered to the saints, we shall, by the operation of the Spirit, possess the saintly character; and, sleeping or waking, we shall be the Lord's and shall not be ashamed before Him at His coming. When He comes, a period which every hour brings nearer, there will be some of His people alive in the flesh. These shall not die, or be put to sleep; for death to any of the saints when He Who is their life has come, is clearly impossible; but they shall be changed in a moment after their sleep-

ing brethren shall have been raised and together the Church of the first born ones shall ascend to the "presence" of Him Whom they all looked for and loved. Let the practical holiness, which vouches for the power of our faith in the Lord's coming, be seen in our lives. For "every man that hath this hope in Him purifieth himself, even as He is pure."—Selected by R. A. Curtis.

—o—
"Rebuke a wise man and he will love you."
—o—

THE MOVING PICTURE MENACE

By W. R. Hurst

IT HAS pleased me to see some articles in *Our Hope* in regard to the evil influence of the moving picture business in America. There are many good, reliable authorities who take the stand that the present condition that exists in movies and movie-land is a worse menace than the licensed saloon was before it was banished.

When I was a boy I never saw the inside of a saloon, and there were few boys who ever did in comparison to the population; but now there are millions of boys who have seen enacted on the screen, all the hellishness that went on in the old secret back room of the saloon, and a lot more than ever did transpire in many of these back rooms.

This week a number of us attended the county Sunday School convention, and there was considerable outspoken opposition to the moving picture business, especially the Sunday night show. We learned from the state worker that this opposition is taking on natural scope, and will be brought to the attention of the State Sunday School convention in October, at Minneapolis, when they expect 1000 delegates from the various churches of the State.

The state worker gave us the following concerning the investigation of 404 films in a typical New England town of 50,000 people:

117 scenes of marriage intrigue and unfaithfulness; 30 scenes of divorce as the remedy for all ills, or inconvenience of married life, looking to another marriage; 113 scenes of realistic struggles of girls and women to defend their honor; 140 scenes of drinking with approval, (yet the nation has made drinking a crime against the Federal Law of the land.); 172 scenes of immodest dress; 192 scenes of undue familiarity between sexes; 124 scenes of gambling dens and houses of ill-fame; 223 scenes of tense, nerve racking scenes; (a doctor told us that his daughter cried all night after witnessing such a scene in the Annandale picture house.); 97 scenes of indecent cabaret dancing. Crime, bedroom scenes, ministers, church and law enforcement held up to ridicule. Evil hero or heroine made attractive.

After giving these facts a careful analysis can any Christian mother or father feel safe in allowing her or his children to attend the moving picture show? Will not the witnessing of such scenes offset all the influence of the Sunday School teacher or preacher, and even cause disrespect for their home? Also, will it not cause a break down of reverence for God and the things of God? Fathers and mothers, the moving picture business is menacing your home, the present and eternal future of your children, of my children. What shall we do about it? Selected by Jas. A. Patrick, from *Our Hope*.

EVOLUTION

By Ed. F. Elton

THE church has nothing to fear from evolution. We just need a better quality of religion within our churches if we are to escape an increasing amount of irreligion outside of them. We want a religion that will make men better, not worse. We need a religion that will bring people together, not tear them apart. No force in life ought to so unite men as the religious consciousness that they are the children of one Father. It ought to weave men into one brotherhood and do away with prejudice and hatred in place of indulging them as a sacred duty.

When he sees so many different interpretations of the scriptures in the multitude of churches, what can the outsider think but that a house divided against itself shall not stand? Matt. 12:25.

It is not enough to believe in God, we must believe He is a just God, a God of love, then strive to live in the spirit of justice and love. Some believe in a sectarian God, as though He were a Gentile and hated Jews, or a Protestant and hated Catholics, or a Catholic and hated Protestants; or as a Baptist hates a Methodist, so all their prejudices are sacred things. Fellowship with Christ ought to make men sympathetic, considerate, and kind, and make them to use His golden rule in their everyday lives, avoiding intolerance and bigotry. "Ours is the only church, others teach a false doctrine," is a wrong attitude. It does not commend Christianity in general and does not commend one's own convictions.

Because a man first saw the sun through his own east window does not prove that no one can see the sun but through that east window. We are in need of a religion that will draw men together, not tear them apart. Christianity ought to break down barriers, overcome prejudice, and unite men of every tongue and nation.

Would it not be fine if our current religion could be baptized with a little of the Spirit of Christ? Saul of Tarsus, when he went to Damascus breathing threatenings and slaughter against the saints of God, showed that he was very religious; but it was bad religion. But when he became all things to all men that was good religion. The Pharisee, when he thanked God that he was not as other men showed that he was very religious; but it was bad religion. Bad religion is intolerant, bigoted, cruel. Good religion is kind, charitable, and vaunteth not itself; it means love and service. Jesus was not a sectarian; He imposed no test of any theological creed on His disciples. It was enough that they come and follow Him. There is no respect of persons with God. Christ's creed was "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 neighbor as thyself."

How often now if a man wants to take Christ as his personal Savior and goes to a church for the bread of life he is met with stones of some man's private interpretation of the Scripture, which he must accept before they will receive him as a brother.

In Christ's ministry He was always trying to overcome prejudice and intolerance. Twice He held up a Samaritan as an example. He told the Gentile woman, "Great is thy faith"; and of the Roman governor He

said He had not seen so great a faith, no, not in Israel. He rebuked John because he forbade a man who followed not Christ casting out devils in Christ's name. Jesus said, "Forbid him not, for he that is not against us is on our part." Mark 9:38-42. In His parable of the sheep and the goats He did not choose the sheep because they belonged to some certain sect, but because they had been living by the golden rule. Matt. 25:32-36; also read Matt. 7:20-23. Is there not danger that some of us, crying in the synagogue with such assurance that we are the very elect, will find too late that He never knew us because we had not had the Spirit of Christ?

When a man comes to seek the truth and sees so many warring factions he can only say:

Oh Christ, my soul is hurt and bruised;
With words the scholars wear me out;
My brain is weary and confused,
About Thee I am all in doubt.
And must I back to darkness go
Because I cannot say their creed?
I know not what I think. I know
Only that Thou art what I need!

"WE'LL NOT GIVE UP THE BIBLE"

By S. Roxana Wince

"We'll not give up the Bible,
God's holy Book of Truth,
The blessed staff of hoary age,
The guide of early youth."

WE SING these words, never dreaming that there are men in our country at this very time who are scheming to take that priceless book out of our hands and out of the hands of our children. They do not worry much about us old people reading it, but they are determined to take it away from the young people. The old people will soon be dead anyhow and then they think, the knowledge of that, to them, pernicious book, will fade out and be lost forever. But they reckon without God. Nothing that they can do can destroy the knowledge of that book.

Let them burn every Bible on the face of the earth and it is said it can be reproduced from quotations made in other books and from the passages that men and women have committed to memory, one man, it is said, being able to repeat the whole of it from beginning to end. It is all in vain that men try to get rid of God, as they seem to think they would were His book put out of the world.

Our government was founded upon the Bible, and while we stand with our faith firmly set on that blessed book, no power on earth can overthrow it.

Much is said against having it taught in our public schools, and it might not be the proper thing to spend our public funds to have any sectarian dogma taught because of the ceaseless wrangling that would of necessity follow; but I can see nothing that ought to prohibit the placing of it in our schools and public libraries, or in having it read every day in all our schools. The Bible is not a sectarian book.

No denomination can claim it as its exclusive property, or debar any other church from using it. It belongs to man and if possessed more exclusively by the Anglo-Saxon race, it is that they may hand it on to other races not so richly blessed as they have been.

It was needful that God should set apart some particular race to be the custodian of

His book so that it might not only be preserved in the world but that it might also be taught to less fortunate people.

We are the world's librarians in so far as the Bible is concerned, and to a great extent in so far as all religious literature is concerned. France, Germany, Denmark, Belgium and other countries, may do much to circulate the Holy Book and its comrade volumes, but we Anglo-Saxons stand at the top of the mountain in this matter.

I have no figures in my hands to prove my assertion, but feel sure I am right. And, "We'll not give up the Bible". It may be hard to hold it fast after the saints are snatched away, but it will somehow be done though it come to persecution and martyrdom and but "few men be left". We are not told much about those intervening years, but that the Bible will still be here to help prepare the way for the millennial reign of Christ and His co-rulers we are sure.

There may be little or no opposition to the teaching of the Word in those preparatory years that precede the time when the heathen are given to Christ for His inheritance and the uttermost parts of the earth for His possession (Psa. 2:8), when the arms of the wicked shall be broken and the seed of the wicked shall be cut off. That manifestly will not be until the thousand years are finished and the sea delivers up the dead that are in it—the millennial dead—and death and hell deliver up the dead that are in them, and they are judged every man according to their works; and death and hell are cast into the lake of fire, with all whose names are not found written in the book of life. And the tabernacle of God is with men, His dwelling place is with them and they are His people and He, their God, all tears wiped from their eyes, when death can nevermore snatch our loved ones from us, and pain and sorrow and crying have passed away forever.

What a victory for the Book! What a victory for those who hold it fast!

"And there shall be no more curse, . . . and there shall be no night there."

Blessed are they that do His commandments that they may have right to the tree of life and may enter through the gates "into the city."

SOME QUESTIONS—CAN YOU ANSWER THEM?

By R. H. Judd

1. If "I and my Father are one," how many are I and my Father and the Holy Spirit?

2. If one God is three Gods, and three Gods are one God, what advantage is there after all in three Gods, and how many would three such God's be? Would they not be nine?

3. How can one God anoint another God with another God? The problem has not yet been solved, and how in such case can there be "but one God"?

4. If man is immortal, *how is it that he dies?*

5. If Jesus Christ is God, and there is only ONE GOD, how can He sit on the right hand of God, and how can He die, for the Bible tells us that Jesus Christ died and was buried, and that God raised Him from the dead? Can God die?

These questions are not irreverent. They are reasonable and require an answer.

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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

Speak kindly if you speak at all,
Test every word before you let it fall.

AS IT PLEASETH HIM

TO realize that God gives position in the body of Christ to every one as it pleaseth Himself and that for the good and benefit of the individual and of the body as a whole, creates within one a consciousness, trustfulness, and devotion that can not be lightly regarded. When one stops to think of all the future service in which the glorified church will engage; that God today is giving position, assigning each to the place where His unailing judgment affirms is best; that the fact of such establishment is assurance of the acceptance of the individual by God: one can not help but be brought to a trustfulness and establishment of faith which can not be easily shaken.

With purposes in view extending into the unknown, distant future and with the church being called and prepared for special position in that purpose, how natural and convincing it is that this church should today be well understood by its members and that they should carefully engage to perform its services for the highest good to the church as a whole, to its members in particular, and in honor for its Head.

No wonder that God "set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." And with all this Paul, in 1 Corinthians 12, taught that the members themselves should "covet earnestly the best gifts."

PROHIBITION

IT is not intended to make the Herald in any degree an advocate of politics, as the word is commonly used. The following statements are not made with such idea in view. As Christians we are living in the midst of the environment created by the activities of the nation. This environment is the logical result of individual and collective activity of the people of the nation. As such it reveals conditions which those watching prophetic forecasts should note. Therefore these reflections.

The anti-saloon league and other prohibition societies are very deeply concerned because of the increasing agitation against prohibition. Newspaper propaganda is being systematized, organized, and financed with a view to weaken prohibition sentiment throughout the nation. Liquor interests are also energetically organizing and financing many congressional districts, upwards of two hundred, in an effort to gain enough congressmen in the next house to pass laws favorable to liquor interests. In conjunction with these activities, newspaper propaganda has it that prohibition thought is weakening, and that prohibition laws are not possible of being executed. An analysis of current liquor activities, including bootlegging, houses of vice, etc., reveal many surprising conditions, among which might be named the following:

Some criminal attorneys, who personally dislike prohibition, are openly defying the law by bending every effort to free the criminal liquor agents from the just penalties prescribed by law; and openly declare that they will make no effort to uphold the law of the nation regarding prohibition. Expert students of national law intriguing to defy the just processes of the law! Different members of the State legislatures and the United States Congress openly reveal their lack of sympathy for the 18th amendment, and some have been known to advertise their defiance of the law-enforcement branch of the Government to enforce the 18th amendment upon them individually! Various executive officers of the land, municipal, state, and federal, are known not only to wink at others who are breaking the law, but also to protect them after they have so broken it. They also are reported to frequently cooperate with others in breaking the law! Are there any greater criminals in the land than these very men? What colleges of crime such "high-ups" constitute! With so many legal, political, legislative, executive, and perhaps also judicial officers hindering the just and proper procedure of the law of the land; and with the press spreading propaganda against it, how can people expect anything else than that the criminal, oppressive, destructive elements of the land will succeed in hoodwinking and deceiving and bribing thousands of people to cater to their false propaganda against personal liberties?

But all this only makes emphatic declaration of the utter weakness and shortness of human methods and efforts. If it were in the United States only it might be considered local, but European and Asiatic countries are likewise being more and more threatened by the "caterpillar-tank" methods of the criminal classes.

This brings one to realize that evil men and seducers are waxing worse; that with

the regathering of Israel, the rebuilding of Jerusalem, which confirm the accuracy of God's word, these other influences, found everywhere, are also indications of the day in which we live. May the Christian take note and warning.

READ "Have You Thought of It."

PEACE AND GOOD WILL.

HOW the old world does hunger for the quiet of peace and the pleasantness and joy of mutual good will. The same individual voices which but a short time ago were haranguing the crowds in desperate efforts to inspire the people to war, racial hatred, and unspeakable conduct, are now lauding the efforts toward peace and harmony. The devastated countryside still presents gaping wounds as the result of the recent international combat. Debris still wastes the field, while the foul germs of inhuman thought and conduct have impregnated otherwise gentle lives with cruelty, criminality, and viciousness, taxing the mental and physical strength of our land to overcome. Today, accompanied by world-wide applause, nations are again pledging themselves mutually that no more war shall engage them against each other. How beautiful this looks! How grand it sounds! Truly man's ideals aspire to the highest zenith; his vision bedecks the distant horizon with the most beautiful and the most pleasing expectations.

Were man's expectations reliable; were scientists competent to analyze, search out, and declare, we could hope to expect all that national and community leaders predict. But man has failed so many times in the realization of his self-placed hopes that one is hesitant to give great credence to his announcements.

Especially is this true when the words of the grand old Book are allowed a place in the guidings of man's life. God foresaw this hungering and thirsting for peace and good will; He foresaw the bared nerves of the nation, of industry, of society; He foretold us of the jubilant announcement of peace and safety. God also revealed His full knowledge that at such a time as this the dark day of sudden destruction would soon dawn.

The question naturally arises: Should one rely upon the seeming conviction that better times are looming up? or shall we overlook man's feeling of certainty and stand upon the eternal word of God? If the latter, then all true Christians should search ever more and more diligently for the Biblical declaration of things to be expected in this end-time period, while Israel is gathering back to her land as predicted by the God of heaven.

Let us not be thrown off-guard by these highly commendable wishes and longings of man, but let us move forward soberly, trustfully, in full assurance that God's foreknowledge as revealed is fully reliable.

HERALD RECEIPTS

Mrs. J. S. Howard; Mrs. R. Rice; John F. Williams; Mrs. Laura Matthews; Chas. V. Hickox; Fenton Hickox; L. Bridegam; Mrs. Ellen Bridegam; Fred T. Jones; C. B. Compton; T. C. Eggerking; Mrs. Mattie Jeffrey.

HELPING FUND

Mrs. Mattie Jeffrey

\$3.00

Among the Churches

J. Arthur Johnson spoke at Dixon, Illinois, last Sunday.

Sr. John Phelps of Oregon is spending a few weeks with her sister in Iowa.

Paul C. Johnson will fill F. E. Siple's appointment with the Chicago church, Sunday, October 25.

The Herald's new printer Wm. C. McGraw, is attending a convention in Springfield, Illinois, as we go to press.

Illinois Bereans should send all October Self-denial Savings to Anna E. Drew, 629 N. Galena Ave., Dixon, Illinois.

Sr. L. A. Greiner is again at Niagara Falls, New York, where she will spend the winter at 1122 North Avenue.

Will anyone who will act as local representative to introduce our Christmas Cards to neighbors and friends, correspond with the N. B. I. office at once?

Sr. Ward Lindsay, and baby Betty Jean, of Oregon are visiting relatives and friends at Hammond, Louisiana, where they will spend a number of weeks.

Sr. M. A. Woodward is at the home of Bro. and Sr. G. E. Coates, Hastings, Michigan. Sr. Coates is reported to be suffering with pleurisy and sciatic rheumatism.

Sr. Maybelle Hanson is sick in St. Ann's Hospital, Chicago, Corner Lamon and Thomas Streets. We are sure that her weary moments will be helped by a line from the Bereans.

The sad news of the death of Sr. Pearl Anger of Fonthill, Ontario, has just reached The Herald. Her death occurred about October 8. It is hoped that fuller report can be given soon.

All are asked to send accurate names and addresses to the N. B. I. office, of all persons who are probable customers for personal Christmas Cards, purchaser's name to be printed thereon.

Excellent interest and large audiences are reported as having prevailed at the Salem meetings last week where Bro. Siple has been doing evangelistic work for two weeks. The meetings were scheduled to close October 18.

Volume 14 of The Restitution Herald will be sent to the bindery as soon as possible. Only enough will be bound to fill orders for same, and they will be furnished at cost of binding and mailing, \$2.75 each. Any others wishing Volume 14 in bound form please notify The Herald at once.

RIPLEY, ILLINOIS

Don't forget the services at Ripley, Illinois, for Saturday night and Sunday—October 24 and 25. The Saturday night theme will be "The Time of The End."

F. E. Siple.

BEREAN OUTLINES

The new Berean Outlines may be obtained from the Corresponding-secretary at her address given below. The price is fifteen cents each, as heretofore.

Mrs. Idona Romine,
1506 S. High St., South Bend, Indiana.

See "HAVE YOU THOUGHT OF IT?"

FROM HOLBROOK, NEBRASKA

Dear Brothers and Sisters:—On account of different views on doctrinal subjects the business meeting at the State Conference of the Church of God at Holbrook was never brought to a close, and no officers were elected for the coming year.

The members of the local church at Holbrook, desiring to carry on the work, met and organ-

ized for so doing. Five overseers of the work were elected, namely: Bro. A. B. Wilson, president; Bro. John Adams, vice-president; Bro. G. J. Gordon, treasurer; Mrs. Gertie Long, corresponding-secretary; and Mrs. Eva Phelps, secretary.

It was decided to get in touch with an evangelist and hold a series of meetings as soon as possible. Any brother contemplating passing near or through this locality while enroute to other fields, who could spend a few days with us will kindly correspond with the secretary.

Your brothers and sisters in the Master's service,

The Local Church at Holbrook.

DOINGS AT HEADQUARTERS

Five Hundred Dollars more have been subscribed for the N. B. I. First Mortgage Bonds. There remains to be sold \$3350.

The negatives of the kodak pictures taken at the General Conference by Miss Smith have been received. We will be glad to accommodate all those wanting pictures of the same at the cost of finishing and mailing, 7 cents each, cash with order. Below is given a list. Order by number.

- No. 1. Bible Training Class.
- No. 2. N. B. I. Workers.
- No. 3. Ministers.
- No. 4. Illinois State Conference Board.
- No. 5. Those who were at the First General Conference at Waterloo, Iowa in 1921.
- No. 6. School Teachers.
- No. 7. Those over 70 years of age.
- No. 8. Executive and Advisory Board Members present.
- No. 9. Conference Cooks.
- No. 10. Patrick Family.
- No. 11. Bro. Eychaner and Sr. Woodward who attended the Philadelphia Conference in 1888.
- No. 12. Bro. Austin and Sr. Woodward.

GOLDEN RULE GREENHOUSE

William Austin has resigned his position at the Golden Rule Greenhouse and has accepted a position with Ex-Governor Lowden at his Mississippi farm to care for lawns and gardens. N. B. I. workers wish him success.

Golden Glow Chrysanthemums are being daily sold, wholesale and retail, from Golden Rule Greenhouse. Beautiful samples of White Frost and Bronze "mums" will be cutting in a few days.

Frosty weather is current now and the walks as well as the benches of the greenhouse are full of plants, leaving barely room to walk about. Many plants are also temporarily in the old service room.

The new greenhouse glass is all on and work has commenced on the heating system. As soon as this new section is completed the congestion will be relieved in the old house and all plant stock will then have better chance for rapid growth.

Hardly a day without some rain of late at Oregon. This has made the work of excavating the cellar very disagreeable. The low point, 7 feet down, has been reached and it is hoped that the excavation can be completed with another day's work. Bro. Thayer, who is manipulating the digging is not sorry.

GOLDEN RULE HOME

On Tuesday evening, the thirteenth, 35 to 40 neighbors and friends with lunch pails in hand entered the Golden Rule Home just as the family had sat down to the evening meal. They took possession at once and soon had the family table rearranged and the contents of the dinner pails placed thereon, after which all present, with plates in hand, marched around the dinner board in cafeteria style and grouped about the home to chat and eat. Between two and three hours after entering, the friends bade good night, having enjoyed a feast of mirth and friendly visiting. It is needless to say that the

guardians of the home were nonplused at their surprise and were in poor condition to protect the equally surprised family from the intruders.

Numerous dainty and pleasing touches are being added to Golden Rule Home by the matron.

After visiting Rockford and Dixon, pricing sugars, canned goods, etc., in unbroken packages, Sr. Thayer has confirmed her judgment that Oregon merchants are good fellows.

HERALD PRINT SHOP

The Print Shop has been a busy place of late, and bids fair to be much busier in the immediate future. Over \$200.00 worth of type and equipment has been ordered, in addition to the new font of matrices recently ordered for the Linograph.

The Herald Print Shop has received copy for Junior Berean Booklet No. 3, and same will be run promptly in its turn. Order has also been placed for the reprinting of the tracts, "Our Stewardship," and "The Thief on the Cross."

HAVE YOU THOUGHT OF IT?

The cost of building, machinery, and equipment for a printing plant is just the same whether that plant is used one hour per week or twenty-four hours per day. If the cost and maintenance must be charged to the output when the plant works one hour per week, then the output, the printed matter, would be ridiculously high in price. But if the plant can operate twenty-four hours per day and the cost and maintenance can be divided and distributed over the output thus resulting, it must be evident to all that said printed matter will be very much more economical than in the former instance.

Again, it costs a definite amount to set type for the printed page. For an example let us take The Herald. It takes a certain number of hours to set the type for The Herald. It takes a certain definite length of time to put this type into the chase, lock it up and put it on the press ready for printing. Now if we were to print but one copy from that set type and were to charge for that copy the cost of setting the type plus the interest on the money invested in the machinery and plant, it is easily seen that the cost of that one copy of The Herald would be prohibitive. As it is, this cost is distributed over about 1300 copies. Thus the price per copy is materially lessened. The same type while on the press could be used for printing 200,000 copies of the Herald, if there were circulation demanding same. In such a case it is evident that when dividing the cost of setting the type and getting everything ready, by the whole number, 200,000, the pro rata cost for each would be very small indeed.

If the foregoing illustration is clear to the reader, then it is also clear that in every job of printed matter, the larger the quantity printed after the type and make-ready work has been completed, the cheaper per copy can the work be done.

The application is this. The Church of God is a people of small numbers. Not nearly all of the brotherhood cooperate in the General effort of the church. This is as it has always been. Now, if the church as a whole could cooperate so heartily and thoroughly as to double the demand for printed matter, then the printed matter could be turned out at much less expense to each one. Applying this to The Herald, if the circulation of The Herald could be doubled, then the price could easily be reduced, or, better still, the paper could be enlarged and give larger service to the brotherhood. This same principle applies to all our work. The larger the quantity turned out, the cheaper per piece is the work.

We are now preparing to publish Christmas Greeting Cards. The advertising and announcing of these cards costs a given amount. If the brotherhood can cooperate with the office in selling these cards and thus increase the demand, the cards can then be distributed at a price commonly charged and at the same time our printing plant can derive a margin of profit for the forwarding of other religious work.

(Continued on page 24, column 1)

The Sunday School

By Alta King

UNITY IN THE LORD

LESSON 5 November 1, 1925
 LESSON TEXT: EPHESIANS 6:1-20
 RESPONSIVE READING: ISAIAH 66

Golden Text: Be strong in the Lord, and in the power of His might.—Eph. 6:10.

Memory Verses: Ephesians 6:10, 11.

FOR STUDY

Review: What church was established in last week's lesson? During what missionary journey? What particular truths did the incidents of the lesson emphasize?

The New Lesson: This week's lesson is taken from Paul's letter to the Ephesians, written from Rome about six years after his two years' sojourn among them.

Reading the epistle as a whole, and some commentaries concerning it, will furnish a good background for the particular portion selected for study.

Since this is a Temperance Sunday lesson, get the relationship between temperance and the instructions which Paul writes to the Ephesians.

I. The Epistle as a Whole. Read the whole letter. Such commentaries as the following help us to get a general view of the letter and therefore help us to better understand any of its parts.

It portrays the church as the body of Christ—"a living organism, made up of all in every age and of every name who are by faith vitally united with the Christ".—Burrell. "Unity is the key to this epistle—the unity of the church with God, the unity of the two great sections of the church—the Jewish and the Gentile, the unity of the individual members with one another in the one body of the church."—Marcus Dods.

II. Unity of Family Life. Eph. 6:1-9. In studying the text, we must keep in mind that Paul is considering unity in the Lord. There are many types of unity in the world, each with its peculiar unifying forces. For example, there is a unity of family life which is not unity in the Lord; there is a unity of national life which is not unity in the Lord. Both may be due to other unifying influences than the Lord's.

Paul is considering *unity in the Lord*.

In Ephesians 5 Paul sets forth the relationships between husband and wife in the light of the relationships between Christ and the church. The unifying relationships between Christ and the church are the foundation of unifying relationships between husband and wife.

In Ephesians 6:1-4 Paul carries the development of unity in the Lord one step farther—to unity between parents and children. The unifying relationships between husband and wife are the foundation of unifying relationships between parents and children.

Pick out and definitely name the unifying relationships between parents and children. Note that these relationships are not one-sided. Parents and children must each make a contribution. Which, however, must make the foundation contribution? Keep in mind the order in which unity in the Lord develops—Christ and the Church, husband and wife, etc.

In verses 5-9 the development of unity in

the Lord is carried to unity between master and servant, or, under present day conditions, leaders and those led.

Pick out and definitely name the unifying relationships between master and servant. Here, too, keep in mind that Paul has for the purpose of his teaching the development of unity in the Lord.

Thus, unifying relationships between Christ and the church work out unifying relationships between people in every department of life, until perfect and complete unity in the Lord is accomplished.

What effect must unity in the Lord between master and servant classes have upon the world's labor problems? When and under what conditions will unity in the Lord begin to develop on a world-wide scope, and thus affect the solution of the world's problems? Isa. 62; 66:18-24.

Why is unity in the Lord basically essential to the world's unity? Unity in the Lord means unity in God, the only eternal and universal unifying force. Other forces, economic, patriotic, physical, accomplish certain types of unity, but only God's love can accomplish the unity that is indissoluble.

II. Paul's Summary. Vs. 10-20. In these verses Paul declares the weapons (the forces) which are necessary to the accomplishment of unity in the Lord in all the various departments of life.

Verse 10 expresses the whole secret of such unity.

Verse 11 sets forth the medium of such unifying strength. What is it?

Verse 12 tells why we need such armor. Why is it?

The enemy which works against unity in the Lord is not the physical man. Jesus expresses the same idea in Luke 9:55. If such were the enemy, we would need only the armor to destroy physical man, weapons of physical warfare; and development of unity in the Lord would be a simple matter. But the enemy is spiritual (mind) wickedness in high places, in places of control, principalities and powers, rulers; in schools and colleges which control the thought and activities of the world; and also in each individual mind, inasmuch as each individual mind is the ruler in individual life.

The evil day of verse 13 refers, evidently, to the day when mind-wickedness, ignorance and rebellion toward God, in ourselves and others, does its utmost to prevent unity in the Lord in our individual lives. It refers also to the day prophesied, when mind-wickedness, as atheism, will make its Waterloo and final stand against the worship of God.

Verses 14-18. Since the source of the enemy's strength is in the realm of the spiritual, the mind, rather than in the realm of the physical man, the weapons must be weapons of the mind. These verses enumerate the elements of that state of mind which is the whole armor of God, giving strength against mind-wickedness in ourselves and others.

Study each element carefully to know the true significance of each, and the contribution each makes to strength in the Lord. Can you identify humility, service, and fellowship with God among them?

The mystery of the gospel which Paul wanted so intensely to make known, is, according to Eph. 5, unity in the Lord, first in the church, from that to family life, and from that to business and social life.

The Children's Column

PAUL IN EPHESUS

By Lois Hunt

DO you know anyone by the name of Smith? How did he come to have that name?

Long ago people received names according to some peculiarity, or according to their work. Those who worked in metals were called Smith, and added to this was the kind of metal—as Goldsmith or Silversmith.

Now in Ephesus were silversmiths who made their living by shaping figures of the Goddess Diana, or part of her shrine, which was then one of the seven wonders of the world. These images were sold to the heathen who came from all parts of Asia to worship in the wonderful temple.

However, when many came to believe Paul's doctrine of a God "not made with hands" and one "not worshipped in temples" there was less demand for the silver idols. Therefore, Demetrius, the head of what today we would call the silversmith's union, became alarmed and called together all those of his craft—kind of work. You see, they were losing much money when they sold fewer shrines. Of course he did not want to say that money was his *real* concern, so he pretended to be worried about Diana being despised, and her temple destroyed. He laid all the blame on Paul.

By the time Demetrius had finished his speech the crowd was greatly excited, and began to shout, "Great is Diana of the Ephesians." The whole city took up the cry, and, catching two of Paul's Macedonian friends, rushed them into the theatre, most likely to abuse them.

As you know, Paul was no coward. He would have gone in to protect his friends, and perhaps speak a word for Jesus, if his disciples had not prevented him. Even some of the Asiatic officers, who were Paul's friends, requested him to remain outside. He had been planning to go into Macedonia, so now he hurried his preparations, and went immediately; so as to avoid further difficulties there.

In the theatre the mob had become greatly confused. Some did not even know why they had joined the uproar, and were crying all manner of things.

At last the Jews thrust Alexander, possibly a coppersmith, forward so that he might explain that the Jews were in no way responsible for Paul's teachings. But when the rabble saw that Alexander was a Jew, they simply cried with a loud voice, "Great is Diana of the Ephesians." And they kept it up for two hours.

Finally the town clerk silenced them and tried to reason with them.

He told them that if Paul had done wrong the law would punish him. But Paul had neither stolen from the temple nor blasphemed Diana. He advised Demetrius to take his charges to lawful authorities, if he really had any charges to present.

Then he warned the people not to act rashly, as they might get into trouble with the rulers. With this the crowd was dismissed.

"Great was Diana of the Ephesians," but greater was the God of Paul. Today Ephesus and the temple are in ruins, but God's

truth lives on forever.

Money cannot buy God's favor, but it is a good thing with which "great good can be done, but the love of money for the sake of hoarding it leads to danger and evil. We should care for money only that we may do good with it. The more we give, the more we love to give; and the more we lay up treasure on earth the less we lay up in heaven."

MOTHER'S TEACHING

By Verna Thayer

MOTHER, Mother," cried Grace and Dorothy, as the two little girls came running into the house from the Sunday School they attended each Sunday. "You never, never could guess whom we learned about in our lesson today!"

"No, I don't suppose I could, my dears, but it must have been something very interesting from the looks of your shining faces," answered mother.

"Oh! it was the best story ever, mother," said Grace. "It was about a little baby boy named Moses, whose mother hid him in the rushes along the river," hurriedly spoke Dorothy. "Yes, and mother, why do you think he had been hid there and who do you think found the baby?" asked Grace.

"I will let you tell me," said mother, smiling all the while.

"A very naughty king had said that all the Hebrew baby boys must be thrown into the river and this poor mother did not want to do that, so she made the nicest little basket for the baby and placed it on the water," said Grace breathlessly. "Mother," piped in Dorothy, "the naughty king's daughter found the baby when she went to wash herself in the river and took it home with her. The baby's sister was watching to see what happened to her baby brother and when she saw the king's daughter take the baby, she ran up to her and said, 'Do you want me to find some one to care for the baby for you?' The princess said, 'Yes,' and, mother, the little girl ran home and brought the baby's own mother. Don't you think she must have been glad she had not thrown her baby into the river?"

"Well, my dears, did you learn anything more about the baby, as he grew older?" asked mother.

"Yes, we learned that he lived with the princess until he grew to be a man, then he felt so sorry that his people were being so cruelly treated by this naughty king that he went to help them," said Grace.

"He helped them to get away out of this land where the bad king lived and they started to another land," said Dorothy. "Well but he never reached that land, Dorothy," said Grace, "for he died and went to heaven before they had reached the other land."

"What?" said mother. "Surely you did not mean to say that Moses died and went to heaven?"

"Why yes, mother, for the teacher gave us a card with the picture of Moses going up into heaven on it," said Grace.

"And on the back of the card was this question, 'Where did Moses go at death?' And the answer was right there on the card, 'Moses went to heaven,'" said Dorothy.

"But, my children, that is not correct. Let us see what the Bible says." So mother took her Bible and read to them, "So Moses

the servant of the Lord died, there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died." "Now, my dears, does that say he went to heaven?"

"No, mother, and after this when anyone tells us that people go to heaven at death we will know that the Bible does not teach that to us."

POLAND AND PALESTINE

Interview with Dr. Leon Reich

DR. LEON REICH, President of the Polish Kolo (Club of Jewish Deputies in the Polish Sejm, or Parliament), arrived in New York, on Monday, September 28th, on board the S. S. *Coronia*. Dr. Reich, who came to this country as a member of the Polish delegation to the Interparliamentary Conference in Washington, is equally known as a Polish and a Jewish statesman. As the leader of the Jewish Sejm deputies and as the prime mover in the recent Polish Jewish accord, he stands high in the councils of his country. As the President of the Zionist Federation of East Galicia, as a member of the Actions Committee, he stands equally high in the councils of international Zionism. At the last Congress he was Vice-president of the Permanenz Ausschuss and one of the foremost figures in the debates.

Dr. Reich did not leave the boat until late on the evening of his arrival—that is, after the close of Yom Kippur. He was greeted at the pier by a large delegation of New York Jewry, among whom the majority were Zionists. After a brief but hearty reception, Dr. Reich went immediately to his hotel, the Pennsylvania.

A representative of The New Palestine called on Dr. Reich the following morning, shortly before his departure for Washington, in order to obtain his views on a number of important problems. These included the general condition of Polish Jewry, its local condition and its relation to Zionist problems.

On one problem Dr. Reich dwelt at greatest length and with most seriousness—and that was the situation which had been created among Polish Jewry by the new Palestine immigration ordinance, which compels all prospective immigrants to Palestine to apply for a visa direct to Palestine instead of getting it, as heretofore, through the local consul.

"I am afraid that the Zionists of America do not quite appreciate what has happened, do not realize the gravity of the situation," said Dr. Reich, vigorously. "It is for them something theoretical—and for us a matter of life and death. Taken in conjunction with the general situation, it is one of the severest blows Polish Jewry has suffered of late.

"For the past year and more emigration from Poland to Palestine has become a regular feature of Polish Jewish life. Tens of thousands of Jews have already made their homes in Palestine. Tens of thousands more, driven by the pressure of economic circumstances, have been preparing to go. During the last few months 100 to 120 families used to apply every week for visas to Palestine. They were families of the so-called middle class, people with some capital, a valuable element for Palestine. It used to take them a week or ten days to get their visas. And

in the last three weeks, since the introduction of the new immigration regulation, only thirty families have applied for visas."

"To what do you attribute this falling off?" Dr. Reich was asked.

"To the fact that under the new arrangement it will take months before an answer will come," he answered. "People cannot be expected to hang, as it were, between heaven and earth waiting for their fate to be decided. A man cannot sell his business, wind up his affairs, liquidate his connections, on a mere chance. As it is, a dreadful tragedy has overtaken thousands of Jews, who had already done this, who had, in spirit, already left Poland, and who today are without businesses, without connections—and without a visa.

"Humanly speaking, it is a fearful blow to thousands of Jews. Politically speaking, it is equally catastrophic. The Jews have been accustomed to counting little on arrangements which certain nations have made with them. But they based their very lives on the certainty that England would keep the gates of Palestine open. The new immigration regulation is simply a closing of the gates, in effect."

Asked about the general condition of the Jews in Poland, Dr. Reich declared that it was passing through a crisis—and it was, indeed, this crisis which gave such point to the new immigration regulation which almost closed Palestine—the only land that had been open to the Jews. "Taxes are, as every one knows, enormously severe in Poland. The government can extend little credit to the banks. Of the little it can extend, a very minute proportion reaches the Jews. The Jews would perhaps weather the crisis if they could obtain credit. But there is no hope of getting it in Poland. And here, undoubtedly, there is a tremendous opportunity for American Jewry. Of the great fund of \$15,000,000 which is being created for reconstructive relief in Europe, a proper allocation should be made to Poland. It is true that Russian Jewry needs help. But there are more than 3,000,000 Jews in Poland, and the plight of the majority is desperate. A splendid piece of constructive relief could be effected through the creation of credits."

Dr. Reich also reverted briefly to the 14th Zionist Congress. "I am astonished to have heard in certain quarters," he said, "that the Congress was something of a disappointment. I am afraid that we Jews have not yet learned the meaning of the word Parliament. We still think of the first congresses of a generation ago, which were not Parliaments, but demonstrations, picturesque and impressive. Today we are a Parliament, and as a Parliament I can declare that the Zionist Congress measures up, in effectiveness, in intelligence and in ability, with any Parliament the world over. A prominent European statesman who attended some of the Congress sessions—a non-Jew, by the way—congratulated us on the amount of work we achieved in so short a space of time. We must revise our attitude toward the Congress. We must expect opposition, business-like sessions—not merely dramatic episodes."—The New Palestine.

"BY these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" 2 Peter 1:4.

HAVE YOU THOUGHT OF IT?

(Continued from page 21)

This problem is here put up to the brotherhood in the hope that every individual will use his good efforts to aid in the selling and distribution of as many of these Christmas Cards as possible.

We are not asking that anyone shall purchase these cards contrary to his own wish, but rather that all who do purchase such type of card will give their N. B. I. their trade, and that all will endeavor to interest their friends who use such cards to place their orders with the N. B. I.

REMEMBER, the first cost is necessarily fixed and established. Several thousand cards must be sold before this fixed first cost is paid for. Additional cards, beyond this required amount, are the ones which net a profit.

Think it over. Prepare to help and let's all work for the accomplishment of our common ideal.

TYNDALE'S VIEWS

(Continued from front page)

be proved by manifest and open Scripture, and think the souls departed in the faith of Christ, and love of the law of God, to be in no worse case than the soul of Christ was from the time that He delivered His Spirit into the hands of His Father, until the resurrection of His body in glory and immortality.

"Nevertheless, I confess openly, that I am not persuaded that they be already in the full glory that Christ is in, or the elect angels of God are in. Neither is it any article of my faith; for if it so were, I see not but then the preaching of the resurrection of the flesh were a thing in vain. Notwithstanding yet I am ready to believe it, if it may be proved with open Scripture."

More, to prove the consciousness of the departed Saints brought forward, Matt. 22: 32. "I am the God of Abraham. . . God is not the God of the dead but the living." Tyndale in reply says: "And when he proveth that the Saints be in heaven, in glory with Christ already, saying, 'if God be their God, they be in heaven, for He is not the God of the dead;' then he stealeth away Christ's argument, wherewith he proveth the resurrection; that Abraham and all Saints shall rise again, and not that their souls were in heaven; which doctrine was not yet in the world. And with that doctrine he taketh away the resurrection quite, and maketh Christ's argument of none effect. For when Christ allegeth the Scripture, that God is Abraham's God, and addeth to, that God is not the God of the dead, but of the living, and so proveth that Abraham must rise again: I deny Christ's argument if I say with Mr. More, that Abraham is yet alive, not because of the resurrection, but because his soul is in heaven. And in like manner, Paul's argument unto the Corinthians is nought worth; for when he saith, 'if there be no resurrection we be of all wretches the miserablest; here we have no pleasure, but sorrow, care and oppression; and therefore, If we rise not again, all our suffering is vain;' 'nay, Paul, thou art unlearned; go Master More, and learn a new way. We be not most miserable, though we rise not again; for our souls go to heaven as soon as we be dead, and are then in as great joy as Christ who is risen again.' And I marvel that Paul had comforted the Thessalonians with that doctrine, if he had wist it, that the souls of their dead had been in joy; as he did with the resurrection, that their dead should rise again. If the souls be in heaven, in as great glory as the angels, after your

doctrine, show me what cause should be of the resurrection?"

Reader, Mr. Tyndale has spoken. You have heard his words. His testimony on the state of the dead is before you. Think you that he gives any countenance to the notion of going to heaven at death. Does he in any way sustain the doctrine of the soul's immortality. Finally, if the Protestant churches had followed the teachings of Tyndale and Luther on this subject, would they be believers in the immortality of the soul today? "I trow not."—*The Herald of the Coming Kingdom.*

CHRISTMAS CLUB

OUR thermometer is rising. It has jumped to 94. May it keep on going up. Word from different ones comes in, "We intend to unite in this effort." Just a thought, if you intend to do it, why not list your name now? Encourage others by adding one or more degrees at once.

ONE MORE DEGREE

"Enclosed you will find one more degree in your financial thermometer. Should the 200 degrees never be reached, you may keep this degree anyway, and use it just the same.

"Yours, hoping the 200 degree mark is reached,—D. M."

BOOSTER BOOK RECEIVED

"The Christmas Club Booster Book received. We certainly approve of passing the collection basket to every one in this way. Also like the thermometer in the paper this week and hope that it will appear every week until it is 'plum busted.'"

"Sincerely,—E. K. H."

A TEXT EXPLAINED

By Alex. Allan

BEFORE considering Romans 3:25, will say something about the meaning of these Greek words: As to place, "proetheto" means "before". As to time, this word means "beforehand". (Donnegan's Lexicon). The time here is during the forbearance of God while the tabernacle was yet standing. The word "hilasterion" finds its equivalent in the Hebrew word "kapporeth", a mercy-seat. The word "dia" here does not mean "for", but is in the accusative and properly means "because of", or "in view of". It was a demonstration of God's righteousness by faith, in view of the passing by of sins. Wherever we read of "the sprinkling of the blood of Christ" it has reference to something in the new covenant, which is enjoined upon us under the sprinkling of Christ's blood—"Elect through sanctification of spirit unto obedience and sprinkling of the blood of Christ." In other words, unto obedience of the new covenant.

Now I will offer what I understand is the teaching of Romans 3:25.

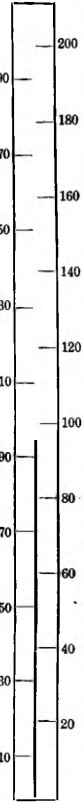
Christ, whom God set beforehand a mercy-seat in the sprinkling of His blood through faith, unto a demonstration of His righteousness (by faith), in view of the passing

by in the forbearance of God, of the sins formally committed. "To declare at this time", etc.

You may alter the idiom, but this is the sense of the Greek text. I have used the word declare, "to declare at this time" instead of "unto a demonstration", because "declare" is in full harmony with Psalm 50:6. Paul, with this same scripture in mind, says: "But now the righteousness of God without the law is manifested" (declared). Rom. 3:21.

"If a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house can not stand."—*Mark 3:24, 25.*

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."—*Romans 12:12.*



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FOR A UNITED STATES OF EUROPE

A RECENT press report from Italy discloses a movement in Rome to create the United States of Europe with the Pope as President. Though such a program appears palpably absurd and impossible of execution, its very conception accords with the doctrines of the public canon law and doubtless expresses the ambitious heart of the Vatican.

About ten years ago there were some fifty Roman Catholic lay political organizations in this country. An effort was then being made to merge them into the "Federation of Catholic Societies," of which Anthony Matre was supreme secretary in active charge of the undertaking. The Federation then published a periodical known as the *Bulletin of Catholic Federation*.

But Matre was a layman and the Federation was to some degree in lay hands. For that reason it was out of harmony with the hierarchical policy of centralizing all Roman Catholic wealth and activities in the hands of the Papacy and its enthroned prelates. So the Federation dwindled and died to make room for a similar movement strictly under control of the hierarchy and clergy.

The new centralizing movement is known in this country as the National Conference of Catholic Men and the National Conference of Catholic Women. Parish priests are honorary presidents of all parish units and none but priests and enthroned prelates are vested with authority in the management of the organization.

For several years similar organizations have been formed by the hierarchy in virtually all lands, though a wide diversity of names are applied to the movement in different countries in order to confuse the general public and divert suspicion.

In the United States the hierarchy has opened on Massachusetts Avenue in the heart of the Capital City the most imposing and commodious political headquarters in the name of the organization ever permanently maintained in our country. It was fully described in this magazine some two or three years ago.

But steps have been under way for some time to unite all national Roman Catholic lay organizations into an international body embracing in its membership all Roman Catholics in the world. For that purpose the hierarchy caused representatives of such bodies in twenty-six countries to meet at Oxford, England, last August.

The following countries were represented: Australia, Austria, Belgium, Canada, Chile, China, Czechoslovakia, Egypt, England, France, Germany, Holland, Hungary, India, Italy, Ireland, Japan, Jugoslavia, Latvia, Luxembourg, Lithuania, Mexico, Poland,

Roumania, Switzerland and the United States of America.

On the 20th of August the hierarchy gave a glowing report of the affair in its clip-sheet news service under an Oxford date line. That report showed that the delegations were composed largely of priests. Cardinal Bourne, Roman primate of England, participated in the conference. The Vatican hand was securely in control. Of the

MAKE THIS A DAY

MAKE this a day—
There is no gain in brooding over days to come;

The message of today is plain,
The future's lips are dumb.
The work of yesterday is gone
For good or ill, let come what may;
But now we face another dawn;
Make this a day.

The yesterday we failed to see,
The urging hand and earnest face
That men call Opportunity;
We fail to know the time or place
For some great deed; what need to fret?
The dawn comes up a silvery gray;
The golden moments must be met;
Make this a day.

This day is yours; your work is yours;
The odds are not who pays your hire;
The thing accomplished—that endures,
If it be what the days require.
He who takes up his daily round,
As one new armored for the fray,
Tomorrow steps on solid ground;
Make this a day.

—The Talisman.

achievements of the conference, the hierarchy's report said in part:

"The definite result of the conference has been the setting up of an international organization and the unanimous approval of a constitution. . . . International Catholic Confederation is the name chosen for the new organization. At the election of officers for the time which will intervene until the 1st regular conference can be held, the English Conference for International Relations was given the selection of a chairman. The individual who is to fill this post has not yet been named. *Dr. Monti, of Rome, was selected as secretary.*"

The secretary in charge of the supreme office and records and files will run the organization. For that reason a priest residing at Rome seems to have been chosen in order to keep the affairs of the Confederation safely in the lap of the Papacy. The report of the hierarchy stated the purposes of the organization to be:

"To labor to preserve and to render more

effective the unity of Catholic action throughout the world.

"To promote international peace based upon justice and Christian charity, according to the desire and direction of the Holy See; by forming in every country a Catholic conscience well instructed in the Church's teachings concerning the moral principles of international conduct; by creating the good will necessary for the application of such principles; by united study of all questions immediately concerning Catholic interests in the international sphere, and by establishing closer contact and collaboration, where desirable, in all branches of Catholic effort, moral, social, educational, etc., between the Catholics of different nations; by prayer for the Holy Father's intentions."

The "etc." near the close of the foregoing statement obviously means political. But it was doubtless deemed more expedient not to use that word in the statement. International justice as defined by the Papacy is the Pope as supreme ruler and suzerain of all civil powers sitting in judgment as the court of last resort and the fountain of all judicial authority. To realize that ideal is the purpose of the International Catholic Confederation with its secretariat in Rome.

It is not strange therefore that the first fruits of its activity are seen in that great city which reigneth over the kings of the earth. Slightly more than a week after the Confederation was formed and its secretary chosen, the following Rome dispatch, including the heading, appeared, August 29, conspicuously on the front page of the second section of *The Evening World*, of New York:

"POPE FOR PRESIDENT OF UNITED STATES OF EUROPE, SLOGAN

"Rome, Aug. 29.—'The United States of Europe under the Presidency of the Pope' is the slogan of a group of young men who have organized in Italy under the title of the Guelf Party. They publish a monthly magazine to advocate their plan. They claim that the economic interdependence of European nations is reaching a point at which federation is the only solution and the rival nationalisms threaten society with complete collapse. They add that the Pope is the only figure with sufficient authority to preside over such a federation.

"They have chosen the name of Guelf in memory of the party which in the middle ages supported the Pope against the claims of the Ghibellines, or supporters of the German Emperor."

Every student of European history is familiar with the rival parties in the Holy Roman Empire during the long and treacherous struggle between the popes and the

(Continued on page 32, column 1)

THE DESERT

By Lillie H. Willis

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."—Isaiah 35:1.

"Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert."—Isaiah 43:19.

When I was a child and heard these verses repeated I didn't know how God would do this, but I believed He would do it. But within the past year I read an article stating that underneath the deserts are vast sheets of water, and work was being done in the Sahara by boring for water, and when it spouted up it was clear and cold, and full of fish: and these fish were the kinds we know, and eat: and the marvel of it was their vision was perfect. How it was so, those who saw them could not understand, as there was no known outlet to this water by which the fish could reach the sunlight, and all animals living in the dark, the mole for example, having no use for eyes, lose their vision.

James T. Nichols, the world traveler, says, the Sahara is a great field of sand larger than the whole United States, a wonderfully interesting country, the home of a half-million people. Some of these people are civilized, but others wild, nomadic tribes but little better than savages. This desert belongs largely to the French.

Most people imagine the Sahara is one vast, level plain of sand; but this is not literally true. While there are hundreds of thousands of square miles that are nearly level, yet there are vast mountains of sand-rock, some of which are almost a quarter of a mile above sea level. There are also great salt lakes, now dry and parched. There are alkali districts, and a skeleton system of extinct rivers. There are many oases, some of which are very large. On one of these there are from 8 to 10 million date palm trees. On these oases hundreds of thousands of people have their homes. This mighty area of sand is almost alive with mysteries. While the heat is almost unbearable in the noonday sun, yet at night in many places it is freezing cold. Its terrific sand storms often make the camels moan and the bravest Arabs tremble.

From a human standpoint, making such a place bud and blossom as the rose is out of the question: but He who stilled the tempest can cause these desert storms to cease: can moderate the climate; bring the water to the surface, and make the waste places fertile. Already an automobile has been developed that will run on the Sahara. The French have not only planned, but are actually working on a trans-Sahara railway. Mr. Nichols concludes his article by saying: "Keep an eye on the Sahara. Some startling changes will take place on this vast expanse during the next few years."

All this points to the nearness of the advent of the Prince of Peace, for whom a groaning earth is waiting.

THE GREAT COST OF WAR

"EVERY time a battleship is built, the ship itself, when completed, may cost from fifty million to seventy million dollars." It is Colonel Mitchell talking, and he goes on

to say: "A battleship has to be protected by submarines, destroyers, cruisers and aircraft, the total cost of which is close to or more than \$100,000,000; so that every time a battleship is built, an expenditure of \$100,000,000 is necessary."—Selected.

"In all thy ways acknowledge Him".

WHO WAS HE?

By R. H. Judd

THE issue of June nineteenth contains an article relative to the above subject. The writer endeavors to establish the idea that Jesus Christ, the Son of God, pre-existed His birth by Mary, as Michael. The suggestion is parallel in its novelty to one which the late editor of the now deceased "Student" advanced regarding a statement of mine that the Holy Spirit had no personal name. He contended that Gabriel was the Holy Spirit.

One specific scripture in the book of Hebrews, seems to me sufficient to settle the question as to whether our brother's proposition is correct, for he cannot (else he certainly would have) bring one positive Scripture statement which definitely establishes the identity of Jesus Christ with Michael.

In the first chapter of the epistle to the Hebrews, Paul draws striking differences between the angels and the Son of God, and says, "Unto which of the angels said He at any time, Thou art My Son. . . ." If Paul's argument here does not exclude the possibility of Christ having been an angel, I do not know what other meaning the words convey. Jude, in verse 9 of his epistle, describes Michael as an archangel; Daniel classes him as one of the chief princes; and John, in Rev. 12:7, would also seem to place him as belonging to the angelic order.

Regarding the passage in Exodus 24:10, 11, one explanation among others may be helpful. The Septuagint version reads, "And they saw the place where the God of Israel stood, and under His feet . . . there was not even one missing though they appeared in the place where God was." Without being dogmatic, I may say this appears to be a probable elucidation of the difficulty, for is there not some resemblance to Aaron entering the Holy of Holies? He entered the place where God was, but did not see God. The burning bush would also seem to be a case in point.

The endeavor to associate a pre-existent Son of God with events occurring in Sinai, to my mind contradicts the plain teaching of Scripture regarding the person of Christ. Not only so, Hebrews 1:1, 2 definitely states that in those times God spake by His prophets, and at the end of those days (see R. V.) a new dispensation began, and He spoke by His Son. This would shut out the idea which the writer proposes, and seeks to establish. Indeed, I say again, Hebrews 1:1, 2 seems to prohibit our brother's interpretation of Hebrews 12:25.

The statements in Hebrews 12:25, 26, quoted by our brother, may be a little ambiguous. Clearly, however, the voice that spoke at Sinai is beyond question identified with the voice that said, "Yet once more, I shake not the earth only, but also heaven." That this voice was not the voice of Jesus Christ in pre-existent state, is established by reference to Haggai 2:6 from which Paul quotes.

GOD'S ETERNAL PURPOSE

By Alex. Allan

A WAY in the eternal ages, at a time so remote as said to be before the foundation of the world, God, with the view to our salvation, formulated within Himself His eternal purpose which He settled, or made to dwell in Christ, and gave Him to be the Head over all things; to be the beginner and finisher of all things the beginner, as the first to enter into life from the human plane of being by the eternal Spirit of faith and love; the finisher, when in the fulness of times He shall have subdued all things, and when all things in Him shall be gathered together into one great family; then shall He lay down all rule and all authority, and He Himself become subject to God, that God may be all and in all.

To carry out God's predestinated purpose, Christ, the heir of God to all things (the only begotten) who was as God, being in the brightness of God's glory and the express image of His person, and upholding all things by the word of His power, or authority, came forth (issued) from God and came into the world, being born of a woman, made under the law in the form of a servant and in the likeness of a man of sinful flesh, a member of the human family and made in all things like unto His brethren, of whom He was not ashamed to call them brethren. And it is written, "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same . . . for verily He took not hold upon (fallen) angels (to lift them up), but He took hold (in His nature) upon the seed of Abraham . . . , that He Himself having suffered being tempted, is able also to succour them that are tempted." The Greek for the words, "took hold upon", in this place is *lambanetai*, signifying to come to the rescue of one who has fallen, and to take hold upon him to help him up.

But what is man, that God should be thus mindful of him? Or the son of man, that He should visit him? He was indeed made a little lower than the angels—a living soul with animal life. But Adam did not belong to the animal creation; for being made in the image of God and after His likeness, he therefore belonged to the God family, a son of God. (Luke 3:38) Thus God ordained, that man should not, as the animals, live by food alone, but by every word proceeding out of the mouth of God, and so live on indefinitely under the guiding hand of his Creator. We all know how Adam by his disobedience fell from his estate and failed to fulfil the destiny of his creation as a son of God. Moreover, he failed to fulfil the natural span of his animal life, by about seventy years; for Adam died by sin. Thus, by one man sin entered into the world, and death by sin; so death passed to all men, for all have sinned—and unless God had put a limit to the reign of sin, and affixed the zero mark below which the span of man's life should not fall, the whole world of mankind had been lost in death long ago: for in Adam all die away. This is quite evident from the fact, that during the first 2000 years the span of man's life fell short 800 years.

Men speak of natural death, but there is not, and there never was among men, any such death in the world. It was man's nature to live, and not to die.

Sin is a corruption of the human nature.

and when sin is finished, it brings forth death. When there is no more sin in the world, then there will be no more death, and no more grave-diggers. This will be brought to pass when all this incorrigible ruffraff mentioned in Revelation 21:8 will be destroyed in the lake of fire, which is the second death, a death which God had not appointed unto men this side of the judgment.

Redemption

When we enquire into the conditions which necessitated redemption on our behalf, we find them to be the result of man's fallen nature through sin that came into the world by one man's offense. What the law could not do for men of sinful flesh, has been made possible for all men, by that redemption which Christ obtained by means of His own blood. (Heb. 9:12) The fallen condition in the nature of both Jews and Gentiles, as it was proved by the entrance of the law, is described in the Scriptures as a bondage to sin. (Rom. 3:9; 7:14) The law that was ordained unto life, became through sin in the flesh, a ministration of condemnation and death. These are the conditions under which the sinless Jesus found Himself as a man made of a woman, made under the law. This right to life as a man in the flesh was the wages of His own righteousness. This was not a right to eternal life; for eternal life is not of works of the law, but is the gift of God's grace through the righteousness of faith that works by love. And we learn, that even Jesus was not justified to life by the law, but was justified in spirit and received up into glory, having entered into heaven and into endless life through the eternal Spirit of faith and love. (1 Tim. 3:16; Heb. 9:14)

The redemption which Christ obtained for us by means of His own blood, is never said to be deliverance from condemnation. There can be no such thing as deliverance from the just condemnation of God upon all men of sinful flesh. The very first step to be taken in coming to God in Christ, is to recognize God's justice in our condemnation, by being baptized into a likeness of Christ's death, and the death He died was a death unto sin. (Rom. 6:10, 11) But being united together with Christ in His life, the apostle could say: "There is therefore now no condemnation to them that are in Christ Jesus". Why? "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

When we examine all these scriptures having reference to redemption, we will find that redemption is always a redemption from the law covenant unto the new covenant of grace.

WORLD'S FIVE GREAT CITIES

CHICAGO has passed the three million mark and now proclaims itself the fourth or fifth city in the world, which moves the *Houston Post-Dispatch* to say, "Just think what its population might have been if people there had been permitted to die natural deaths." Joshing aside, Chicago jumped ahead of Philadelphia in 1890 as second city in the United States and now replaces Paris for fourth place as a world city. If we accept American authority, the five greatest cities are New York, 7,910,415; London, 7,476,000; Berlin, 3,804,000; Chicago, 3,178,924; Paris, 2,833,000. *Selected.*

THE END OF THE JOURNEY

By Lottie E. Young

AS we sailed on our way to Marseilles, we passed the island of Elba, to which Bonaparte was banished, but from which he escaped to lead the French troops to an overthrow at Waterloo, and Monte Christo, which most of us had thought to be a creation of Dumas' brain, but it really exists. Just after lunch we ran very close to Corsica, whose high mountains showed great beds of snow and were very picturesque, extending some 60 miles. We saw the town of Bastia, Ajaccio, where the great military genius of the eighteenth century was born, being on the other side of the island, which surely looked much larger than the spot it occupies on the map of Europe.

We had a very fine sunset for our last night on the "Lotus," which docked in Marseilles about eight o'clock Tuesday morning, February 26th. It took a long while to get all the baggage off the boat, through the customs, and onto the top of the bus, but we were all housed in the Grand Hotel soon after ten o'clock, with a day before us to do as we pleased. I walked about some of the streets in the neighborhood of the hotel, then had lunch, after which I took a car to the church every one visits who goes to Marseilles. It is called Notre Dame de la Garde, or, in English, Our Guardian Lady. It is on top of a hill 500 feet high, and the roof of the building is 100 feet higher, so of course it can be seen in all directions, and a magnificent view of the city (which is rather drab in color but relieved by the red-tiled roofs of the houses) with its fine harbor and tall hills surrounding it, can be had. On the interior walls of the church are many bas-reliefs of steamers in imminent danger, while several models of sailing ships are hung from the beams, all presumably saved from destruction by the prayers to the Virgin Mary.

Then I found the city Library and School of Fine Arts, but, as the books were all in French, did not linger there as long as I usually do in similar buildings, but walked into a fine looking church where I found a funeral was taking place, and as I had never seen such a service in a Roman Catholic edifice, and it seemed quite a public affair, I remained. A priest was intoning the service, and a dozen little choir boys, each with a lighted candle nearly as large as himself, did some chanting. The holy water was sprinkled about and the very businesslike affair was over without a word of consolation or hope to the mourners.

Marseilles is an interesting city, and the gateway to the noted French winter resorts of Mentone, Cannes, the Riviera, etc., but unless they are decidedly warmer in February than Marseilles, I should think people might as well remain at home, as the air was very chill, and furs (even muffs) were seen on the streets. Some of the avenues were very wide, permitting of a narrower street through the middle, on each side of which were trees, and many benches, making a little park in the midst of a busy thoroughfare, where weary people could enjoy the shade and listen to the birds.

It was "All aboard" early the next morning, as we had 450 miles of country to travel before we could go to bed. The food one gets on the trains is very good, and makes Americans open their eyes, as for less than seventy-five cents a six course meal is serv-

ed. However, every one is expected to buy wine and cigars or at least mineral water, to increase this small sum for food. We had at first a beautiful view of the sea, while around us were such white roads running in many directions, then olive trees and vines with gardens started, but seemingly no more advanced than when we passed along this way nearly a month previous. We knew this had been a very late spring for Europe, but were not prepared for the thick snow we saw all the way from Lyons (far below the middle of France) to Paris, at first on the hills, then the ground was covered, and my ideas of "sunny France" have changed decidedly. It was snowing the next morning when we left Paris. (My last recollection of the hotel there was a man in an immense pair of felt slippers shuffling over the waxed floors to give them a high polish.) But the sun came out later and our trip across the treacherous English Channel was a comfortable one even though the water was choppy.

Our six thousand mile trip was finished, and at Dover I parted from those with whom I had been in such close companionship, they traveling on to London, while I proposed going direct to Rochester. I spent an hour or so walking about Dover, one of the ancient ports of England, with a fine old castle perched upon its huge chalk cliffs. Its history dates back to the days of the Romans when a fortress of that warlike people was here. Through the city many kings and queens have passed, and stirring events have happened in this "Gate of England" with its narrow streets. It is the nearest point to France on the "tight little island" and is a position of great military and naval value.

It was good to hear the "Welcome home" on reaching Rochester, and to realize to the fullest the loving care of my Heavenly Father who through dangers seen and unseen had preserved me in safety to meet with the dear friends again.

"WHAT we have done for ourselves alone dies with us. What we have done for others and the world remains and is immortal."
—Albert Pine.

GIVE UP THE CAUSE OF PAST FAILURES

By F. B. Meyer

TRUE repentance shows itself in eager care not to offend again. This care prompts the sinner to go back on his past life to discover how it was that he came to sin, and to avoid the cause.

Is it an amusement? Then he will forever absent himself from that place, those scenes, and that companionship.

Is it a profitable (though dishonest) means of making money? Then he would rather live on a crust than follow it a moment longer. Is it a study, a pursuit, a book? Then he would rather lose hand, or foot, or eye, than miss the favor of God, which is life.

Is it something the church permits? nevertheless to him it is sin. It may seem impossible to extricate yourself from certain entanglements which have woven themselves about you. He will cut the knot for you if you will trust Him. We are not always ready for Him to work. *Selected.*

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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 DIVORCE EVIL

OMITTING, for the purpose of this study, reference to the usual evils underlying and attending divorce, let us consider another feature that undoubtedly always exists. That feature is this, namely: Those seeking divorcement from each other undoubtedly do so because of fixed and opposing, therefore objectionable thoughts in the married relation, relative to questions of common interest. One party definitely thinks one way regarding the question, the other party thinks just as definitely otherwise. If true, deep love prevails mutually, each will endeavor to present his thoughts in such way as not to aggravate the other one, but so as to benefit, if possible. If the presentation of these opposite views is seriously offensive to each other, true love would discontinue consideration of the same in the interest of harmony and mutual advantage. In such cases there would be no divorcement. But where each one persists in insisting that self is correct and that the other one must assent, there will be continued quarreling or final divorcement.

The divorce evil is increasing, year by year, much to the chagrin and annoyance of the more sober majority of humanity.

But is not this same principle which underlies domestic discord one which also underlies religious, political, and social discord? Take the church for example. The very fact that one professes to be Christian is sufficient reason for presuming that such person has true Christian love for every other such professor. As such there should be a mutual effort toward edification in

things spiritual. But when one or more members of a church insist on keeping to the front some particular view or views, which others conscientiously feel to be error, there must of necessity develop estrangement between these professed Christian brethren. And if this is kept up to a certain tension, there will be wrangling and discord continually. If it is kept up to a larger degree, divorcement from each other in Christian fellowship must necessarily follow. As a matter of fact, can it not be said that the multitude of Christian sects is due to this mental estrangement among professed Christians, brought about because one or more insist on enforcing a special line of thought upon the brotherhood, which line of thought the brotherhood, usually as a whole, conscientiously disbelieves?

As in the domestic history, so in the religious; divorcement with its attending evils is increasing very rapidly. The resultant injury to the non-believer, because of destroyed confidence in the church, is terrible.

As in the domestic life, so in the church; each one should strive to guard self so as not to become the unjust cause of such separation among brethren.

GIFTS

IT is quite evident from 1 Corinthians 12: 28, with the rest of the chapter, that the power to properly govern the church is recognized as one of the gifts of the Spirit. Each particular worker in the body of Christ in Paul's day at least, was gifted to fill the place in the body assigned by God, as in verse 18. The government of the church of God is a matter of vast importance.

To guide the church harmoniously, strengthening its members one by one, aiding them to grow up into Christ the living Head in all things, is a responsibility of no small moment. It was to this end that God in giving gifts unto men "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints". But all of these stated gifts in Eph. 4:11 are with reference to the teaching and governing of the church. How important, then, that the church as a body today should follow the Scriptural teachings and accept for its elders and deacons those who by manifest character and ability are eligible to the position as Scripturally enjoined.

THE POWER OF GOD

THE Gospel "is the power of God unto salvation". Lifting man out from under his present condition of sin and its consequences into life and its continued enjoyment is not a work which, according to the Scriptures, God is enforcing upon individuals. That God is willing, desirous and ever ready to lift or save those craving that salvation is taught fully in the Scriptures. He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." But in no place does He insist that the individual shall submit unto such salvation. Rather He has presented the Gospel as being His own power aiding man unto that attainment.

Those who come "to God must believe that He is, and that He is a rewarder of them that diligently seek Him", is affirmed in He-

brews 11:6. But Paul again says that this belief, or faith, comes "by hearing, and hearing by the word of God." The Gospel of God is at least a portion of His word. Therefore, says Paul, the Gospel "is the power of God unto salvation, to everyone that believeth". The Gospel reveals God so beautifully and lovingly and convincingly as to create faith in the individual student of God, which faith when acted upon places the individual before God in that manner that God reckons such faith for righteousness and assigns to such faithful one who continues unto the end, everlasting life. It is God's way of providing salvation.

Therefore this Gospel of the Kingdom should be carefully studied, should be given careful heed, should be obeyed in all of its injunctions unto the upbuilding and edifying of the individual.

A CASE FOR ILLUSTRATION

THERE has recently come to the N. B. I. office information which others might do well to consider. It is referred to with no thought whatever of criticism, but with a view to benefit any others to whom it might pertain.

Nearly three years ago a certain elderly couple wrote to the N. B. I. relative to entering Golden Rule Home. They were well advanced in age, and what property they had was in the form of city lots, which were not readily salable. After learning of the financial terms for entering the Golden Rule Home family, they decided, whether because of these terms is not known, to continue as they were.

Recent information is that this property was soon afterward sold at a sacrifice. Today the proceeds of the property have all been consumed by living expenses and this elderly couple is without means and unable to work.

Others about three years ago were in similar circumstances. They placed their means, some more, some less, in the Golden Rule Home work. Today they have warm, well-furnished rooms; a table well laden with food three times a day; and every care and attention that circumstances require. The glowing coals in the open fireplace at evening time reflect coziness and comfort.

These words are written with no thought of casting the slightest reflection, nor of questioning the judgment of any one; they are written with a desire to illustrate to others who might now be in somewhat similar circumstances, that by sacrificing some of the little home attachments and endearments, and entrusting

(Continued on page 32, column 2)

HERALD RECEIPTS

Mrs. Edward Twibell; Mrs. Clarence Woods; Mrs. L. J. Wilson; Mrs. S. H. McRoberts; George M. Hazard; A. B. Wilson; Mattie H. Scott; Miss Merle Paisley; Flossie Hardy; Laurence Chaplin; J. H. Williams; Austin Claypool; Vern Todd; Levi Coffin; Edward Clark; Mrs. Martha Platts; Mrs. Emily J. Harris; Eld. M. Craig; Miss Muriel Body; Rev. E. O. Westerlund.

HELPING FUND

Milton Long \$3.00

WINCE MEMORIAL FUND

Previously mentioned \$715.70
Chas. E. Anderson 2.00

Total \$717.70

Among the Churches

A late report stated that Sr. G. E. Coates, of Hastings, Michigan, was very low.

Bro. M. W. Lyon may be addressed at Route 2, Tippecanoe City, Ohio.

A brief line from Bro. Sydney Magaw announces excellent meetings—presumably at Clear Lake, Wisconsin.

Special meetings have been held at Blanchard Michigan, by brothers Patrick and Sheets with good interest.

"Bro. Sheets was much liked as a minister by the Blanchard people", his home church. That's just what we expected.

The annual all-day meeting of the Niagara Falls Church was held Sunday, October 25th; further particulars later.

Bro. and Sr. Glenn Starbuck and Bro. Harold Starbuck, of Morrison, Illinois, attended services at Oregon Sunday evening.

Sr. Edna Sheets of Blanchard, Michigan, is no more. She who was Miss Edna Sheets is now, since October 16th., Mrs. Archie Lockwood, with address at Remus, Michigan.

We are glad to report that Sr. Susan Williams, of Ashton, Illinois, after a severe acute attack of sickness last week was reported better Sunday evening. Monday morning's report was that she had rested well through the night.

Bro. Paul Johnson filled Bro. Siple's appointment at Chicago, Sunday, October 25. He gave us a very profitable lesson on "Obedience", and presented it in a very clear and logical manner. Come again, Paul.

Bro. and Sr. Amos Richardson, of Wayland, Bro. and Sr. Arlie Townsend and family of Grand Rapids, and Bro. and Sr. L. D. Decker and Bro. and Sr. E. S. Sheets of Blanchard, have driven to Florida for the winter.

Wolverines are fleeing Michigan rigors.

The Herald is very sorry to report the sudden death of Sr. R. Lake, on the 22nd instance. No particulars are known. The Golden Rule Home and N. B. I. have remembrance of Bro. and Sr. Lake, and extend to Bro. Lake heartfelt sympathy in this hour of sudden bereavement.

The Junior Bereans of Fonthill are to hold a sociable at the home of Bro. C. E. Elliot on the evening of October 30th.

The Niagara Falls church and Sunday School will also hold a social gathering on that night at the home of Sr. Shea in the Falls.

Word has just been received of the sudden death of Sister Lora Matthews of McNab, Ont. Sister Matthews was stricken Sunday night, Oct. 18. The funeral was conducted from her home Wednesday the 21st. The pastor of the Fonthill church was in charge.

Burr Oak, Indiana—"Berean class is growing".

Bro. H. A. Sheets began his pastorate in Virginia on October 18th. The field looks very promising with abundance of suggested work at outlying points.

Bro. Sheets may be temporarily addressed at Maurertown, care of Jacob Boyer.

Bro. Patrick was called home on the last Sunday of the Blanchard meetings on account of the questionable condition of his son, Cecil, who having injured his hand was seriously threatened with blood poisoning.

We trust no later news is good news.

"Young folk may open the Bible, in time of stress and need, and a passage that fits like a glove may meet their eyes; but is this not exceptional? Did Christ not say, 'Search the Scriptures?'"

ALL-DAY MEETING AT BLAIR, NEBRASKA

Another all-day meeting was held by the members of the Church of God of Blair, Kennard and Arlington in the church recently purchased.

On account of cold rainy weather the attendance was not so large as at the previous meeting. A furnace has been installed and other improvements made, and it was decided to organize Sunday School as soon as possible.

Bro. J. E. Cowles of Moorefield was the speaker for the day and delivered two very interesting sermons. Bro. and Sr. Prime of Omaha, Sr. Eva Merhens Grimsley of Little Sioux, Iowa, Bro. Arthur White and family of Bennington and Sr. Fannie LeCrone of Oklahoma were also with us. Special music was given by the Jenkins family Bro. and Sr. Prime, sisters Birdie Krogh and Eva Grimsley, which was enjoyed by all.

Another all-day meeting will be planned as soon as seats have been purchased.

Laura Bates, Secretary.

OLIVER H. PERRY VOREIS

son of David R. and Mary A. Logan Voreis, was born near Maxinkuckee Lake, August 2, 1840, and departed this life, September 29, 1925, having reached the age of 85 years, 1 month and 27 days.

He leaves to mourn his departure one sister, Mrs. Mary Ann Puderbaugh, two half-brothers, David P. and Thomas Voreis, of South West City, Missouri, also many other relatives and friends.

He spent the early part of his life in Indiana, and after marriage to Ann E. Singleton, September 26, 1876, he moved to Missouri. His wife having departed this life 11 months after marriage, he remained in Missouri for a time and then moved to Medford, Oregon, and thence back to his native state near his birthplace.

Early in life he united with the Church of God, to which he remained faithful until death.

Funeral services were held in the Grossman Chapel, Argos, Indiana, Sunday afternoon at 2:30, conducted by J. H. Anderson, of Michigantown, assisted by A. M. Hainer of the Christian Church, of Argos. Interment was made at Pizgah cemetery northwest of town.

LILLIAN PEARL ANGER

After an illness of about two weeks, Sr. Lillian Pearl Anger succumbed to the claims of mortality and fell asleep in Jesus at the home of her parents in Fonthill, Ontario, in the thirtieth year of her life.

Sr. Anger was baptized some years ago into the only name "under heaven given among men, whereby we must be saved", and continued a faithful member of the body throughout her life.

She is survived by her father and mother, Bro. and Sr. Wm. Anger, and by her brother, Maurice, and sister, Mable. Mr. Wm. Bicknell, to whom she was to have been married soon, is also among those most closely affected by her death.

One of the largest audiences ever assembled in the Fonthill church gathered to pay their last sad tribute to her memory. The writer addressed the gathering with assuring words based on the eleventh chapter of John, calling particular attention to the twenty-eighth verse, "The Master is come, and calleth for thee." In the fulness of the Father's time those wonderful conditions will be repeated, and the Master of Life will come and call for His loved ones and comfort them with everlasting life and glory.

He is coming soon, our Savior,

Coming to the earth once more;

Coming back to call His loved ones

As He called in days of yore.

They will hear His tender accents,

Tho' they sleep in earth or sea,

And they'll rise and greet the Master,

Clothed in immortality.

Pearl, our Friend, our Sister, Daughter—

Cherished treasure of us all—

Sweetly sleep in Jesus' keeping

Till He comes His own to call.

Then we'll rise with you, our dear one,
In the clouds of glory bright,
Ever more to be together,
Robed in garments pure and white.

No more parting, pain, or sorrow,
In that Kingdom bright and fair;
For immortal life and beauty,
Shall attend the dwellers there.
So until the morn eternal
Bathes the eastern hills in light,
In the arms of Love we leave you,
Softly whispering, "Good Night."

G. E. Marsh.

DOINGS AT HEADQUARTERS

HERALD PRINT SHOP

All hands are busy as can be with the regular work and with the additional work on Cook Book and preparing Christmas Cards. We are hoping against hope to get the Cook Book out for Christmas. This could be done were it not necessary to secure the advertising for its pages. In making many necessary preparations for doing this work, new as it is to our printing plant, a number of things have had to be overcome and attended to, all of which take time.

One and all please remember that we are anxious for thousands of names of people who are likely prospective purchasers of Christmas Cards with text and name printed to match. We need these names immediately. Will not all respond and cooperate in this work?

Each one can send in a few names with addresses—all carefully and plainly written.

BIBLE TRAINING CLASS

Because that no additional students have signified desire to enter the class at this time, and because those here were fully engaged in the print shop, the Bible Training Class has not been in operation this fall. Word comes from different sources of some who would like to take this class in the near future. Plans are therefore being made to renew class work the first week in January with whoever are present. We would be glad to hear from any who contemplate taking this Bible Class work.

GOLDEN RULE HOME

900 quarts of fruit and vegetables in glass, and 5 or 6 cases in tin in the fruit cellar of the Golden Rule Home at the beginning of winter cannot help but make those occupying seats at the Golden Rule Home table feel grateful toward the hands which have so faithfully made these provisions.

A CHIMNEY

For the information of the Survey Committee and others who, at General Conference, decided that a new chimney should be added to the Golden Rule Home, it should have been stated some weeks ago that same has been found uncalled for. A length or two of stove pipe was found to be wholly rusted through, revealing large holes which checked the draft. This repaired and all was lovely. The rust was in such a position on the pipe as not to be seen excepting by special survey.

GREENHOUSE

Weather is still unsettled and outside work is very disagreeable. Excavation of cold cellar has been completed and concrete walls were commenced yesterday. The heating system for the new section of greenhouse is now being connected with the boiler. On account of the unseasonable cold weather, this is being done with considerable risk, as our boiler and pipes had to be emptied of water, leaving the house without heat for two or three days. To guard against the cold, army tent stoves have been secured and charcoal was placed nearby, that small fires might be built throughout the greenhouse if necessary to maintain temperature.

A thousand Poinsettia plants are of too much value to risk falling temperatures at this season of the year, in the greenhouse.

Annuity Bonds explained on last page

The Sunday School

By Alta King

PAUL'S FAREWELL AT MILETUS

LESSON 6 NOVEMBER 8, 1925

LESSON TEXT: ACTS 20:1-38

RESPONSIVE READING: EZEKIEL 34:1-16.

Golden Text: 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.

Memory Verse: Acts 20:32.

FOR STUDY

Review: Where did we leave Paul in last week's lesson, and in what part of his missionary work was he engaged? What was the evidence that his work was interfering with the works of idol worship and ignorance very effectively?

What especially helpful truths does the record of Paul's work in Ephesus emphasize? See Acts 19:2-6, 17-20.

The New Lesson: In this week's lesson, Paul makes the return trip to Jerusalem, with plans already laid for a fourth missionary journey. See Acts 19:21.

The lesson lays emphasis upon Paul's farewell to the church at Ephesus. From it we learn of Paul's personal fellowship, and love, and intense interest in the disciples of the Christ. We also get a clean-cut statement of the purpose that had guided him in his work among them.

I. Farewell Visits: Acts 20:1-16. Read the story, noting evidences of the close fellowship that existed between Paul and the brethren and Paul's intense concern over their religious life. What special significance does the story of Eutyclus have, happening, as it did, at the moment of Paul's departure? What effect would it have on their memory of Paul and the power he represented?

II. Paul's Farewell to the Church at Ephesus. Verses 17-38. Several months after leaving Ephesus to make farewell visits to the churches in Macedonia and Greece, Paul was back near Ephesus.

It is his farewell to this church that is given in more detail than are his other farewells; but, as all were one in Christ in Paul's estimation, we may fairly infer that his farewell to the Ephesians is typical of those to the other churches in spirit and purpose.

Verse 17. Did Paul consider the elders as a telling influence in the life of the church? Is such an influence necessary today? Is it as present as it should be among believers? If it is not, is its absence due to lack of organization, or to the failure of those who have talent for this work, to develop their talent and assume the responsibility of such work? or is its absence due to the lack of both? As you study the lesson farther, look for definite statements concerning the work of elders.

Verses 18-21. In these verses, Paul reviewed his life among the Ephesians. What did he set forth as its central purpose? Verses 20, 21. Get a mental picture of Paul at work in Ephesus.

Analyze "repentance toward God". Is there a difference between the meaning of this phrase and the meaning of the word "repentance"? (Repentance may turn one in on himself, resulting in despondency and hopeless remorse.)

What does "faith toward our Lord Jesus

Christ" mean?

How are "repentance toward God" and "faith toward our Lord Jesus Christ" classified in verse 20? The two truths definitely named in verse 21 are a summary, or at least the outstanding truths, of all those truths profitable to the Ephesians. Whatever of profitable truth Paul preached was either these truths in different language, or other truths very closely related to them. Did he preach the kingdom? It was because the truths of the kingdom contributed to one or both of the truths named in verse 21. Analyze carefully the "profit" Paul had in mind.

This far the record emphasizes the power of Paul's presence among the brethren.

In verses 22-27 Paul endeavors to make the elders realize that in the future, the church must do without the power of his presence and personal influence. It was necessary for them to realize this in order that they might realize their own work.

Why did Paul say, "bound in the spirit"? Is not one who is bound in the spirit (in his mind and thinking) a slave? Yes, but one who is bound in the spirit to the Christ is the freest freeman of the world.

What single desire dominated Paul's mind at this time? Was the fact concerning which Paul had received authority to testify a joy-giving fact?

Verses 28-31. Whose and what responsibility is set forth in these verses? Why was the church precious in Paul's sight? Paul's personal love to the Christ made him sensitive to this preciousness.

What did Paul know would be the result of the absence of his personal presence?

In verse 31 Paul asks that his influence might be continued over the church through the power of memory.

Verse 32. How did Paul shift the burden of the future welfare of the church, from his own shoulders? Did he do this by invitation, or was he shirking?

Verses 33-35. Paul endeavored to make his manner of life among the Ephesians as a leader, the example for the elders in their future work. Can you discern where he warns them against letting desire for money interfere with or influence their work? Against autocratic leadership?

Verse 36. What did Paul consider as the final safeguard of the future welfare of the church?

Verses 37, 38. Which caused the elders more sorrow, the fact of Paul's departure, or the various predictions Paul had made concerning the future unfaithfulness in the church? Which do you think caused greater sorrow to Paul, the breaking of personal physical relationships, or the breaking of personal spiritual relationships so soon to take place?

FOR CLASS

Discuss, in a general way, Paul's farewells to the churches he had established. Analyze Paul's words to the Ephesian church, using the following topics:

1. The elders and their influence.
2. Paul's life among the Ephesians; its purpose.
3. Paul's predicted departure and the dangers that would follow.
4. The work of the elders.
5. Shifting burdens and the power of prayer.

For whom in the church is this a particular lesson?

The Children's Column

PAUL AND THE PHILIPPIAN JAILER

By Lois Hunt

WHO ever heard of having a prayer service at midnight in the middle of the night? Paul and Silas had one. Who ever hear of having a prayer service in a prison? Paul and Silas had one.

This is how it was: Paul and Silas were preaching in Philippi. One day, as they went to the place of prayer, they met a slave girl who had an evil spirit. She pretended to tell many things that would happen. Today we would call her a fortune-teller.

The poor girl followed the apostles about for many days, crying out that they were servants of God come to show the people of Philippi how to be saved. It grieved Paul; so he commanded the evil spirit to come out of her; that is, he healed her.

Now, how should the lives of people be changed after they have been baptized? Just so, after this slave girl was healed she could not, or would not tell the untruths as she had done before. This made her masters very angry, because she had made much money for them through her fortune-telling.

So they caught Paul and Silas and drew them into the market place where the rulers held court. They had to find some excuse for bringing the apostles there for punishment, so they said Paul and Silas were Jews who were causing trouble in the city.

At that all the people went against the two; and the magistrates, or rulers, tore off their clothes, ordering them to be beaten with rods bound together.

Just think of it! Paul and Silas were beaten until they were miserably bruised and sore. Then they were cast into prison—even into the inner prison, and fastened in the stocks so they could not escape.

But Paul and Silas were not silenced by this extreme treatment. Instead, even at midnight, they prayed, and sang praises so that the other prisoners heard. Do you suppose they prayed for those who had mistreated them? or were their prayers for themselves?

Whichever it was God must have been watching, for suddenly there was an earthquake, so great that the very foundations of the prison were shaken. And what else do you think happened? The doors all opened, and the bands fell off all the prisoners.

Just then the keeper of the prison awakened, and when he saw what had happened, was so sure the prisoners had escaped, that he would have killed himself if Paul had not cried out with a loud voice, "Do thyself no harm, for we are all here." Then the jailer called for a light and brought Paul and Silas out. He was so impressed by the miracle that he knelt before them and said, "Sirs, what must I do to be saved?"

They replied, "Believe on the Lord Jesus Christ".

Immediately after washing their stripes and bruises, the jailer and all his family were baptized. Then he took them into his own home, and gave them food. He was so happy to have found the "true way to the living God." He had released Paul and Silas from prison; but they had shown him how to be released from the prison of sin.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

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Slogan: We Stand for Unity, Truth and
Righteousness

Motto: Search the Scriptures Daily

FORGIVENESS

By Myrle Hatten

TO forgive trespasses committed against Him is one of the hardest tasks of a Christian, yet, he should be very willing to forgive. We have many instances in the Bible when voluntary forgiveness was given for acts much greater than we have opportunity to forgive.

Joseph and his brethren is one instance of forgiveness.

Joseph, when seventeen years old, was sold by his brethren to the Ishmaelites and taken into Egypt because of his father's great love toward him. In Egypt Joseph became an officer of King Pharaoh. There was a famine in the land for seven years. When his father heard that there was corn in Egypt Joseph's ten brethren went down into Egypt to get some. At this time Joseph forgave them, but didn't show it in his outer appearance. After a few trials the brethren asked forgiveness.

David spared Saul's life. 1 Sam. 24:8.

Stephen was stoned by his accusers; he asked the Lord not to lay this sin to their charge. Acts 7:60.

An instance of Paul's forgiveness is found in 2 Timothy 4.

How may we be forgiven? Repent and be baptized. How many times should we forgive our brethren? As many times as we are forgiven through Jesus Christ. Unless we forgive our brethren the Lord will not forgive us.

Christ on the cross died for our sins. He forgave those who crucified Him and also asked the Father to forgive them. If Christ had not forgiven them He would have sinned. His words on the cross, "Father, forgive them, for they know not what they do", show His desire to have the sins even of His enemies forgiven.

THOU SHALT NEVER THIRST

By Leta Osborne

JESUS answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:13, 14.

In the first part of this chapter Jesus was talking with the Samaritan woman concerning the water in the well given them by Jacob. Of this water Jesus said, Ye shall thirst again. Then what water is meant that has the power to quench our thirst? Like the woman we desire to know more about it. His direct answer was "a well of water springing up into everlasting life." After this she talked with Him and learned more, not only from His words, but also from personal meeting. For us who have not this privilege it takes hours of listening to our teachers, study, prayer and deep

meditation.

To answer the question, "What does this water mean?" let us take Jesus' own word. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified.)" John 7:37-39.

This leads to, "How can we get the Spirit?" Again, John 14:17 answers, "Even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him: for He dwelleth with you, and shall be in you."

The Spirit therefore is the essence of truth, that refreshes a Christian's heart as a good, cool drink of water refreshes a thirsty person. In order to get the benefit we must be in Jesus or, in other terms, get the water. Romans 8:9 helps us by saying, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His."

If we are Christ's, let us then drink of the essences of the truth. Isaiah 12:3, "Therefore with joy shall ye draw water out of the wells of salvation."

"A true servant to the Christ, giving largest service, must have initiative that he may be a dependable and energetic workman; but at the same time he must have that submission to the Head which insures against his initiative leading him astray from the Master's ways."—Alta King.

THE GOSPEL MESSAGE

By Edith E. Miller

THE Gospel, God's Word, is given to all mankind, if only they will believe and obey. Mark 16:15, 16, "And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized shall be saved; but he that believeth not shall be damned."

If we are to believe, we must know what this gospel is. In Romans 1:16, 17, we read, "It is the power of God unto salvation to every one that believeth; . . . For therein is the righteousness of God revealed." Now if we want to know of this wonderful plan and receive the benefits of God's promises, we must believe in His mercy and power; we must come to Him in prayer and a humble spirit, and search and study His Word, to know what is required of us. Does not Jesus tell us in John 5:39, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me"? And this is for every one, for God will not refuse those who come to Him with an honest wish to learn. Luke 11:9, 10 says, "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

That is the message for all people, for if we believe, we must know what we believe and have a reason for it. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that

asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15.

To do this we surely must learn all we can. In Galatians 3:8 the promise is given of a blessing to Abraham: "In thee shall all nations be blessed", and in Gal. 3:16, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Then the 28th and 29th verses: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." And here is where we see we can become partakers in this divine plan.

And what is this promise given to all those who believe and obey God's Word? Is it not the wonderful gift of eternal life (For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord", Rom. 6:23), and a sharing in all the beauties and wonders that God has in mind for all His children ("But as it is written, 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)?

Now the first, it seems, must be the resurrection of the dead. John 5:28, 29, "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Acts 24:15 says, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." Job 19:26, "And though after my skin worms destroy this body, yet in my flesh shall I see God." In Psalm 17:15, "As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness."

Many more places can be found telling of the resurrection of our dead bodies, to receive the gift of eternal life. This is only the beginning, for there will follow the dwelling on this earth, immortal, and sharing with Jesus the honor and glory. "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. 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.

And this is all freely ours if we believe the gospel, learn God's commands, obey them, and have faith in His Word.

May God in His mercy and love give us grace and strength to strive more every day "to run 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", for to such, "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. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

FOR A UNITED STATES OF EUROPE

(Continued from front page)

Hohenstaufen emperors. A corruption of the war cries of the respective parties in Germany gave them in Italy the names of Guelfs and Ghibellines, the former ready to fight for the supremacy of the Pope and the latter for that of the Emperor.

The Papacy has never relinquished nor modified its claim to overlordship of all civil powers. That claim pervades every inter-social provision of the canon law. For its vindication the total membership of the Church of Rome in every land is apparently being mobilized. The consequences may shake the world.

Ever since the close of the World War the Pope had intrigued with France and other Roman Catholic powers to further his ambition for a distinctively papal coalition of powers in central Europe under French hegemony till the election of Gaston Dumergue as President of France brought the Herriot ministry which dashed to earth the lofty Vatican ambitions. Baffled but not discouraged, the Papacy at once set about incubating a greater conspiracy.

So is the international Catholic Confederation now hatched. Its program is to form the United States of Europe with the Pope as President. That program is first announced in Rome under the shadow of the Vatican. The proposed new political fabric would rule about four hundred millions of people, of whom the preponderance are not Roman Catholics.

If England could be cajoled or forced into submission to the scheme nearly four hundred millions more would be added to its subjects. It would then embrace half the population of the earth. Vested with powers so incomparable, the Papacy would instantly annex Latin America. Canada would already be in as part of the present British dominions.

The United States of America, then the only surviving Protestant country, would be sandwiched between provinces of the vast papal Confederation which would occupy the remaining three-fourths of the New World. But the Vatican has a hundred thrones and nearly twenty millions of fighting subjects in this Republic. We could hardly survive such a condition.

Papal ambition to rule the world, expressed in a thousand official declarations, would be a grim reality. Civilization would instantly perish. The Dark Ages would return. Universal peace might ensue. But it would be the peace of the cemetery. All thought of civil and religious liberty would be expunged from history and literature. Humanity would again slumber in moral and intellectual midnight.

If Protestantism and democracy should ever be resurrected it would be at infinite sacrifice of blood and treasure. The pre-Reformation martyrdoms would be multiplied in numbers and ferocity. The counterpart of the Thirty Years' War would continue longer and would harrow and devastate all peoples aspiring to liberty and justice. The horrors of the Inquisition would be augmented into a veritable inferno.

Such is the ambitious world program of the Papacy. But despite the multiplied diplomatic relations and power of that institution because of the World War, it must never again dominate and plunder and ruin

the world. This is the twentieth century, not the thirteenth. The days of papal despotism are nearly numbered. The cup of Vatican iniquity is full. If aware of its deceptive character and covert wickedness, the American people would drive it from our midst immediately and forever.—*The Protestant.*

ANNUITY BONDS

INQUIRIES have been received for information about N. B. I. Annuity Bonds. We are glad to make explanation again as follows:

These Annuity Bonds are so named because of the annual (in our case semi-annual) earnings which they return to the donor. These earnings, otherwise called interest money, are in this case called annuity. The Annuity Bond system is used by many, as follows: Anyone wishing to give to the N. B. I., for any of its work, a definite amount to become effective at the time of the donor's death can do so at the present and thus know for certain that the amount is conveyed as intended. Any such amount given to the N. B. I. at present is placed on interest by the N. B. I. and in such manner is held in trust for the benefit of the donor, so long as the donor lives. According to a resolution of the Executive Board, the principal of all such Annuity Bonds is at once secured, according to the best judgment of the N. B. I. Treasurer and Secretary acting in conjunction with the Banker with which the N. B. I. banks, by the purchase of reliable, conservative bonds drawing the best rate of interest obtainable in such classes of bonds. Such bonds purchased by the N. B. I. are held as an asset, which, together with all other assets of the N. B. I., guarantee the payment by the N. B. I. of the annuity semi-annually so long as the annuitant, that is, the donor, shall live. The rate which can be paid by the N. B. I. on such Annuity Bonds varies from time to time according to the rate of interest prevailing at the time when the Annuity Bond is taken. At the present time we are able to get bonds which will return us 5½ to 6 percent per annum, and can, therefore, pay the annuitant a corresponding rate.

If, however, the would-be annuitant is in advanced age and must have more than the current market rate of interest in order to provide livelihood, then the N. B. I. can, according to conditions, increase the rate of annuity a certain extent.

In such cases the rate must be computed according to established tables in harmony with the requirements of each individual case.

The N. B. I. Secretary will be glad to correspond with any one interested.

A CASE FOR ILLUSTRATION

(Continued from page 28)

their holdings in common with others in a joint effort to build a home where comfort and fellowship and good will may be ever increased; this under the assurance of the National Bible Institution as a guarantee for their welfare, our alone ones and aged ones have, in the Golden Rule Home, a most wonderful opportunity and prospect.

As in all private homes and families, the pleasantness and agreeableness depend nearly altogether upon the open, willing, and hearty cooperation of those in the Home,

putting forth an earnest, unselfish effort to make life for the whole family pleasant, beautiful, and happy in Christ our Lord. These conditions, we are glad to say, are developing more and more in the Golden Rule Home, for the betterment and enrichment of each member of the family. And as these brothers and sisters, and others who may later join in their fellowship, give the diligence and energy of their health and strength for the common good and betterment of all, the result will not only benefit the others but will, even more largely, rebound for the greater benefit of self.

We praise God for even present accomplishments at Golden Rule Home, and we pray God to strengthen our hands and guide our ways till all who may need the benefits of this Home may be freely served according as their needs may require.

"WISDOM is the thing a man gets after he has run his knowledge through the mill of experience."—*Uncle Noah Smith.*

TO ILLINOIS BEREANS

VERY few responded last year to the call of the Literary Committee for articles for the column in the church papers.

Let us have a better report this year. Don't wait to be asked, but send any news of interest, letters telling of the work in your local societies, or short original articles on Bible topics.

Let us work hard this year. Everything points that our Master's coming is near, and may we be among those that are His faithful servants, caught up to meet Him in the air, and be with Him for evermore.

Please send to me,
Mrs. Lillian Dauntler,
Palmyra Ave., Rt. 1, Dixon, Illinois.

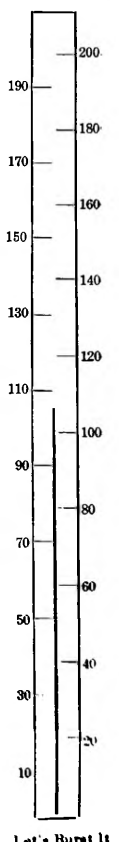
IT'S GOING UP

The
TEMPERATURE
of the
200 \$25.00
CHRISTMAS
CLUB

is now at

107 Degrees

PUSH IT UP!



Let's Buret It

THE RESTITUTION HERALD

Volume 15

Oregon, Illinois, November 3, 1925

Number 5

Number as Found In Scripture

THAT there is systematic number in all nature is evident to everyone who is at all observant. If the Creator of the physical universe is also the Author of the Scriptures why should we not expect similar numerical harmony and system in Scripture as in botany or geology? If we can recognize a given specie of vegetation by the numerical system of its leaves and tendrils—and we can—should we not also expect similar numerical laws to prevail in the written Word of God, which laws would manifest an added evidence of Authorship and reliability?

With this thought in mind a section from "Number in Scripture" was reprinted in The Herald some weeks ago. Other sections from the same volume will, D. V., appear, of which the following is one.

The Vegetable Kingdom

Here all is law and order. Number comes in, in many cases determining various classifications. In the Endogens (or inside growing plants) *three* is a prevailing number; while in Exogens (or outside growing plants) *five* is a prevailing number.

The grains in Indian corn, or maize, are set in rows, generally straight, but in some cases spirally. These rows are always arranged in an *even number*. Never odd! They range from 8, 10, 12, 14, 16, and sometimes as high as 24. But never in 5, 7, 9, 11, 13, or any odd number of rows. The even number is permanent. Mr. H. L. Hastings tells of one farmer who looked for 27 years and could not find a "cob" with an *odd* number of rows. A slave was once offered his freedom if he found a corn-cob with an odd number, and one day he found one! But he had found it also some time before, when it was young; carefully cut out one row, and bound it up, so that the parts *grew together* as the corn-cob developed, and finally presented the phenomenon of having an odd number of rows. This exception proves the rule in an interesting manner.

If we notice how the leaves grow upon the stem of a plant, not only is *law* seen in classifying their nature and character, but *number* is observed in their arrangement and disposition. Some are placed alternately, some opposite, while others are arranged spirally. But in each case all is in perfect order. After a certain number of leaves one will come immediately over and in the same line with the first:—

In the apple it is the fifth leaf,

In the oak it is the fourth,

In the peach, etc., it is the sixth,

In the holly, etc., it is the eighth; but it takes *two* turns of the spiral before the eighth leaf stands immediately over the first;

In the larch it is the twenty-first leaf; but it is not until after *eight* turns of the spiral

In the Hale

O I'm weary in my wanderings
With the rush and whirl of life,
As my soul is torn with conflict
Midst the flurry of the strife.
And my locks which once were golden,
Are now like a frosted sea—
O, I need the benediction
Of the Man of Galilee.

O, I'm lonely in the shadows
When I'm driven from Thy side,
And I pray for Thy blest presence
Thou my Counsellor and Guide.
Yea, I'm heartsick when I'm storm-tossed
And I long to be with Thee—
By Thy side in sweet communion
Thou blest Man of Galilee.

I have sought Thee on the mountains,
Whose high crags are crowned with snow;
I have lingered in the valleys
Where the living waters flow.
When a stranger at the well-side
Thou requested drink of me,
There I saw Thee in Thy beauty
Thou blest Man of Galilee.

O, I'm thirsty in this desert
For the well-spring of Thy grace,
And I'm overwhelmed with hunger
For Thy pure refreshing face.
When the sun shall drown in darkness
In the inky midnight sea,
I shall seek to dwell forever
With the Man of Galilee.

—Selected.

that the twenty-first leaf stands directly over the first.

Examples might be multiplied indefinitely were *design* in *nature* our only subject. We are anxious to search the Word of God, and therefore can touch merely the surface of His works, but sufficiently to illustrate the working of Law and the presence of the Law-enforcer.

PLANS FOR THE ELECTRIFICATION OF PALESTINE

A NEW engineering scheme which will use the sun's energy to provide electrical power for all Palestine, make water available for the irrigation of thousands of dry acres, and provide a new interior port for ocean shipping and canals for inland transportation, has been suggested by a French engineer, M. Pierre Gandillon, and accepted for execution by several French business men.

The project consists in utilizing the falls that can easily be created between the Mediterranean and the Dead Sea by carrying the water of the Mediterranean over a 260-foot ridge by means of canals, pumps and a great siphon, and then letting it drop to the Valley of the Jordan, and from there down into the Dead Sea, a total vertical distance of more than 1,500 feet. The Dead Sea is an inland lake, and only as much water as the sun can easily evaporate will be thrown in-

(Continued on back page, column 2)

Under the Mighty Hand of God

By Samuel E. Haney

BEHOLD, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing." Isa. 40:15.

The prophet becomes more descriptive by asking the question, "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?"

Job says, "God doeth great things past finding out; yea, and wonders without number. He shaketh the earth out of her place, and the pillars thereof tremble." David, too, cries out, "For Thou art great, and doest wondrous things: Thou art God alone."

So let us strive to get a perspective view of this wondrous God by using the Bible as a telescope. And let us hope that contemplation of our wonderful Creator's greatness may diminish our exalted opinion of self—our elevated importance. For when a Christian gets a proper understanding of his nothingness his spirit of pride and intolerance is crushed, and many of his troubles vanish.

By modern instruments and generative succession of knowledge man has attained an inkling of the mysteries of the universe in general and the earth—a mere spot—in particular.

There are four known planets that are larger than the earth, approximately as follows: Uranus and Neptune, each four times; Saturn, nine times; and Jupiter, eleven times. The sun's volume is almost 1,300,000 times that of the earth. And the naval observatory says, "The north star has a diameter of about 20,000,000 miles. And its distance from the earth is about fifty-eight light years, one light year representing about six trillion miles. Total, neighborhood of three hundred trillion miles."

Man's knowledge of the materialistic aspect of the planets is largely conjecture. However, this brief synopsis of a few celestial bodies will suffice.

But with the earth it is different. We have both sacred and profane records; besides the privilege of personal observation. How unsymmetrical the earth would be were all the water to "return from off the earth". Gen. 8:3. Some scholars think the deep places of the sea are equalized by the mountain peaks, which may or may not be true. But we do know that there are many great depths; for instance, the Nero Deep, near the island of Guam (Pacific) which is 5269 fathoms, approximately six miles. There is a depth of 27,922 feet just east of Haiti. And the greatest known depth of

(Continued on next page, column 1)

UNDER THE MIGHTY HAND OF GOD

the Arctic Ocean is 13200 feet.

God's wonderful works of another character: The circulation of the waters of the earth is characteristic of the circulation of our blood. Water is drawn up from the sea and formed into clouds, then driven inland by the wind, as blood is conveyed through arteries from the heart. This water is deposited on the ground where by creeks and rivers, like veins, it returns to the sea. This movement is perpetual in different places.

The world's average precipitation of snow and rain is 16,000,000 tons a second. This, to the one who has not looked into the subject, may seem ridiculous, even ludicrous. And the tide: this is mother earth breathing, as it were. Science informs us the land surface, too, "breathes" a little.

Some folks are perplexed about food and space during the "times of refreshing" and "restitution". How foolish! He that can "do exceeding abundantly above all that we ask or think", has the work in hand.

Suppose the Lord were to draw up an unusual quantity of water, and retain it "above the firmament" (which would not be an innovation, Gen. 1:7), to the extent of lowering the sea 600 feet. This would add 10,000,000 square miles to the land area.

Suppose all available land in Texas (almost six times larger than Pennsylvania) were to be scientifically cultivated. Enough food could be produced to alleviate the distress of the underfed of all Europe.

The Lord is going to make radical changes in the geographical appearance of the earth. "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." Isa. 41:17-20.

I once saw a mountain that was gradually being deposited in a valley by the melting of snow and ice during warm periods. Mud, stones and loose rocks were pouring down the mountain in torrents, leaving jagged cliffs of crude rock silhouette-like against the blue sky. I wept, so overwhelmed was I beholding such manifestation of God's power in the transformation of this mountain and valley. Here I was gazing upon the fulfillment of prophecy—a sample of what I believe is some time to be, to a more or less degree, general.

Man's existence, and the heavens and the earth declare the handiwork of an omnipotent and omniscient God. Surely it is the fool that says in his heart, "There is no God", and the still greater fool that does not stand in awe and tremble at God's wonderful words, works and power.

A closer view of the Christian's God and His power: The earth, all the planets, the whole universe, is to God what "clay is in the potter's hand". Visualize our planet from God's viewpoint, the nations as a drop of a bucket, as small dust of the balance; the waters measured in the hollow of His hand; the dust comprehended in a measure; and the mountains weighed in the scales.

Our mints have large scales, the indicators of which are moved several inches by a single horse hair; perhaps about what the earth would affect God's scales.

"The earth hath He given to the children of men: and it abideth for ever". Psa. 115:16; Eccl. 1:4. It will be revolving and traveling through space a million years from

now just as it is at present. And by His grace, and faithfulness to the High Calling, the writer expects to be inhabiting it ten million years hence. Such is the privilege of every child of God.

The foregoing is but an inkling of the greatness of Jehovah, and the immensity of the universe, of which our planet is a small part.

Of this Mighty One it is written, in our behalf, "Be of good courage: fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness". "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee". "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 I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him, for He careth for you." These few, like all of God's blessings, are conditional. Therefore, to get results, one *must* heartily comply.

Let us also keep in mind, dear Christian reader, the fact that we are not our own; that by right of purchase we are the property of this mighty Creator of all things, whom we have briefly been considering. When I hear a Christian remark, "I am going to have such and such to wear; and so and so to make life more comfortable and pleasant," the thought comes, "Maybe you will, and maybe you will not." What right have slaves (love-slaves) to usurp such authority? James says, "Come now, you who say, Today and tomorrow let us go into such a city, and continue there one year, and trade, and make gain! Instead of which you ought to say, If the Lord (our Master) be willing, we shall both live and do this or that." (Emphatic Diaglott.) We are a peculiar people; occupying a peculiar position. And to enjoy divine, "perfect peace", we must talk and act differently from the world. Were Christians to devote one-tenth the thought and consideration to the imminence of the "mysterious change", and the kingdom of God, that they do to the trivial, gaudy things of this world (carnal matters) their mountain troubles would dwindle to molehills. It is the things that appeal to the natural man, and for different reasons are unobtainable, and spheres in life that are unattainable that are racking the bodies and minds of many of God's dear children: that determination, in spite of circumstances, to live and act as of yore.

And you, indifferent Christians (in name only), who have made a confession of faith in the precious blood of Jesus Christ, I care not what your status in God's sight may be, I entreat you in the Redeemer's name to prayerfully consider that, "No creature is concealed in His sight, but all things are naked and exposed to His eyes, whose Word is addressed to us" (Heb. 4:13, Emphatic Diaglott). You "know not that thou art wretched, and miserable, and poor, and blind, and naked". Rev. 3:16-18.

And you, by words and acts, avowedly of the world, poor miserable creatures without God and without hope, arrogant followers of the crazy customs of this grossly wicked generation, as I see you strutting by as

though you possessed an option on the planet Jupiter, not knowing that you have not an option on one minute of your divinely condemned flickering spark of Adamic life, take warning; unless you humble yourself: under the mighty hand (power) of this eternal God of the universe, and repent and be saved on God's unalterable terms He will shortly crush that haughty spirit to the dust, when He arises to destroy "him that hath an high look and a proud heart: for every one that is proud in heart is an abomination to the Lord". Psa. 101:5; Prov. 16:5.

SOMETHING FOR GIRLS AND THEIR PARENTS TO THINK ABOUT

By A. E. Bloom

INASMUCH as girls are the future mothers of the race, anything that vitally concerns them is of special interest, not only to the girls themselves, but to their parents, guardians, friends and all who have the welfare of the girls at heart.

There has been much said and printed in recent months in regard to the present style of dress for girls and women, some of it being favorable and some very unfavorable. Preachers and others have bewailed and frowned on the extreme styles as tending to deterioration both physically and morally, but as long as "they are all wearing it"—whatever "it" is, there seems to be no prospect of a change in favor of a more sensible dress.

Notwithstanding the fact that the Bible condemns the adoption of man's style of dress by women and of women's style of dress by men (see Deut. 22:5), and the fact that in times past it was not a new thing for men and women to be placed under arrest for so doing, we have become accustomed, more or less, to seeing women and girls in men's clothes, or in costumes very much abbreviated, above and below, and great display of the form worn by women and girls, not only at the bathing beach, but on the street, in church, on the camp ground and elsewhere. They have even been shut out of Roman Catholic churches, according to the press, for lack of a decent costume!

This has been defended by some on the ground that a costume that was so limited in height, width and weight was conducive to cleanliness and health. Much might be said pro and con on that phase of the subject.

Perhaps the following article which recently appeared in the Chicago Daily News may throw some light on the subject:—

"The Higher Death Rate of Women"

"From the United States public health service comes the information that in the age groups of 22 to 27 and 27 to 32 years there is now an excess of mortality among women over that among men. Never before has such a condition existed in this country. At the time of the census of 1910, deaths of males in the first group exceeded deaths of females by 13 per cent and in the second group by 5 per cent. Ten years previously the percentages were 7.5 and 2.7 in favor of women. The census of 1920, despite a constant advance in sanitation and medical knowledge and despite the death factor of disabilities arising from war service by men between 22 and 32 years of age, showed an excess of deaths of women amounting to 7.4

and 10.6 per cent respectively for these age groups.

"What is the reason women have not *æq̄t̄ s̄ē s̄ūǣl̄ t̄ūǣǣl̄ ūī ð̄īūǣm̄ ōs̄ p̄ǣs̄ǣp̄* formerly did? Sometimes this is said to have hardened them and made them stronger. Within limits no doubt the change in dress has had its advantages. But it is difficult not to believe that exposure of the chest by women in winter has its part in the striking increase in the death rate of women and in the startling increase in tuberculosis among young women. Formerly less than the rate among young men, the tuberculosis rate among young women is now nearly twice as great. May it not be that the increase in cigarette smoking among young women has also played a part?

"This, however, is not a suitable subject for theorizing. The facts should be sought assiduously. The thin stockings and flimsy shoes of young women become proper subjects of investigation in the search for the causes of the increased death rate. Nor are persons necessarily ill-natured who ask that the increase in cigarette smoking be brought into the medical court. The truth can be established only by careful research."

Surely the facts thus stated by a leading Chicago newspaper ought to set folks, young and old, men and women, to thinking seriously. The wave of immorality and juvenile crime that has swept over the land has a cause. And if, in addition to that, it can be shown, by cold figures, such as given in the above article, that the womanhood of our land is deteriorating physically through the adoption of these extremes of dress that call for such a limited amount of clothing, summer and winter, that in some cases but little is left even to the imagination, is it not high time that the Mothers, not to say the parents, as well as the young women themselves did some serious thinking on the subject and not dismiss the whole subject as being only the officious meddling of cranks?

Surely one may well express the hope that the young women of Christian churches, Sunday Schools and congregations all over the land, might wake up and ponder seriously the question and see whether these extremes of style, so evident everywhere, will help us, physically and morally to glorify God in our bodies which are His. Suppose that dressmakers do advise that "the style" be followed and worldly-minded persons admire the "form" and "shape" thus displayed—should not women who profess to be Christians seek to please the Lord first and to promote the interests of His cause?

The Lord only knows how many young men and women have been swept off their moorings since these suggestive styles came in. A woman was once arrested in Chicago for raising her skirts too high in crossing a muddy crossing and displaying too much of her anatomy! Can you believe it? Well, if that woman were living most anywhere today, she would never be in danger of being molested for any such reason! What with lowering the costume at the neck and raising it at the skirt, until only a few inches of goods and ounces of weight remains, but little protection seems to remain for the human form which God Himself covered with a covering after the fall.

And if women will insist on doing this thing let not their shortened days be laid to the Lord, nor let any preacher falsely say at any funeral caused by following such fool-

ish and hurtful fashions, "The Lord taketh away." The Lord wants folks to live—live right along and enjoy themselves in His service. Oh that Christian women had the nerve, grit, grace and backbone to refuse to follow such foolish and hurtful fashions and, if necessary, design something more sensible and healthful to take their place! This article is written in a friendly spirit, but by "a mere man" who hopes that somebody will be benefitted by what he has written.

Read the above article over again and see if it has not a lesson to be remembered and heeded, especially by all who profess to love and serve the Lord Jesus Christ.

Since the above was written my attention was called to another article which appeared in The Chicago Tribune the other day which I give herewith.

"London Prelate Assails Scanty Dress of Women"

"London, Aug. 14.—The campaign here against the audacious new fashions in woman's dress was continued today in an open letter from the Rev. Richard Free of St. Clement's church, Fulham, London, addressed to 'the sisters, cousins and aunts of the British Empire.' The irate clergyman denounced the feminine fashions nowadays without mincing his words.

"Why this briefness, this bareness?" he asks. 'Why this bobbed and shingled hair, this realistic imitation of nature's body tints?

"The present fashions seem to be shed of everything possible in the way of apparel. When the women have succeeded in ridding themselves of the last available incumbrance—what then? There is no freedom beyond freedom. What lies beyond is laxity.'

"The vicar declares that women who think themselves up to date because they discard more and more clothing are merely old-fashioned, as the habit of going about with a minimum of apparel has been in vogue many times before, notably during the Directoire period in France. . . ."

Surely such statements as the above ought to set our Christian girls and women to thinking seriously on the subject and to govern themselves accordingly.—*Our Hope.*

—o—
"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

OUR BIBLE TRAINING SCHOOL

By Jas. A. Patrick

I PRESUME that it is fair to judge our school by its products. The proof of the pudding is in the eating.

It has been my happy privilege to work a week each with the two students thus far recommended to the brotherhood by the General Conference and sent out into the work of the ministry. Bro. Paul Johnson is not included, as he was only recommended this last fall and has not yet taken up any definite work. I have not had the privilege of working with Bro. Johnson, but am hoping, and planning just a little, with that end in view.

I feel that I can say with all earnestness and candor that our people ought to feel proud of the fact that they have been made partakers in such a glorious work of fitting young men and women to do gospel work. And I am sure if Bro. Sheets and Bro. Lyon continue as they have begun, no one will ever have any cause to regret the fact that

he or she helped to make it possible that such work might be done. I have said and say again: If our work stopped right now and nothing further was ever done we have enough to pay for all the effort and money spent. Some one might say that no return in dollars and cents would ever be realized. True, but we have never had any idea of a return in dollars and cents except to the end that the spiritual side of our work might be advanced.

Again it might be asked if I am not afraid that our young brothers will get the swell head if we commend them so openly? Well, if true commendation is going to give them the "big head" the sooner we know it the better. If a word of commendation, when it is deserved, is going to puff them up I shall be much disappointed in them.

And now to our people who have objected to the material side of the work being started before that of the training work. Can't you see that these two brethren could not have gone ahead as they have had it not been for the greenhouse in which they could devote part of their time to the end that they might eat and have clothes to wear? And it is very likely that a great majority of those who come to us will be in like circumstances. Most colleges and schools try to find work for the boys and girls who come to them for schooling and have not enough money to carry them through. I think the Lord has put in our hands much to be thankful for. We are able, not only to teach them, but to provide in our own greenhouse the necessary work to enable them to provide for their temporal necessities.

And now just a word regarding the instructor of the school. I wonder if any of us can realize just the sacrifice that he is making in order that these young people may be better fitted for their life's work. O, well, he hasn't much to do. No, he is secretary of the N. B. I. but that doesn't amount to much. He has only from 12 to 15 helpers to look after, and keep up the correspondence, and see that the bills are paid, and the money raised to pay them, and edit the paper, and pastor the Oregon church and has general oversight of the greenhouse, print shop, floral and gift shop, and the Home. No, he didn't have anything to do so we asked him to teach the Bible school. He is doing it to the best of his ability under the circumstances; and all things considered, I am much pleased with the results.

And with the above enumerated items of work and many more that I cannot here mention for lack of space, the conference voted to enlarge the work by erecting an addition to the greenhouse and building a cold cellar and making some repairs at the Home. O yes, and print the cook book too.

Hello, Virginia, how do you feel about it since Bro. Sheets is covering you? And you, Ohio, since Bro. Lyon is roaring around in your state, how do you feel? Any feeling of obligation to the Institution that made it possible that they are there? Come on, show the rest of the brethren how you feel about it. Hello, Minnesota! There were none of you at the General Conference to catch the enthusiasm of the meeting. Well, it was fine. But I know you can take my word for it and for all that is being done. Come, give us a lift. And now, Michigan, let's not let any of the others get ahead of us.

Now come, all together, let's burst the thermometer!

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

INTO CHRIST

"AS many of you as have been baptized into Christ have put on Christ." What depth of meaning there is in these words of Paul to the Galatians in chapter 3:27. Not only do they teach the formal, literal, matter-of-fact mode and method of being buried with Christ by baptism into His death; not only do they refer to the act of immersion by the side of Christ in water; but they refer also to the marvelous position into which true, hearty, genuine baptism introduces the individual, namely, into Christ.

Nor does it convey one into the crucified, the dead, the sleeping Savior; but into the resurrected, the living, the active Savior—the new creature, the One who is alive for evermore, the One who is endowed with all power in heaven and in earth, the One who is placed over all things. In Him does God reckon each one who, by faith and consecration, has been baptized into Jesus Christ.

And as the Savior looks out from the windows of heaven and scans the earth with the thought of the great work He is to accomplish, one easily recognizes how He must necessarily anticipate the labor, not with human strength but with strength of the new, the spiritual nature. His every vision and aim and labor must necessarily be from the viewpoint of the surpassing nature of the work and of the higher, the perfect, spiritual nature of the Worker.

So likewise he who has been baptized into Christ, and who has risen with Christ to seek those things which are above, naturally sets his affections on these greater and more effective labors which eventually will

fill the earth with the glory of God.

To such is designated, by the choice and selection of Almighty God, the work of perfecting, under Christ, His plans and purposes. Such will be changed and fashioned like unto Christ's glorious body; will be glorified together with Him; will rule and judge the world with Him; will build Jerusalem anew; will cleanse the world of its present evil; will restore the obedient nations unto the blessings of God; will lead the world through its final tribulations into the glad day of the new earth.

This, in part, is the meaning of being baptized into Christ.

LOCARNO

SIX hundred feet above the sea, surrounded by towering peaks of the Alpine Mountains, lies Lake Maggiore, thirty miles in length, eight miles at greatest width. At the north end, in Switzerland territory, is the city of Locarno. Here, surrounded with the grandeurs of nature—grandeurs by which, "the invisible things of Him from the creation of the world are clearly seen"—sat the last Peace Conference, October 5-16. Here warrior statesmen, who a decade past were eulogizing the God of War, assembled in earnest search of the God of Peace—our God, Jehovah. They drafted rules of peace for the European nations. Like David of old, they each cast aside the armor in which they first had sought safety, and sallied forth under the strength of mutual friendship.

Since, two small European nations, Greece and Bulgaria, have crossed swords and threatened to again enroll Europe as combatants. But this League of nations, inspired by Locarno developments, has apparently succeeded in staying war. The would-be combatants have withdrawn to their respective borders and have submitted their causes of contention to outside statesmen.

More recent still, a French bombardment of Damascus has caused a reported death toll of about 3000, and antagonized Mohammed's followers to call for a holy war against Christians.

It is all like the mottled heavens; sunshine and glory, cloud and storm are to be scanned by the eye at the same hour.

We feel to loudly acclaim these searchings for peace. They reveal the earnest longing and expectation of creation. It is one end toward which every faithful follower of the lowly Nazarene labors. There can be but one question—that of method.

Man has frequently been at peace with man. In fact, man is at peace more than he is at war. But the periods of combat devastate and destroy until they waste most extravagantly the achievements of peace.

War is destruction. It is naught else. It may cause the survivors to redouble energy as the war cloud has rolled past, and achieve more rapidly and more strongly than they otherwise would; but, as a whole, war destroys, not only friendship and home, business and estate; it destroys self. The world longs for extended rest therefrom.

The great question is, how can this rest and its sunshine of good-will be secured unto perpetuity?

One answer, and only one, can be given. That answer is centered in Him who "loved righteousness and hated iniquity," and who was, therefore, anointed "with the oil of gladness above His fellows."

Not Locarno, but Jerusalem;

Not Brind or Chamberlain, but the Son of God;

Not human law and authority, but the law and authority of Heaven;

These and these only can assure the world the peace it craves.

Therefore, he who lives truest to the life of Christ our Lord; he who sacrifices self most completely; he who endeavors most thoroughly to live the life of the new creature in Christ Jesus; he who forgives most, blesses most, prays truly and most, for self, for enemy, for persecutor; he is the one who truly does most to accomplish today, tomorrow, and forever the ideals, hopes, and prayers of Locarno.

When the "groaning creation waiteth for the manifestation of the sons of God" to show them the way unto Peace, and turns unto Him and His, they will then have settled upon the one true effective method.

Then it will no longer be the peace of Locarno: it will be the Peace of Jerusalem, the city of our God.

ANTI-POLLUTION OF MAN

THE OUTLOOK for October 28, 1925, states that "Congressman Clarence MacGregor in an address before the New York Waterways Association quoted and endorsed The Outlook's Anti-pollution platform," and quotes as follows:

The Nation has an inalienable right to clean waters.

Disposition of the waste of industry is a proper charge against industry, and against industry alone.

No corporations and no communities have any more right to pollute the waters with their waste than have citizens to dump refuse on their neighbors' property.

Congress is limited in its powers. It can only legislate as to navigation. It has gone to the extent of curbing the discharge of oil into coastal waters, but much further it cannot go. The power rests with the states. Some progress has been made by the states. Most of them have laws upon their statute books, but in the main poorly enforced. I do not say that there should be an immediate ruthless enforcement, but the enforcement should be more rapid. Methods of disposal should be adopted to rapidly lessen the dangers of industrial waste and the communities should be required more rapidly to discontinue the making of their sewerage a source of danger and disgust.

Civilization must not be allowed to destroy itself. We must not be blind to the fact that the destruction of natural resources is suicide. Our civilization is too ruthless. We dry up our streams by failing to protect our forests. We kill the bird life by taking away their dwelling-places and leave the fields open for the

(Continued on back page, column 2)

HERALD RECEIPTS

Jesse Weaver; Mrs. Katie Davis; Mrs. Alfred Smith; Mrs. Harriet A. Gesin; Helen G. Pier; Miss Tillie Dunlap; Mrs. Julia A. Ordnung; Mrs. H. C. Eby; W. W. Roll; Mrs. Wm. Holland; Mrs. Allen Claypool; W. I. Hunt; L. M. Howell; Mrs. Emma Howell; Mrs. Bertha Henry; Gust Foyer; Mrs. W. L. Canode; J. W. Dickinson; Mrs. Susan T. Long; C. M. Gale; Miss Mary D. Goodyear; Nelson Morton; John E. Orchard; Miss Mattie Benjamin; Mrs. Teresa Martindale; Mrs. Gabe T. Jacobson.

Among the Churches

Sr. Susan Williams, of Ashton, Ill., was reported Sunday as resting comfortably. She is still very sick.

On Bro. Siple's regular monthly trip to Ripley he stopped off enroute at Kewanee for Thursday and Friday nights, holding services at the home of Bro. and Sr. S. E. Wood.

CLEAR LAKE, WISCONSIN

Sunday evening, Oct. 25, we closed a two weeks' meeting here in which we were assisted by Bro. Press Sweany, of Howard Lake, Minnesota. The effort was rewarded by seventeen accepting Christ. A baptismal service was conducted Sunday afternoon.

Let us pray that the Master may find these faithful followers prepared to meet Him.

Your brother in Christ,
Sydney E. Magaw.

RIPLEY, ILLINOIS

Bro. Siple filled his appointment at Ripley, Oct. 24 and 25, coming by auto, bringing Sr. Anna E. Drew and his daughter, Marjorie. They arrived about 3 p. m. Saturday traveling through mud and rain.

A large crowd was expected Saturday night as Bro. Siple spoke on "The Time of the End." Considering the down-pour of rain a good-sized crowd did gather to hear him.

He spoke Sunday morning and evening to a well-filled house.

He and his companions left Monday morning about 6 a. m., bound for Oregon in the rain.

Our brethren from a distance were unable to attend on account of the wet weather, but we feel that those who were present enjoyed it to the full. We were all very glad to have Sr. Drew visit us again.

May the Lord's service continue, is our prayer.

Tessa Laning.

CASEY AND MARSHALL, ILLINOIS

The fall meeting at the Restitution church, near Casey, Illinois, was well attended this year, with real good interest manifest throughout. The meetings continued for two weeks, with a well-filled house nearly every night. Bro. Conner was present most of the second week, and on the closing day assisted two in putting on the all-saving name of Christ.

On the following day services were started at the Salem church, near Marshall and Martinsville. Exceptionally good attendance and interest were in evidence there the first week, but continued rain made the roads practically impassable, and therefore destroyed all opportunity of accomplishing the desired results during the second week.

Both these churches offer good fields for labor, and we hope that they may be worked to good advantage in the not far distant future.

F. E. Siple.

DRY RUN AND MAURERTOWN

On September 19 and 20 I held services for the Dry Run church, Virginia, on Saturday night and Sunday morning. The people in this section were suffering from the lack of rain. There was a fine turnout from among the Fort Valley people.

On September 27 I preached both morning and evening for the Maurertown people. We all had a good time in the Lord here and I was to have preached Sunday morning, October 4, but we were compelled to return home on account of the illness of our baby. I wish to say that I am ready for services for our people at any time they may desire them. Of course my name is new among our people on account of my inability to attend any of our gatherings, but I am with you just the same.

Yours in that Blessed Hope,
Francis H. Gibson,

1412 W. 19th St., Lorain, Ohio.

REPORT FOR OCTOBER

Sermons: Hillisburg, 1; Jordan, Jay County, 3; Rensselaer, 2; Burr Oak, 1; Plymouth, 1; North Salem, 1; Pleasant View, 2; Funerals, 2.

Money Collected: Jordan, \$7.00; Rensselaer, \$24.00; Pleasant View, \$35.00; Burr Oak, \$6.00; Plymouth, \$15.00; North Salem, \$6.00.

Expenses: \$13.78.

J. H. Anderson.

MRS. CYNTHIA SHAFER WARNER

passed away at her home in Plymouth, Indiana, October 28, 1925, following a long illness, during which she was a great sufferer. She was born in Fulton County, near Akron, and came with her parents, Mr. and Mrs. John Shafer (now deceased) to Marshall County when nine years old. Had she lived until December she would have been 67 years old. She was married to William Warner who passed away some months ago. She is survived by one sister, Mrs. Wilda Shafer Myers, of Plymouth, and three brothers, Philetus, of Wyoming; Leonard, of Plymouth; and William, of Sterling, Kansas. She was a member of the Church of God at Plymouth.

Funeral services were held Friday afternoon at the church. J. H. Anderson of Michigan-town officiated. Burial was made in the Buck cemetery.

MRS. ADDIE JANE DECKER LAKE

Addie Jane Decker was born in Mecosta County, Michigan, in 1867, and died at Birmingham, Michigan, Oct. 21, 1925, at the age of 57 years and two days.

At the age of sixteen she was married to Ransom Lake at her home in Millbrook, and they engaged in farming in their home community for a number of years.

To this union two sons were born, Richard W. and Carl Ransom, who reside in Birmingham.

She leaves to mourn, her beloved husband, two sons, three grandchildren, and a host of relatives and friends. She was a loving mother and faithful wife. At the age of twelve she was baptized by Bro. Crozyer, and remained faithful to the vows she took, looking for the One who has the power to raise the dead.

Funeral services were held at her home in Birmingham on Saturday, Oct. 24. Burial was made at Roseland Park Cemetery.

Ransom Lake.

NONA MARY JOHNSON COATS

Nona Mary Johnson was born in Crestline, Ohio, November 25, 1864.

She was united in marriage to George Edwin Coats, March 19, 1883, and fell asleep, October 25, 1925.

When Sr. Coats first heard the gospel message she admired it and studied and listened to its teachings whenever she had an opportunity, and on October 12, 1884, was baptized into the all-saving name by Bro. Edwin Hoyt. She has been a most faithful and helpful worker these many years, often working beyond her strength to make the conference or evangelistic meetings a success. How we shall miss her many ministrations of love!

She was a most loving and devoted mother and wife. She leaves the faithful husband and two surviving children, little Agnes having died in infancy. George and Mildred (Mrs. Carl Heise) were at her bedside with Bro. Coats to minister to her through her sickness and death. Five little grandchildren, two sisters, two half-sisters, two half-brothers, with many other relatives and friends are left to miss her genial smile and loving help. We sorrow deeply, yet rejoice with joy unspeakable for her glad hope—that Christ is coming soon—which is the hope of the entire family. We all wait with her to see the King in His beauty.

Bro. Patrick and Bro. Blakely, with Sr. Woodward assisted in the funeral service. She was carried from her home to the cemetery and laid beside the little daughter to await the resurrection morning.

M. A. Woodward.

DOINGS AT HEADQUARTERS

The N. B. I. First Mortgage Bonds are sold down to \$3150. At six per cent interest these Bonds should interest those having money to loan.

PRINT SHOP

Illustrative circular of beautiful Christmas Cards is on the press. It is in five colors. If you do not receive a circular soon notify us.

GREENHOUSE

The continued rainy period of October was followed at Oregon by severe cold and freezing. Acres of potatoes, etc., are still in the ground. As the fore part of October was devoted to grading for the new greenhouse and excavating cellar—at times when it was not raining—the potatoes, bulbs, etc., were not dug.

The weather warmed on November first, and on the second all hands are at work digging and sorting.

By working night and day the heating plant at the greenhouse was connected and heat was in all the houses when the cold wave struck us October twenty-sixth.

The new house is full of growing plants.

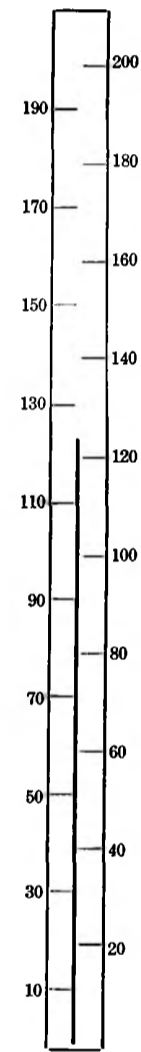
VERY ENCOURAGING

It is very encouraging to those on whom rests the responsibility of furthering the General work and paying the bills to receive daily evidence that the brethren are backing the work. It is well known that all cannot afford to contribute \$25.00 to this work. But many can—if their better judgment so directs.

Our Thermometer now stands at 122. There are still needed 78 subscriptions to this Christmas Club in order to fulfill the conditions of the subscriptions.

Will not seventy-eight
others join this labor
AT ONCE

?



Let's Burst It

—○—
"The eyes of the Lord are over the righteous, and His ears are open unto their prayers."
—○—

He who is for forcibly stopping the mouth of his opponent, or for burning any man at the stake, or impairing his means of procuring an honest livelihood, or treating him scornfully on account of his peculiar view on any subject, is under the domination of a spirit of ruffianism or cowardice On the other hand, he who forms his opinions from the dictates of enlightened reason and sincerely desires to be led into all truth, dreads nothing so much as the suppression of free inquiry, calmly listens to the objections of others, feels nothing of anger or alarm lest his foundations be swept away by the waves of opposition, In proportion as we perceive and embrace the truth do we become just, heroic, magnanimous, divine. *William Lloyd Garrison.*

The Sunday School

By Alta King

PAUL'S ARREST IN JERUSALEM

LESSON 7 NOVEMBER 15, 1925
LESSON TEXT: ACTS 21:17 to 22:30
RESPONSIVE READING: PSALMS 125 to 127

Golden Text: If any man suffer as a Christian, let him not be ashamed.—1 Peter 4:16.

FOR STUDY

Review: Give a summary of the closing work of Paul's third missionary journey. Show how it demonstrates his love of people and care for the churches.

The New Lesson: This week's lesson brings us to a sharp turn in Paul's missionary labors. We know that Paul had a fourth journey in mind even as he was closing his third (Acts 19:21), a journey no doubt similar to his former journeys; but on the way back to Jerusalem, Paul began to receive divine indications that no such journey was in store for him, and perhaps no journey at all. Acts 20:22-24; 21:10-14. As when he essayed to go into Asia, Paul was again shown that his way was diverging from God's. Note Paul's attitude toward this indicated change.

A true servant of the Christ, giving largest service, must have initiative that he may be a dependable and energetic workman; but at the same time he must have that submission to the Head which insures against his initiative leading him astray from the Master's ways.

How did the conviction that suffering, and probably death, awaited him in Jerusalem, affect Paul's spirit?

Note again the evidence of personal affection between Paul and the brethren. Acts 21:12-14.

Paul's return to Jerusalem marked a crisis in his career. Through him, thousands of Gentiles had become believers in the Christ; reports were running rife that he was teaching Jews to be disloyal to Judaism; unbelieving Jews were seething in anger and hate. Many thousands of believing Jews, who did not know him, were in doubt concerning him; in every city Paul met reports that bonds awaited him in Jerusalem. In the midst of all this, Paul hastened to be in Jerusalem (Acts 20:16) perhaps to allay, if possible, some of the unrest concerning him and his work. He had the welfare of the Christ's work at heart, and he was willing to do anything he could righteously do, to break down outside opposition and to prevent internal dissension.

I. Paul's arrival in Jerusalem: Acts 21:17-25. Account for the welcome accorded him. Was his arrival known among the brethren generally? Verses 20-22. What evidence in verse 22 that the multitude of believers was waiting anxiously to see him?

Why should Paul and his companions go immediately into conference with the leaders of the church? What is the evidence that the elders, headed by James, were anxious, first of all, that full confidence and cordial fellowship should be established between Paul and the thousands of believing Jews who were still zealous for the law? How were they making the adjustment between belief in the Christ and observance of Jew-

ish laws (which in reality were made obsolete by belief in the Christ)? See verse 23. What was their plan by which they hoped to establish the confidence of Jewish believers in Paul? Did Paul consider the plan a violation of faith in the Christ? What usual method was he adopting by complying with the request?

Were the elders forsaking the convictions that had been declared in the first conference, a number of years before? See verse 25.

There is no weak concession to opposing elements in this incident. There is only a large and beautiful concession to the fact that Jewish rites and ceremonies, though made unnecessary by the presence of the living Christ whom they shadowed forth, were yet deeply rooted and sacred in Jewish thinking, made so by centuries of teaching, and practice, and much suffering because of disobedience to them. Thinking and habits which are the product of centuries are not to be uprooted in a few years' time, especially if that thinking and those habits be established under God's authority, as had the Jewish system of worship. Hence the Christ through the apostles permitted Jewish believers to continue observance of rites and ceremonies which were a shadow of Him and His work. He did not, however, permit that they should become established, either in Jewish thinking or Gentile thinking, as necessary in order to have faith in Him. Faith in Him must reflect on the observance and by this reflection give them their true and deep significance. But observance could never *evolve* faith in the Christ. It was this that made friction between Jewish authorities and the Christ in the church.

Jewish authorities objected to the Christ because He set aside Jewish nationalism as the condition to receiving God's favor and as the means to faith in God. Jesus knew such nationalism could be made an expression of their faith, but never the means to faith, either for them or others. He, Himself, was the only possible means to faith. He made no upheaval concerning the observance of Jewish rites and ceremonies even though they were no longer necessary. The upheaval came when He, through the apostles, would not yield that they were the means to faith.

II. Paul's Arrest. Acts 21:27-40. How did the earnest attempt of the elders and Paul to show their true attitude toward Jewish laws succeed? Note the usual snap-judgment and injustice of the mob spirit. How does this part of the story demonstrate the truth of Romans 13:3, 4?

What evidence can you find that Paul did not lose his presence of mind, but was on the watch for a chance to put His (the Christ's) case before the Jews?

III. Paul's Defense: Acts 22:1-23. In this speech Paul does not attempt to plead his case for his own safety. There is only an earnest attempt to get the Christ before the Jewish mind in His true light.

Verses 1-5. Paul makes it clear that he could, through his own experience, appreciate their attitude toward Jesus, and, furthermore, that he was not a deserter from Jewish ideals.

Verses 6-21. Paul relates the story of his conversion and tries to bring to them the full force of its divine origin, and hence gain their confidence.

Verses 22-24. What small statement re-kindled the mob spirit?

How Paul's heart must have failed him at this point. Through a long speech in defense of the Christ he represented, they had given him audience. Perhaps he was winning them over. But as soon as their narrow pride was touched, the mob spirit again broke out.

Paul's Self-defense. Verses 24-29. Was Paul slow in making use of whatever legitimate means of self-defense he had?

The Children's Column

PAUL'S FAREWELL AT MILETUS

By Lois Hunt

I DON'T want to go to church tonight, daddy," said John.

"Why not?" asked father.

"Oh, just because—well."

"You are not like the people in Troas, John."

"How is that?"

"Well, Paul spent seven days in Troas, and on the last day or night the people were so anxious to hear about Jesus and what He wanted them to do, that Paul preached all night."

"Why, how could they stay awake?"

"One young man did not. He was sitting in a third story window, and did fall asleep. And then he fell out of the window to the ground."

"Did he die?"

"The Bible says he 'was taken up dead, but Paul went down and fell on him and embraced him, and said he would be well again. And in the morning he was alive, much to the joy of his friends."

"Where was Troas, daddy?"

"Take you map, John, and find Ephesus, where the silversmiths tried to hurt Paul. Now, find Greece, where Paul then spent three months. He then went north up around the Aegean Sea through Macedonia. He was accompanied by friends from Berea, Thessalonica, Derbe and Asia. By following around the sea—there you have Troas. From Troas he continued south along the coast to Miletus. This town was about thirty miles from Ephesus. Do you find Miletus?"

"Yes, what did he do there?"

"As he was in a hurry to reach Jerusalem, he called the elders of the church at Ephesus to meet him at Miletus. He wanted to give them a few words of helpful advice. You see, he knew and they knew that they would not meet him again, so it was very hard for them to say good bye.

"Paul recalled to them how he had presented the truth at all times in the face of all dangers. He then asked them to take good care of the flock, or church, because he knew false teachers would come among them, like wolves, trying to draw them away from the right belief. He also warned against disputing among themselves.

"He gave them into the keeping of God, who could save them from harm.

"He told them not only to help keep the members in the faith, but also to labor, as he had, and help supply the daily needs of those who could not work: reminding them

of the words of Jesus, 'It is better to give than to receive.'

"When the time came for the apostle to leave he knelt down and prayed with them all. Many shed tears as they kissed Paul, and went with him to the ship.

"Would not you have been sad to part with such a dear, wise friend?"

"Yes, daddy, and I believe I do want to go to church after all. Perhaps we will hear more of Paul's words and how we may live like Jesus wants us to live."

IN these days of such great unrest, when society and politics and business are so uncertain, what comfort it is for the Christian with abiding trustfulness in God to move steadily onward, looking with firm conviction toward the fulfillment of God's revealed works and purposes. What encouragement to increase trust, consecration, devotion.

THE DESTRUCTION OF DEATH

By R. H. Judd

JUST a brief word to a brother who says, "Death can only be destroyed by making men alive", and he is "staying right with the statement". I am hoping, God willing, to sometime take up fully the subject of "Death and the Second Death", but my time is limited. I am obliged to write these articles often when others are in bed; and did I not make God's Word my almost sole recreation, it would be impossible to get the Bible study required.

I have to thank God for parents who taught me early to love God's Word even above my daily food. It has stood me in good stead in later years, even though it eventually necessitated my running counter to their old and cherished beliefs.

Our brother makes several remarks with which all, to some extent, must agree. Some are wholly true, others partially so, and a half-truth is most difficult to deal with. When he says, "death came by sin," we agree fully, for it is just what Scripture says. When he says, "Death is the state of dead people", we agree also, but would emphasize the word "people". God says He will make the wicked "as though they had not been," (Obadiah 16); He says "the wicked shall not be," (Psa. 37:10; Isa. 29:20). If there are no dead people in the *absolute* sense conveyed by the above quoted language of Scripture, and if living people do not "die any more", then surely, the possibility of death existing (for it must exist in something) is entirely eliminated, and death is finally and forever conquered. I cannot conceive of Jesus Christ saying, "It were better for him that a millstone were hanged about his neck, and he cast into the sea" (see Luke 17:2, also Matt. 18:6, R. V.).

Where, then, did you come from? Who if, after a period of unconsciousness, he is eventually to be awakened to immortality. Nor can I conceive of His saying, "Except ye repent ye shall all likewise perish", unless He meant that some would not repent, and would in consequence perish. Would they not in that case be beyond repentance?

These few remarks will, I think, be sufficient, for the present, to refute the error of the assertion that "death can only be destroyed by making men alive". Scripture testimony abundantly contradicts that.

ment by the word over, all of 46 times—"Whom the lord hath made ruler over (epi) his household"; "I will make thee ruler over (epi) many things"; "To him will I give power over (epi) the nations"; etc.

In his discourse at Pentecost, Peter assures his hearers that David 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 (according to a spirit of holiness) to sit upon his throne, "seeing this before, spake of the resurrection of Christ". If Christ had to be raised up to sit on David's throne, then where is David's throne? But Peter continues, "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand". David sat on the throne of the Lord (1 Chron. 29:23), but it was merely typical of that throne of glory at God's right hand; for unto the Son He saith, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom."

We do not speak of a king as reigning on his dominion, but as reigning over his dominion. Christ is not a man in the flesh, that He should sit in a literal and material throne on the earth. The One of whom the prophets spoke, the Son of God according to the flesh, having been born out of a seed of David, has been declared a Son of God in power according to a Spirit of Holiness by a resurrection from the dead. We know that a spirit hath not flesh and bone. Paul says, "He that is joined unto the Lord is one spirit". 1 Cor. 6:17. There is one body and one spirit, and in one spirit are we all baptized into one body. 1 Cor. 12:13. Yet in our Authorized Version there is this reading in Ephesians 5:30, "For we are members of His body, of His flesh, and of His bones." This evident contradiction is explained by the fact that the words, "of His flesh, and of His bones", are omitted in all three of the oldest authenticated manuscripts. (Tischendorf's Notes.)

The church is the body of Christ, and we are members of His body, and being joined unto the Lord we are one Spirit, but not one flesh. Our Lord is no longer in a body of flesh. That was the body of His humiliation. The Scriptures assure us that Christ is now in the image of the invisible God (Col. 1:15), crowned with honor and glory and immortality, whom no man can see and live. Saul was permitted to get a glimpse of the Lord's glory as by one born out of due time; but the sight sent Saul blinded and reeling to the ground.

Now we cannot imagine such a being in the image of the invisible God sitting in a literal and material throne on the earth. Then we read, "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.

Should we argue from these words, "in My throne", that Christ's throne must have a seating capacity for, at least, 144,000 persons? Not at all. This language is not to be taken as literal; for here the word throne is merely symbolic of that power and authority granted to the glorified saints who with Christ shall reign over the nations.

"If any man suffer as a Christian, let him not be ashamed".—1 Peter 4:16.

Berean Column.

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Slogan: We Stand for Unity, Truth and
Righteousness

Motto: Search the Scriptures Daily

TO ILLINOIS BEREANS

VERY few responded last year to the call of the Literary Committee for articles for the column in the church papers.

Let us have a better report this year. Don't wait to be asked, but send any news of interest, letters telling of the work in your local societies, or short original articles on Bible topics.

Let us work hard this year. Everything points that our Master's coming is near, and may we be among those that are His faithful servants, caught up to meet Him in the air, and be with Him for evermore.

Please send to me,

Mrs. Lillian Dauntler,
Palmyra Ave., Rt. 1, Dixon, Illinois.

DAVID'S THRONE

By Alex. Allan

THE word of the Lord came to Jeremiah, saying, "David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually."

This is a prophecy, and its meaning is to be spiritually discerned. It is not to be taken literally; for then it would not be true to actual facts. The continual sacrifice of the brazen altar here mentioned, has reference to Christ's sacrifice of Himself once for all time, continually. As there are no more sacrifices for sins then Jeremiah's prophecy is very evidently to be taken as figurative, and as having its fulfillment in Christ, who, after He had offered one continual sacrifice for sins, sat down on the right hand of God, from whence He shall come in His glory, and all the holy angels with Him, to judge the nations, as He sits upon the throne of His glory.

Some earnest Bible students take the literal and material view of these things—that the glorified saints shall reign on the earth together with Christ who then shall be sitting upon the literal throne of David, a material throne. These see indubitable support for this thought in Rev. 5:10—"And hast made us unto our God kings and priests: and we shall reign on the earth." These words "on the earth" are said to settle the question in favor of the literal view, that Christ shall sit on the literal throne of David, and that this is the throne of Christ's glory.

When this scripture is critically examined, comparing it with the Greek text, we find that the words "on the earth" should be translated as over the earth—"epi tes ges". The word "epi" has several meanings, such as on, upon, over, etc. With a genitive article, as in this place, and when it has reference to, "charged with," or "presiding over," it always means over, and not "on." The word epi is translated in the New Testa-

WHERE DO YOU WANT YOUR PART?

By S. Roxana Wince

BLESSED and holy is he that hath part in the first resurrection: on such the second death hath no power". Rev. 20:6.

"For the dead in Christ shall rise first."

With which class do you wish to have part, O careless man of the world; with the righteous or with the wicked? Do you wish to be raised from the dead and live forever, or be cut off from all hope of future life?—be as though you had not been?

You laugh at me for asking these questions? You do not believe that there is to be any hereafter? do not believe there is any God?

Where, then, did you come from? Who made you? You were just born as all men are.

Yes, I know you were, but you had forebears who could trace their lineage far back into the misty past and these, farther back still.

None of them just happened to be here. None of them had apes for their fathers and mothers. Somewhere in time there was a first man and a first woman. Who made them?

Answer me, you who have not the power nor wisdom to make even a fly, much less to make a world and an infinite system of worlds and hang them upon nothing. Poor, foolish fellow! Take your children's balls and make them stay up in the air and revolve around each other in continuous and never-varying circles. If you can do more than this, create on those balls tiny moving creatures and lovely forms of plant life.

You can't do it. And yet, you say there is no God!

How, then, did the thought of God originate? All nations have some idea of such a Being. Their idols only represent the unseen god they worship. Why do they worship any god?

Who wrote, or rather, who inspired men to write the Bible? Who answers prayer? Who heard the prayer of the little lad when he asked God to steady the surgeon's hand when about to perform on the child the most dangerous operation he had ever attempted, when to vary the width of a wafer in cutting would have been fatal? Who?

I know from my own experience that God hears and answers prayer. My own eyes have seen it done and what I have seen I cannot deny.

I was but a child when my oldest brother begged my parents to ask God to make him well. He was lying on one of the beds in the back room of our log cabin home, very sick with fever. They did so, and he got up instantly when their prayers were ended. He was cured. The disease returned no more. I shall never forget that scene, for it was a marvelous one in my youthful eyes.

I could give other incidents, but one must suffice. When we are powerless to obtain food or clothing or any needed thing, God will give it if we ask Him.

"The Lord is my Shepherd; I shall not want." "No good thing will He withhold from them that walk uprightly." "Trust in the Lord . . . and verily thou shalt be fed." The young ravens may lack and suffer hunger, but not so God's people.

I want my part with them; where, O unbelieving man, do you want your part?

You may laugh now, but unless you ac-

cept of the Gospel hope the time will come when you will weep and wail, but all in vain. You will call but God will not answer.

PLANS FOR THE ELECTRIFICATION OF PALESTINE

(Continued from front page)

to it.

M. Gandillion estimates that the sun now evaporates all the water that the Jordan carries into the Dead Sea at the rate of about 92 cubic yards a second. That it used to evaporate much more is shown by a series of terraces at different levels on its borders, formed when the water was higher and the surface exposed to evaporation by the sun's heat therefore greater. The new plan will raise the level of the Dead Sea and evaporation by the sun will take care of the additional and regulated inflow. It is believed that evaporation of 135 cubic yards a second is easily possible and the inflow from the Jordan is to be augmented by that amount.

The scheme will necessitate the building of a sea-level canal from the port of Haifa, on the Gulf of Akka, to a point about four miles inland. It will end in a great basin where ocean steamers can turn. From there on either navigable canals with locks or ascensional water pipes will be built to reach the ridge at Afoule, a way station. At that point a one and one-half mile tunnel will be bored through the rock and the water will run into chambers at about 1125 feet perpendicularly above the Jordan and the Dead Sea, making a total drop of over 1500 feet.

In all, a crude force of 617,000 horse power will be generated, said M. Gandillion. Of this, 190,500 horse power will be used to lift the 135 cubic yards of water a second from the Mediterranean over the 260-foot ridge, leaving enough power for the electrification of the entire Holy Land with its railroads, industries and agriculture.

The fresh water of the Jordan and the Sea of Galilee need not be poured into the Dead Sea with the salt water of the Mediterranean, but can be diverted and used to irrigate thousands of acres of dry land.—*Science*.

ANTI-POLLUTION OF MAN

(Continued from page)

pests that destroy our agriculture. We kill off our fish by destroying their home. We create great cesspools from which to extract our drinking water. We fill our graveyards with the victims of our barbarity. We are more than foolish. We are absolutely stupid.

These statements are too true. It is unthinkable that human selfishness and bias should deplete, debauch, devour and destroy so ruthlessly God's provisions for man's benefit. But to the foregoing The Herald wishes to add:

"We must not be blind to the fact that destruction of" our men and women, of our boys and girls is another form of "suicide", and one the results of which are far more destructive and more far-reaching.

The pouring and dumping of the filth of social degradation into the unsullied streams of new successive generations fresh from the springs of nature—and this by legalized methods—is a pollution which Congress

and legislative bodies not only need to legislate against, they also need to stand for self-preservation and refuse to legislate the legalizing of such vile procedure. Tell, pray, what excuse is there for legally licensing the liquor traffic in any degree, excepting it be to make way for some to thus unfairly reach the gold rightly belonging to a neighbor? What excuse for the night life of the cabaret, excepting that some seek this nefarious method of livelihood? Why legalize a man's professional position to the extent that he can cover himself with "the cloth" of his position and defy his nation's laws, his countryman, his God, as some—thank God, it is but a few—of our legal and political professionals do with damaging influences that pollute with muddy and obscure filth the youthful admiring followers?

And such spring of pollutions are literally legalized and protected in numbers by the strength and resources of the nation.

These things are in harmony with the carnal natures of many. Natures which even under favorable surroundings are difficult of control are thus tempted and encouraged to satiate their masked cravings. The result is pollution of the creature that was made in the image of its Creator.

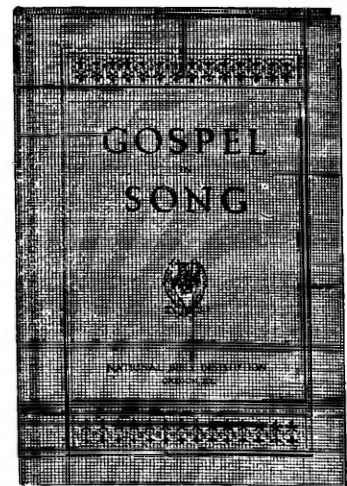
Let us protect from pollution the streams and lakes, the air and land, but,

Let us with even more painstaking care protect unpolluted the lives, the morals, the righteous liberties of God's boys and girls, men and women.

The Christian who says of any good work, "It is too hard for me to do," is not showing humility, but lack of faith. If God considers a thing too hard. He does not ask man to do it. But whatever He does ask man to do, he will give him strength to do and to spare.—*Young People*.

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The Kingdom of God

ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee."—Isaiah 60:1.

This scripture is the first verse of the great Restitution chapter of Isaiah. It is concluded with the statement that a little one shall become a thousand and a small one a strong nation.

This applies especially to the Holy Land in these days of the end of the Gentile Order, and the development of the government of Palestine which will become the kingdom of Jesus Christ.

During the month of June, more than 4000 Jews entered Palestine with the purpose of becoming citizens of the country. Many more entered in secret paths which cannot be guarded, and belong to other tribes of people. Palestine has become a country with abundant money, the gifts of devout Jews and other sons of Israel who are building anew the tabernacle of David, and preparing the way of the Son of Man. It is estimated that immigrants carry nearly \$2,000,000 a month into the land.

The leaven of revival and prosperity can not be confined to the Holy Land alone, but nations about are partaking of its renewing power and are catching the spirit of thrift and enterprise and are about to make the desert blossom as the rose.

Already a line of motor trucks has been established between the Mediterranean Sea and the native land of Abraham, and the valleys of the Orient will soon resound with the panting of motor engines as they transport the products of the rich valleys of the East to the Holy Land and in turn carry the merchandise and manufactured products of the country of Zion to the natives of the lands made notable by the history of the Bible.

Twenty years ago the facts now passing were discoursed upon in these pages under the ridicule of many; for then there were no signs of the things that are now daily passings and common events, and men who did not know the times and seasons of the Bible were ready to make fun over those who believed God and His power to perform His will.

Now capitalists are planning to build a steam or electric railway thru the valley of Jezreel on to the country of ancient Babylon which at one time was the master of the world, and in figure arouse the stones there scattered in ruins against which Daniel rested his arms when he prayed at the window with his face toward Jerusalem, and received the wonderful visions and wisdom, which has become the mission of this humble paper, a little one, that has already become a thousand, in apprising the people of what is about to come to pass.

Transfiguration

"THE lives which seem so poor, so low,
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and lo!
They blossom to the beautiful."

The fact is dawning upon the drowsy world that the Renascent of Israel is in progress and that God has set His hand this second time to gather a remnant of His true people of Israel into the Holy Land and restore the Kingdom of David, and the wise are coming to understand; for the wise are to understand.

Daniel was particularly told that the wicked will do wickedly and none of the wicked shall understand. No language can make too emphatic that word *none*. The Lord will put a dullness on the minds of the wicked that they can read even proclamations as loud and as strong as these declared in this pamphlet, and see nothing in them and nothing worthwhile giving serious consideration. But impress the scene upon the attention of the household of faith, lest they become associated in the foolish virgin class, who are not ready to open when the Lord knocks at the door and He tarries not to await their preparation. These scenes of parables and visions are food in due season and are the last appeal to the people and nations. Repeat and rerepeat the angel message of Daniel 12:10—*the wicked shall do wickedly and none of the wicked shall understand*.

You may say that this does not comport with the character of God as love, and a Father of mercies toward His shortcoming people. But His love does not drift into the way of silly forbearance toward sin and evil in the hearts of men. He has set forth the decree, vengeance is mine; I will repay. When the iniquity of men and nations comes to the full, they become victims of slaughter and pass under the doom of destruction.

This is the history of Bible lands—old Chaldee, Egypt, Assyria, Babylon, Persia, Greece and Rome all fell under the blighting hand of the Mighty God of Jacob, and became wilderness countries in the high arts and qualities of civilization.

The revival of national life in the Bible Lands is in progress; no doubt now of the fact, no evasion is allowable. God has decreed the change and the fact confirms the prophecies and the prophecies confirm the fact. The garments of beauty are already being made for the nations of the East which degenerated under the curse of God. The latter estate will exceed in beauty and glory the former a thousand fold under the dominion of Jesus Christ.

In every pronouncement of beauty and glory, it is wise to know the opportunity and due time. There is yet a river to cross; a river of woe and devastation. The wicked

(Continued on page 47, column 2)

The Shadows We Cast

"The smallest bark on life's tumultuous ocean
Will leave a track behind for evermore;
The slightest wave of influence set in motion
Extends and widens to the eternal shore."

EVERY one of us casts a shadow. There hangs about us a sort of penumbra,—a strange, indefinable something,—which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we want to have it, and then lay aside when we will, as we lay aside a garment. It is something that always pours out from our life, like light from a lamp, like heat from a flame, like perfume from a flower.

No one can live, and not have influence. Says Elihu Burritt: "No human being can come into this world without increasing or diminishing the sum total of human happiness, not only of the present, but of every subsequent age of humanity. No one can detach himself from this connection. There is no sequestered spot in the universe, no dark niche along the disk of non-existence, to which he can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt, everywhere he will have companions who will be better or worse for his influence." These are true words. To be at all is to have influence, either for good or evil, over other lives.

The ministry of personal influence is something very wonderful. Without being conscious of it, we are always impressing others by this strange power that goes out from us. Others watch us and their actions are modified by ours. Many a life has been started on a career of beauty and blessing by the influence of one noble act. The disciples saw their Master praying, and were so impressed by His earnestness, or by the radiancy they saw on His face, as He communed with His Father, that when He joined them again they asked Him to teach them how to pray. Every true soul is impressed continually by the glimpses it has of loveliness, of holiness, or of nobleness in others.

One kind deed often inspires many kindnesses. . . . Common life is full of . . . illustrations. Every good life leaves in the world a twofold ministry, that of the things it does directly to bless others, and that of the silent influence it exerts, through which others are made better, or are inspired to do like good things.

Influence is something, too, which even death does not end. When earthly life closes, a good man's active work ceases. He is missed in the places where his familiar presence has brought benedictions. No more are his

(Continued on next page)

THE SHADOWS WE CAST

(Continued from front page)

words heard by those who oftentimes have been cheered or comforted by them. No more do his benefactions find their way to homes of need where so many times they have brought relief. No more does his gentle friendship minister strength and hope and courage to hearts that have learned to love him. The death of a good man, in the midst of his usefulness, cuts off a blessed ministry of helpfulness in the circle in which he has dwelt. But his *influence* continues. Longfellow writes:

"Were a star quenched on high,
For ages would its light,
Still travelling downward from the sky,
Shine on our mortal sight.

"So when a great man dies,
For years beyond our ken
The light he leaves behind him lies
Upon the paths of men."

Thus even death does not quench the influence of a good life. It continues to bless others long after the life has passed from earth. . . .

It must be remembered that not all influence is good. Evil deeds also have influence. Bad men live, too, after they are gone. Cried a dying man whose life had been full of harm to others: "Gather up my influence, and bury it with me in my grave." But the frantic, remorseful wish was in vain. The man went out of the world, but his influence stayed behind him, its poison to work for ages in the lives of others.

We need, therefore, to guard our influence with most conscientious care. It is a crime to fling into the street an infected garment which may carry contagion to men's homes. It is a worse crime to send out a printed page bearing words infected with the virus of moral death. The men who prepare and publish the vile literature which to-day goes everywhere, polluting and defiling innocent lives, will have a fearful account to render when they stand at God's bar to meet their influence. If we would make our lives worthy of God, and a blessing to the world, we must see to it that nothing we do shall influence others in the slightest degree to evil.

In the early days of American art there went from this country to London a young artist of genius and of a pure heart. He was poor, but had an aspiration for noble living as well as for fine painting. Among his pictures was one that in itself was pure, but that by a sensuous mind might be interpreted in an evil way. A lover of art saw this picture and purchased it. But when it was gone the young artist began to think of its possible hurtful influence on the weak, and his conscience troubled him. He went to his patron and said, "I have come to buy back my picture." The purchaser could not understand him. "Didn't I pay you enough for it? Do you need money?" he asked. "I am poor," replied the artist, "but my art is my life. Its mission must be good. The influence of that picture may possibly be harmful. I cannot be happy with it before the eyes of the world. It must be withdrawn."

We should keep watch not only over our words and deeds in their intent and purpose, but also in their possible influence over others. There may be liberties which in us lead to no danger, but which to others, with less stable character and less helpful envi-

ronment, would be full of peril. It is part of our duty to think of these weaker ones and of the influence of our example upon them. We may not do anything in our strength and security, which might possibly harm others. We must be willing to sacrifice our liberty if by its exercise we endanger another's soul. This is the teaching of St. Paul in the words: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth"; and "If meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble."

How can we make sure of an influence that shall be only a benediction? There is no way but by making our lives pure and good. Just in the measure in which we are filled with the Spirit of God and have the love of Christ in us, shall our influence be holy and a blessing to the world.—Selected by *Dorothy W. Lyon*.

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JEW AND GENTILE

By *Samuel E. Haney*

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THUS saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." Zech. 8:23.

Thus it will be when "Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Verse 22.

It will also be the time when the Jews shall be taken back into God's favor by Him whom they had rejected, tortured, and finally crucified. Paul explains, "For if the casting away of them (Jews) be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Rom. 11:15.

But let us consider the Jew as we see him today. It would be interesting to know the ratio of so-called Christians and Jews; it might surprise us by finding it about the same as the prophet gives for the future—ten to one.

What relation do we find between Jew and Gentile to-day? Is there any analogy to the text in this article? Do we not see ten men (persons) tugging at "the skirt of him that is a Jew"? Not because they "have heard that God is with" them; but inadvertently and unconsciously they are being dominated by an influence and a power that are peculiarly those of the descendants of Jacob.

Although the Jewish race is but one per cent of the world's population, they sit at the switch board of the world's money marts. All roads lead to their coffers. We find Mr. Jew wherever the financial streams run the heaviest and most rapid.

There seems to be a natural aversion to the Jew on the part of the Gentile. But that does not worry the Israelite so long as he can make his blind, credulous Gentile friends jump whenever he pulls the string. He flatters himself by his success in inculcating the spirit of jazz into the Christian world; and, regrettable to say, among some of God's children.

He succeeds in constructing, and gets going where there is big and easy money, before his Gentile brother is aware of what is going on.

As a pilot directs a ship's course so the Jew manipulates wearing apparel. Spur-

geon once said, "Fashions are arranged in hell." But were that great preacher alive he would revise his opinion and say, "The Jew is the master hand."

Vanity is Jacob's objective point. Nineteen hundred years ago the Jews reckoned the Gentiles as "dogs"; but to-day they are likened unto snapping tortoises, snapping at anything, particularly bright objects. Jacob lowers his bobbing-stick (fashion-plates) into society, and instantly it becomes loaded with hypnotized snappers: he never makes a water haul; and the demand for bait always exceeds the supply.

But Jacob's trouble, which is imminent, and of which he is blissfully ignorant, will so thoroughly crush his mercenary spirit that it will never again desire to fleece his fellow man by intrigue.

And the unsaved Gentiles' troubles—involving the entire race—will keep them so busy hiding from an avenging God that the glory of the Lord and His kingdom will no longer be obscured by the gaudy things, created by unregenerate, avaricious man, that appeal to the pride and vanity of a dying race.

Jeremiah saw these troubles coming, as the result of sin: "But the Lord is the true God, He is the living God, and an everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation." 10:10.

And John saw a *sign* in heaven indicating the approaching wrath of God, and its effect on mankind: "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?"

Dear reader, there is but one *way* of escape, i. e., "The blood of the Lamb". Jesus says, "He that hath believed and been immersed shall be saved; but he that hath disbelieved shall be condemned." Rotherham.

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Dear Herald Readers:—

I have read Bro. Alex. Allan's article in the September 29th. Herald on "The Lamb Slain" and it is good; but I have been wondering if Abel offered the first sacrifice.

We read in Gen. 3 how after Adam and Eve sinned they sewed fig leaves together and made themselves aprons; but the Lord God made coats of skins and clothed them. I have been wondering if God did not institute the first sacrifice; that Adam and Eve would have died the day they sinned had it not been for the substitute offered; and because of this Jesus was offered in type from the beginning.

In Christian love,
Lillie H. Willis

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"Judge me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; therefore I shall not slide. Examine me, O LORD, and prove me; try my reins and my heart. For Thy lovingkindness is before mine eyes: and I have walked in Thy truth."

THE MENACE OF SPIRITISM

By Jas. A. Patrick

I DON'T like to call it Spiritualism, as it is commonly called, because there isn't anything spiritual about it.

The following from the Chicago Tribune as quoted in Our Hope is significant:

"Vienna, Aug. 11.—The Austrian government has decided to prohibit all spiritualistic societies and performances.

"The celebrated specialist of mental diseases, Prof. Wagner Jauregg, president of the high sanitary council, refuses to license the Viennese physiological institute and physical institute, which demand the right to train mediums for the study of the phenomena of spiritualism. He has proclaimed war against the spiritualistic epidemic as a veritable pestilence. He says that in the lunatic asylums are numerous spiritualistic victims, which proves that spiritualism is as dangerous as hypnotism.

"Prof. Jauregg, to whom the government referred the question, demands the interdiction of all public spiritualistic performances and even the control of the mediums at private sittings. The government has agreed with Prof. Jauregg's conclusions and decided to prohibit the institutes."

Ever since Adam and Eve believed the first lie of the devil in the Garden of Eden there have always been some that have held to that doctrine. Of late the number of believers in that idea has been augmented very fast. Some time ago the daily press contained the statement that the people of England were being swept off their feet by a wave of spiritism. About the same time the statement was made that the librarians of our public libraries were flooded with requests for books on spiritism, Theosophy and Christian Science.

I quote again from the article in "Our Hope": "The Spiritualists themselves claim as adherents of their faith, or lack of faith, every one who believes in the immortality of the soul. Not all who believe this devil-promulgated dogma will concede the correctness of their claims, but we certainly know that if the premise thus laid down by the father of lies, is correct, we must allow that the claims of Spiritualism may be true."

Yes, and we must allow that it is very probable that they are true. If our loved ones are more alive when they are dead than they were before, and know more, is it not the most natural thing in the world that they should communicate with us?

Some years ago an evangelist held some meetings in the county seat of the county in which I was born. There were a number of spiritists in that town. The evangelist began by berating the spiritists roundly. One night, however, he preached a sermon on the immortality of the soul. At the conclusion a gentleman got up in the back of the room and asked him why he berated the spiritists when he laid down the track for them to run their train on. The doctrine of the immortality of the soul is the track on which the spiritist runs his train.

This doctrine is the foundation of every false religion in the world. Suppose that every one believed the truth of the Bible. "The living know that they shall die: but the dead know not anything. . . . Also their love and their hatred, and their envy, is now perished." Eccl. 9:5, 6. It was Job that said of the dead: "His sons come to honor, and he knoweth it not; and they are brought

low, but he perceiveth it not of them." Job 14:21. The above is the very definite, expressed thought of the whole tenor of Scripture teaching. Suppose that every one in the world believed it? Spiritism could not exist. Romanism with its purgatory would go. Go through the whole catalog of false religions and you can see what would happen to them.

In view of the above facts, what should be our attitude toward this doctrine?

"He that speaketh truth sheweth forth righteousness: but a false witness deceit."

NUMBER IN SCRIPTURE

(Continued from last week)

As a further proof of the fact of systematic frequency and use of number in handiwork another illustration is this week reprinted from the volume, "Number in Scripture". Here, as illustrated in the vegetable kingdom last week, are to be found some astonishing and marvelous recurrences in various ways of certain numbers. The reader is asked to ponder—and pray—as he reads, remembering that the Scripture—the Word of God—assigns the material universe to the Works of God.

PHYSIOLOGY

PHYSIOLOGY offers a vast field for illustration, but here again the grand impress is seen to be the number seven. The days of man's years are "Three-score years and ten" (7 x 10). In seven years the whole structure of his body changes: and we are all familiar with "the seven ages of man."

There are seven Greek words used to describe these seven ages, according to Philo:

1. Infancy (child).
2. Childhood (boy).
3. Youth (lad, stripling).
4. Adolescence (young man).
5. Manhood (man).
6. Decline (old man).
7. Senility (aged man).

The various periods of gestation also are commonly a multiple of seven, either of days or weeks.

With insects the ova are hatched from seven half-days (as the wasp, bee, etc.); while with others it is seven whole days. The majority of insects require from 14 (2 x 7) to 42 (6 x 7) days; the same applies to the larva state.

With animals the period of gestation of—

- The mouse is 21 (3 x 7) days.
- The hare and rat, 28 (4 x 7) days.
- The cat, 56 (8 x 7) days.
- The dog, 63 (9 x 7) days.
- The lion, 98 (14 x 7) days.
- The sheep, 147 (21 x 7) days.

With birds the incubation of—

- The common hen is 21 (3 x 7) days.
- The duck, 28 (4 x 7) days.

With the human species it is 280 days (or 40 x 7).

Moreover, man appears to be made on what we call the 7-day principle. In various diseases the seventh, fourteenth, and twenty-first days are critical days; and in others 7 or 14 half-days. Man's pulse beats on the 7-day principle, for Dr. Stratton points out that for 6 days out of the 7 it beats faster in the morning than in the evening, while on the 7th day it beats slower. Thus the number seven is stamped upon physiology, and he is thus admonished, as man, to rest one day in seven. He cannot

violate this law with impunity, for it is interwoven with his very being. He may say, "I will rest when I please,"—one day in ten, or irregularly, or not at all. He might as well say of his eight-day clock, "It is mine, and I will wind it up when I please." Unless he wound it at least once in eight days, according to the principle on which it was made, it would be worthless as a clock. So with man's body. If he rests not according to the Divine law, he will, sooner or later, be compelled to "keep his sabbaths," and the rest which he would not take at regular intervals, at God's command, he has to take at the command of man all at once! Even in this case God gives him more rest than he can get for himself; for God would have him take 52 days' rest in the year, and the few days' "change" he is able to get for himself is a poor substitute for this. It is like all man's attempts to improve on God's way.

It is not always seven, however, which is the predominant factor in physiology or natural history.

In the case of the bee, it is the number three which pervades its phenomena—

In three days the egg of the queen is hatched.

It is fed for nine days (3 x 3).

It reaches maturity in 15 days (5 x 3).

The worker grub reaches maturity in 21 days (7 x 3).

And is at work three days after leaving its cell.

The drone matures in 24 days (8 x 3).

The bee is composed of three sections,—head and two stomachs.

The two eyes are made up of about 3,000 small eyes, each (like the cells of the comb) having six sides (2 x 3).

Underneath the body are six (2 x 3) wax scales with which the comb is made. It has six (2 x 3) legs. Each leg is composed of three sections.

The foot is formed of three triangular sections.

The antennae consist of nine (3 x 3) sections.

The sting has nine (3 x 3) barbs on each side.

Is this design? or is it chance? Why should it be the number three instead of any other number? No one can tell. We can only observe the wondrous working of super-natural laws, and admire the perfection of design.

"THE right to think, to know, to utter," as John Milton says, is the dearest of all liberties. Without this right there can be no liberty to any people; with it, there can be no slavery. When you have convinced thinking men that it is right, and the humane men that it is just, you will gain your cause. Men always lose half of what is gained by violence. What is gained by argument is gained forever. Let us believe that the whole of truth can never do harm to the whole of virtue. . . . The last lesson a man ever learns is that liberty of thought and speech is the right of all mankind; that creed is to be allowed to preach just as often and just as loud as we ourselves.—Wendell Phillips.

Flattery is usually a trap. The flatterer wants to gain some hidden end, and tries to delude the one who is flattered. No flatterer makes a good friend, for truth is the son of friendship. But some young people listen to every word of flattery as if it were gospel, and are led far astray by it.

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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

THANKSGIVING

THANKSGIVING is soon here. If the Herald readers so wish, the Thanksgiving number of the Herald will contain a number of short, pointed letters expressive of thanks and praise. Such letters should all reach the Herald not later than November 20. Please write concisely, omitting meaningless words and sentences.

LETTERS

OCCASIONALLY letters or circulars are addressed to all of our mailing list. This is done to inform the people of any particular effort that is being pushed and to solicit their cooperation therein, provided their own personal judgment directs them to cooperate.

Some weeks ago a Christmas Club letter and circular were mailed. About 3500 of these went out. No names on the list were omitted lest someone might feel slighted. A number of responses and contributions have been received, also several letters explaining inability to contribute.

This is to thank one and all for the interest taken in this work. It is well-known that many are financially unable to contribute \$25 each to this work. It would be wrong for some to undertake to make such a contribution. On the other hand, it would be wrong to undertake to select out the names of those who were unable to make such contribution. Too many errors of judgment would be made by the office and different ones would certainly feel that they were wrongly classed.

We are grateful for this spirit of coopera-

tion that has been manifested. We are very anxious that others will find themselves able to join this work with \$25 contributions.

The General Conference in session proposed certain improvements. These improvements have been already made and must now be paid for. The \$25 Christmas Club was suggested by the General Conference as a means to provide funds for these improvements.

We confidently leave this matter in the judgment of the brotherhood and ask that each will do his part in accordance with his ability.

SECRET PRAYER

IN teaching His disciples to enter their closets for prayer, as recorded in Matthew 6, our Savior was not censuring all prayer in the presence of others, as will be seen by comparing His other utterances. He was censuring the hypocrite who loved to stand in the public street and endeavor to make his fellowmen believe that he was particularly godly. In contrast with this our Savior taught the efficacy of prayer in private when one can confess himself to God without the "listening in" of other human beings.

It is hardly possible that our Savior undertook to teach that one should not, in prayer, recognize the listening ears of others in the same company. Did He not at the tomb of Lazarus, John 11, pray to the Father and then explain "because of the people which stand by I said it, that they may believe that Thou hast sent Me"? Thus while His prayer was true and hearty, with no hypocrisy whatsoever, yet He worded His prayer and timed it with a view to the benefit which would result unto others which stood by. Under other circumstances our Savior also prayed in the midst of disciples and unbelievers.

Is not the same true with us? Is it not true that, relative to certain matters, one can be more alone with God if praying in secret? Is it not also true that, as pertains to other matters, one benefits self more and others more if the earnest, hearty prayer to God is offered with other ears listening? Is it not true that many a person has been touched at heart with the love of God through hearing another offer ardent prayer? Is it not also true that he who prays, confessing his wrongs in the hearing of others, has added impetus to live before those others in agreement with the wishes publicly made unto God and with the vows publicly made with God?

Pray always.

THE SOUL

TO the finite mind it seems to be very regrettable that Bible readers have failed so lamentably in discerning the Bible usage of such words as soul, spirit, hell, etc.

At the present time the press of the country is giving much notice to the act of a father in Colorado who administered poison to his thirty-year-old daughter who had always been an invalid in mind and life. The defense for the act claims that the woman-child was soulless, that is, that she had no soul.

Doctors of things divine (?) throughout the country are expressing themselves relative to the inability of a person to determine whether such an invalid possesses a soul or not. To the writer it is most re-

grettable that these scholars of divinity who have every resource at their hands for ascertaining exactly the usage of the word "soul" in the Bible should make such lamentable error as they do on this subject.

There is, however, a certain extenuating circumstance regarding these utterances. It is this. When an individual has been trained from childhood unquestionably to accept a certain line of thought, he naturally and unwittingly reads such thoughts into certain texts regardless of the inspired meaning. This we all do, unwittingly, and must therefore make proper allowances for the weakness of humanity in this respect.

Referring again to the Bible usage of soul, as in the original language, all people who will take the pains to consult Young's, Strong's, Bullinger's and other similar Concordances, can readily ascertain that the Bible positively uses the word "soul" with reference to man, beast, fowl, fish and insect in one and the same manner. So far as the Bible teaches, all alike have soul or life.

In announcing the work of creation, Gen. 1 and 2, the English words "life" and "soul" are used synonymously and interchangeably for the same Hebrew word "nepesh"; all, in turn, became "living souls", "living creatures", and had "life", (which in the margin and the Hebrew is "soul"). The same usage of the word is repeated hundreds of times in the Bible.

There is but one primary meaning to the word, namely, life. Secondary or derived meanings are all in agreement with this primary meaning. The soul is not indestructible, but rather is easily destructible and destined to death, as is indicated in Leviticus 24:17-18; Judges 16:30; Num. 23:10; Deut. 19:6 and other places.

HERALD RECEIPTS

Wm. T. Hardesty; John Sweet; Mrs. L. M. Bean; Harry A. Sheets; A. N. Harlan; Mrs. E. J. Randall; Mrs. Isaac Fish; D. F. Beck; Mrs. S. Kerr; Mrs. Mae Mercer; Mrs. J. E. Lent; Miss Nellie Grant; Mrs. Philip Mills; Mrs. Ches. Stedman; Mrs. C. A. Gray; Ed. M. Moran; Mrs. T. J. Ellis; Mrs. Jas. Cassen; A. J. Hoke; Ida Jeffrey; Mrs. Hulda Thompson; Mrs. Wm. Lansbery; Hugh Logan; Mrs. Bert Forester; Mrs. F. F. Summers; W. A. Honeywell; Mrs. Ada Daniels; J. L. Maggard; Mrs. Diana Murphy; Mrs. O. W. Umphrey; Mrs. E. C. Lakin; Mrs. J. Albert Railton; Mrs. Maurice Guest; Wm. Eckert; Wm. Ford; H. J. Stadden; Mrs. Edith Burchell; Frank Laning; Mrs. Emma E. Upton; J. C. Nixon; G. C. Coats; G. E. Coats; Mrs. W. L. Kuhns; Jas. T. Fox; Mrs. F. M. McCrory; Mrs. Lizzie Melvin; Sarah Fachnie; Geo. Russell; Mrs. Grace Chamberlain; Milton Crooks; Viva Violet; Glen Corbaley; Elizabeth M. Oakley; A. L. Corbaley; J. E. Boyer; Franklin Moore; Mrs. John Roose.

HELPING FUND

John Sweet \$.50

WINCE MEMORIAL FUND

Previously mentioned, \$717.70
Elizabeth M. Oakley 1.00
Mrs. J. Albert Railton 1.00
Total \$719.70

A soft answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. The eyes of the LORD are in every place, beholding the evil and the good. A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit. Prov. 15.

Among the Churches

Bro. Paul Johnson will speak at Dixon, Illinois next Sunday.

Bro. Arthur Johnson will speak at Oregon, Sunday, the 15th.

Sr. Margaret Moore of Waterloo, Iowa, has just returned from Alexandria and Eden Valley, Minnesota, where she was the guest of Sr. Emma K. Robinson, Bro. and Sr. T. A. Drinkard, and friends.

THANKSGIVING AT ARGOS

The Annual Thanksgiving service at the Argos church will be held on Sunday evening, November 22. All friends are invited.

C. C. Maple, Pastor.

FONTHILL, ONTARIO

In the crisp evening air and full moon of October 31 the Fonthill Bereans gathered for a social evening at the home of Bro. and Sr. Elliot. Identification of one another, parlor games, weiner roast, refreshments and music was the program for a much-enjoyed evening of social uplift.

OHIO

Special meetings at Brush Creek church, D. V., November 29 to December 13, by the pastor, M. W. Lyon, assisted the last few days by F. L. Austin.

WISCONSIN

Sunday School is growing at Clear Lake.

Clear Lake church is planning a Thanksgiving supper to be followed by a program.

VIRGINIA

Good audiences at Dry Run.

Services at State Hill schoolhouse, near Seven Fountains, were appreciated by a full house. Other appointments will probably follow.

A series of meetings at Seven Fountains, D. V., November 15-27, by the pastor, H. A. Sheets.

MINNESOTA

MINNESOTA QUARTERLY CONFERENCE

The Quarterly Conference of the Minnesota Church of God will meet with the church at Bergen, beginning November 20, and lasting over Sunday.

Anyone desiring to be met at the depot is requested to drop a line to either Sydney Magaw or Ezra Johnson, both of Lester Prairie, Minnesota.

Let us have a good attendance and a good Conference. Bring your Bible and come. A blessing and an inspiration are ready for all who reach out to receive them.

The Bergen church is upheld by a small group of staunch soldiers of the Cross and they are taking the Conference out of turn. Let us show our appreciation of their loyal generosity by giving a record turn-out and make it a Conference long to be remembered. All are made most welcome.

Again—COME!

Mrs. E. J. Randall, Conf. Sec.

NEBRASKA

Meetings are announced at Holbrook for November 12 to 15, F. L. Austin, speaker.

FROM BLAIR, NEBRASKA

The ladies of the Church of God at Blair, Kennard, and Arlington held a meeting on October second at Blair, in our newly acquired church. The meeting was held in honor of Sr. Fannie LeCrone, of Oklahoma, who was here visiting. It was rather a rainy day but our attendance was very good.

Sr. M. D. Newell of Arlington gave a very good talk and Sr. LeCrone read an article she

had written; both were very much enjoyed.

A lunch of coffee, sandwiches and cake was served, after which all went home feeling thankful that we are privileged to meet together and talk over the work that is being done. It gives us an incentive to push on and try to do more. All that we all can do will never be too much. Let us work, for the night is coming, when man's work will be o'er.

Yours in the Master's service,
Birdie Krogh.

MICHIGAN

MICHIGAN IN MOURNING

And rightly so. "Three of our very best people died within one week: Sr. Lake, Sr. Coats and Bro. Frank Richardson."

BLANCHARD

The record attendance under Bro. Patrick's pastorate at Blanchard was appreciated on Sunday the eighth instant.

ALLEN SCHOOL HOUSE

Special meetings are announced for Allen School House, near Blanchard, to begin, D. V., November 15, by Bro. J. A. Patrick.

MICHIGAN QUARTERLY CONFERENCE

The Michigan Quarterly Conference met as scheduled at Grand Rapids, beginning Oct. 23, and ending Oct. 25. Some very fine sermons were given by Bro. Patrick and Bro. Blakely, although the attendance was not as large as desired, owing to the serious illness of Sr. Nina Coats. Our Conference was greatly saddened by word of her death Sunday, and by the death of Sr. Ransom Lake of Birmingham.

Sr. Woodward was missed at the Conference but we were glad she was able to be at the bedside of Sr. Coats. A Michigan Conference without the Coats Grove brethren could not seem like a regular Conference.

No new business was brought up, but we all felt strengthened by our meeting together. We take up our tasks with renewed energy for the winter and with thankfulness that a year ago we arranged for the services of Bro. Patrick. He is being a great help to us.

Fred E. Hall, Secretary.

DOINGS AT HEADQUARTERS

GOLDEN RULE HOME

Potato digging and showers have gone apace until the potatoes are all under cover. Only a small percentage seem to have been frosted in the cold snap. They are unmeasured, but it is felt that there are seventy-five bushels or more of edible potatoes.

GOLDEN RULE GREENHOUSE

The different bulbs are now gathered, and between showers walls for the cold cellar have been constructed. The top will be put on immediately, weather permitting.

Everyone is busy getting in and preparing for winter.

HERALD PRINT SHOP

In addition to doing the regular work since October first, the Print Shop has set and printed five thousand personal Greeting Card Circulars—in five colors; five thousand sample cards; has run off the prospectus for the Cook Book; has printed nearly twenty thousand envelopes and circulars pertaining to these and other "job" business, as well as considerable other commercial job printing; and has set and is now pressing the New Junior Berean Outline Book.

When it is understood that both the Christmas Card business and the publishing of a book are both new ventures, and that every step of the way has to be "felt out", we feel that the print shop is showing a good record.

GOLDEN RULE HOME COOK BOOK

Prospectus of the Golden Rule Home Cook Book is being bound. In a few days it will be in the hands of Sr. Benn, who has been put in charge to solicit advertising for certain of its pages. The time required for accomplishing this feature is an unknown quantity. It may take more time than anyone imagines. It may go quickly.

As for the binding and printing, the Herald Print Shop and the bindery are ready to undertake the task so as to deliver the book for Christmas. However, it is very questionable yet, whether delivery can be made by that time. All depends upon the success in interesting advertisers to use the pages.

More will be announced later.

CHRISTMAS CARDS

After overcoming numerous handicaps in blazing the trail for this new venture, our Christmas Card circular is being mailed. Five thousand sample cards are being mailed with the circulars. These sample cards will show the quality of stock and workmanship. The colors and tints show much better on the heavy cards than they can be reproduced on the thin paper of the circular. All card stock and coloring is of equal quality and smoothness of tone and tint.

The success of this effort this year will depend very largely upon the degree of cooperation rendered by the church.

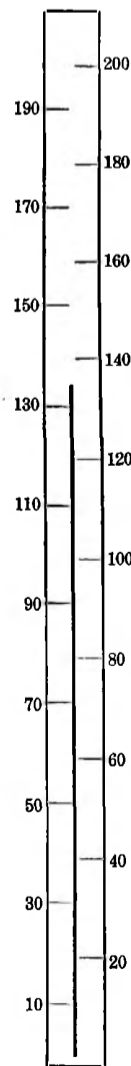
Contracts have been made whereby we will be able to supply these cards in unlimited demand, providing the orders come in early. It is suggested that those who are interested, both old and young, will spend a little time and influence in interesting friends and acquaintances, both near and far, in purchasing their Christmas Cards through the National Bible Institution. We will gladly mail circulars to names and addresses furnished us.

All is ready—machinery is set—the help is engaged—Let's work! All together!

We have a good variety of cards not listed in our circular, which can be printed with name of sender. Many of them also have place for printing of text and sender's name. They range in prices from 8 or 10 to 30 cents each—printed. Anyone specially interested in these please send for samples.

Sr. Sanford's "Appeal" is on the back page. Read it and know the need.

WHERE WE WANT TO PUT IT



HEARTY THANKS

Hearty thanks for the helping hands and hearts throughout the country. And thanks for the willing spirit of those who truly would contribute were they able.



LET US KEEP IT GOING UP!

Let's Burst It

The Sunday School

By Alta King

PAUL BEFORE FELIX

LESSON 8 NOVEMBER 22, 1925
LESSON TEXT: ACTS 23:1 to 24:27
RESPONSIVE READING: PSALMS 86 and 87

Golden Text: And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.—Acts 24:16.

Memory Verse: Acts 24:25.

FOR STUDY

Review: In last week's lesson Paul was arrested by Roman authorities, and was being held to appear before Jewish authorities. Sketch through Acts 21 to review the chief events that led to his arrest, and through Acts 22 to review the chief events that resulted in the decision of the Roman authorities to have him appear before Jewish authorities. Show how these events demonstrate first, the fact of Paul's willingness to avoid friction and opposition by becoming all things to all men (chapter 21); second, that he, as a Christian, was nevertheless a true Jew in religion worshipping the God of the Jews (which fact proves that Christianity in no least degree displaces Judaism) chapter 22; third, the fact of his fearless loyalty to basic truths in the face of most fierce and cruel opposition. Chapter 22:21, 22.

The New Lesson: This week's lesson carries Paul through his trial before Jewish authorities and his later trial before Roman authorities.

I. Paul Before Jewish Authorities and His Release from Their Jurisdiction. Acts 23:1-35.

Why did the Roman authorities resort to Jewish authorities for the time being? Acts 22:30.

Verses 1 to 5. Read and note the following points:

1 "Earnestly beholding the council". Paul saw in the council not his accusers so much as the picture of himself as he had been. By the earnestness of his gaze he would speak to them the assurance into which he had been brought.

2 "In all good conscience". Think through to the true meaning of this phrase. Consider verse 16 of chapter 24 in connection with this verse. What is conscience and what part does it play in our lives? Why is it, of itself, not an infallible guide? Had the good conscience which Paul claimed for himself always guided him aright? What had set and was keeping it right as a guide? Conscience plus revelation keeps one safe.

What insult made Paul's spirit flare forth? What is the evidence of his quick and exact knowledge of Jewish law, and of his high respect for authority even when the person exercising authority misused it? What evidence in present day society that respect for authority, even human authority, cannot be set aside with impunity?

One can almost feel the subsidence of Paul's anger and the oncoming wave of his shame that he should, even in ignorance, show disrespect to authority.

Verses 6-10. What caused the Roman authorities to take Paul from under Jewish jurisdiction? Why were they so careful of Paul's safety? Are civil authorities, even

though pagan, made to serve the gospel that is destined to destroy them?

Note how Paul maintains his kinship with the Jews and the Jews' religion. His great desire was to make the Jews realize that Christianity is but the ripening fruit of Judaism, and that the kingdom will be its fruit in full maturity.

Verses 11-35 show the working of God's power in favor of Paul. In what way was that power manifested independently of any medium? Verse 11. Evidently Paul was not discouraged over his personal condition, but over the seeming interference with his plan to preach in Rome, the world's center.

In what ways was God's power manifested through the medium of men? There are several recorded in verses 12-35. Discernment of such instances is a great faith builder.

II. Paul Before Roman Authorities. Acts 24:1-27. What is the evidence in verses 1-9 that the Jews were so fearful of their position against Paul, that they dared not trust themselves to present it? Discern the flattery and fawning of their representative, and note carefully the accusations he made.

Verses 10-23 contain Paul's reply. Contrast Paul's introductory remarks with those made by Tertullius.

The spirit of true religion does not fawningly court the favor of any authority, for the spirit of true religion recognizes that the authority back of it is supreme over any other authority it may face.

How did Paul handle the accusations made against him? Verses 11-13. In verses 14-20 Paul states the case as it was, true to facts, confident that there was no chance of true denial, nor opportunity of making them the basis of accusations.

His statement is as follows: (1) Complete acceptance of the Jews' religion, verses 14, 15; (2) Consistent working in accordance therewith, verse 16; (3) Long absence from Jerusalem, and recent return to worship, and peaceful sojourn of twelve days, verses 17, 18 with verse 11; (4) Fearless reference of his statement to his accusers for denial, verses 20, 21.

Note Paul's perfect frankness and honesty in verse 21. He admits that the tumult caused by his voice while he was before the Jewish council was a possible basis for an accusation that there had been evil-doing in him as regards Roman law.

Paul was not above making mistakes, but the spirit of the Christ in him placed him far above the weakness of hiding or excusing his mistakes, even though they were made under the extenuating circumstances of stress and excitement.

Verses 22-27 relate the outcome of Paul's trial before Felix.

Felix had a more exact knowledge of "the way" than had most Roman authorities; he therefore knew better than most the real cause of Jewish tumults over Christianity. He knew it was not insurrection on the part of Christians against Roman authority, but that it was mere petty jealousy and bigotry on the part of the Jews. Paul's defense confirmed what he already knew.

How did he get rid of Paul's accusers and, at the same time, keep himself in their good graces? Why did he accord such lenient treatment to Paul? Verse 26. In view of this motive what was probably his motive in listening to Paul concerning the faith in Christ?

When Paul reasoned of righteousness, tem-

perance, and judgment to come that is, preached faith in Christ in connection with life in the living of it, instead of preaching learned philosophy only remotely connected with the living of life, what did Felix do?

The Felix-es are not all dead. Even we are sometimes prone to show great interest in the cause of truth and its progress, declaring our willingness to die for it; but when we are shown that the truth has a vital part to play in our present living, we begin to squirm as did Felix. We like truth in the abstract but not in the concrete terms of living, and its pitiless reflection on our lives.

Can you show that when Paul reasoned concerning, righteousness, temperance, and judgment to come he was preaching the personal, living God of the Jews, man's relationship to Him, the kingdom, the resurrection, and various doctrinal phases of the gospel of God's love?

The Children's Column

PAUL'S ARREST IN JERUSALEM

By Lois Hunt

PAUL bade a tearful goodbye to his friends at Miletus. Then he started to Jerusalem. The first part of the journey was aboard three boats; the first taking them to Coos, Rhodes and Patara; the second, continuing south of Cyprus to Tyre in Phoenicia. Here Paul spent seven days. We read that the disciples in Tyre brought their wives and children to bid Paul farewell. The third boat trip was down the coast to Ptolemais. The next day after landing they went on to Caesarea, and spent seven days with Philip, the evangelist.

While he was in Tyre, the Spirit had warned Paul of danger in Jerusalem; and now in Caesarea a prophet of Judea, named Agabus, brought him another warning. He bound his hands and feet with Paul's girdle, thus showing that the Jews would likewise bind Paul and deliver him to the Gentiles.

However, Paul refused the pleadings of his friends, saying, "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." To this his friends replied, "The will of the Lord be done." Accordingly, they went up to Jerusalem, where they were gladly received by the brethren.

The next day Paul and his friends met with James and the elders. Paul told them of his many Gentile converts; whereupon up came the same old question of the law of Moses which the Council had discussed several years before. To satisfy the ideas of the Jews Paul went into the temple for seven days, to observe certain of the Jewish customs.

The seven days were about ended when the same old Jewish enemies from Asia Minor came up to Jerusalem; and seeing Paul and the four he had taken with him in the temple, they immediately stirred up a riot against him. They cried that Paul was teaching everywhere against the law, and that even now he had taken Gentiles into that part of the temple where Gentiles were forbidden to enter. They said this just because they had seen him on the street with a Gentile. Poor Paul! He had already suffered much, and now he was to suffer more!

The mob drew him out of the temple, and closed the doors. Then they beat him until the chief captain and soldiers came to find out what the uproar was about. Paul was then bound with two chains, just as Agabus had prophesied. The chief captain asked who Paul was and what he had done. No one seemed to know, for one cried one thing, and another something else. To assure Paul's safety until the captain found out who he was, the soldiers carried Paul into the castle. The enemies followed, crying, "Away with him!" How they must have hated Paul! And, for what? Because he preached that Jesus was *the* Christ, and when they refused to believe him, he had carried the message to the Gentiles.

However, the noisy crowd became silent when the captain permitted Paul to speak to the people from the stairs. He addressed them in their own Hebrew tongue, telling them of his birthplace, his early life, how he had persecuted the Christians, too, until his wonderful conversion and faith in Christ Jesus. Always speaking for his Savior in face of every danger! When Paul said God had sent him to the Gentiles, the angry Jews again made an uproar, casting off their clothes, and throwing dust into the air, and shouting, "Away with such a fellow from the earth: for it is not fit that he should live." Why, you children would not think of acting that way.

The chief captain ordered Paul to be scourged in order to make him confess his identity. However, upon Paul's statement that he was a Roman and freeborn, the order was withdrawn, and Paul was unbound. You see, the captain felt just as the magistrates in Philippi had—that the rulers might punish him for binding and hurting a Roman citizen without a trial.

Thus, Paul's life was spared a little longer. Do you think Paul should have gone to Jerusalem? Would we have fought back when the dangerous mob attacked us?

"TRUTH ABOUT PALESTINE"

Under the above caption THE NEW PALESTINE gave place to the following cablegrams from Abraham Cahan, editor of FORWARD, a Jewish labor daily. They are here given to readers of THE HERALD with the thought that many are anxious to get the different opinions of developments in Palestine.

Tel Aviv, October 13.

I HAD a very interesting talk today with Lord Herbert C. O. Plumer, High Commissioner of Palestine, and with Governor Ronald Storrs at the luncheon given to the High Commissioner upon the occasion of his first visit to Tel Aviv. The luncheon was given by the city in the beautiful little Casino at the seashore.

The High Commissioner had been visiting some of the most important factories of Tel Aviv that morning, spending considerable time at each of them. Among those that he visited were the silk factory, the textile factory, a cabinet factory and others.

In answer to my questions he said that what struck him most was the cleanliness and sanitary conditions under which the workmen did their work. He also said that the enterprise of Tel Aviv people made a strong impression and that this and other things were a source of hope that the country would be built up. "That is all that is wanted to solve all problems," he said sig-

nificantly, "let the country prosper and develop and every element will be pleased."

This evidently meant that under a material prosperity which the Jews are capable of bringing to Palestine the Arab will appreciate the benefit accruing to everybody and whatever bitterness there may be will disappear.

THE KINGDOM OF GOD

(Continued from front page)

shall do wickedly, and the wicked, God will destroy.

In a short time the Holy Land will become in excellency equal to the prosperous nations. The worldly ways of two thousand years of Gentile development will intrench themselves in the habits, customs and commerce of the nations of the Bible, under the reviving favors of the Lord. Then a purging time will come on.

The purging of the countries of the Bible, is called the Day of Vengeance of our God. The Red armies of the earth will set up the Armageddon that will burn out the dross of life in the Holy Land—all that is repulsive to the God of Heaven, and it is told in Ezekiel that seven months will be required to clean away the wreckage and ruin—bury the dead—the fighter dead, the business dead and the religion dead. The Lord will put on a clean sweeping of all that is foul and offensive in the life of the people and to Zion.

A further word of caution is in place here. Do not move to the Holy Land now, unless the quiet Spirit of the Lord persistently impresses you to move. It is delightful to go as a tourist, to gather enthusiasm and first hand observation of the hallowed hills and valleys made beautiful by the lives of holy men and women appointed of the Lord to be leaders and teachers for us in living the better life. The purging vengeance will make a condition of great distress, and the Lord would have His people keep back. Have your zeal bridled by a proper knowledge, and do not tempt the Lord in untimely adventure dictated by an unbridled will. The Lord abides His own time to accomplish His purposes, and He is able to take care of us. His yoke is still easy and His burden is light although many are disposed to compass sea and land to make a proselyte. Mission work is right in the teaching of godliness, but much of it only blazes a trail for the degrading commerce and debasing social living of the pretending Christian nations. In a little time now, the Isles will await the life-giving laws of Jesus, and find delight in righteousness.

The returning Jews to the Holy Land become new people as soon as they take up life in it. The old ways of living are abandoned and the type of the highest civilization of the world is adopted. It is taught by Americans chiefly and the winning influences that make all foreigners a new and different people when they settle in this country has a like power over the new people who enter the Holy Land. They expect to live better ways when they reach the country of the Bible and they leave the old and take up the new.

The leaven of the new life appeals to the native Arabs, likewise, and they are rapidly adopting American ways, because prosperity is flowing over them, such as they

never before experienced. There is a great noise about opposition to the settlement of the Jews, but it comes from the political Arabs, old office holders, sheiks and priests who lived by speculation and sorcery.

The prophecies abound in promises that One shall come who shall lift up an ensign for the people and a light to the Gentiles. The time is now come when the Gentiles shall behold the power and glory of the ensign lifted up before the people and the coming One will become a light to the Gentile—that is a light to the Gentile Nations.

Heretofore, Jesus appeared chiefly to the Israelites, and the nations of the lost tribes became Christian. The Jews refused to give obedience to Jesus and continued in rebellion up to the present time. Now the middle wall is breaking to pieces and Christians and Jews are officiating and exchanging courtesies in professional ways.

The Gentiles were alienated by Catholicism, Mohammedanism, Buddhism, Brahmanism and other heathen sects.

The light to the Gentiles will be set when Jesus comes to the earth again, and all the pseudo-Christian religions and all others will be discredited before all men of the earth. They will behold the rising of the Sun of Righteousness, and worship His exalted name and glorious power.

Then will follow a Revival of Civilization, very much greater, more beautiful, more lovely, a thousand fold, than the one that followed Noah and the Flood, that built the towers of Asia, the pyramids of Egypt, the Gardens of Babylon, the beauty of Persia, the philosophy and poetry of Greece and the majesty of government of Rome.

Jesus has not been a light to the Gentile during the centuries of the assembling of the called elect, but He now becomes so, and the dawning of the morning is seen in the signs of the times.

The Renewal of Civilization means the introduction of the government of Jesus in the church, in the state and in society—actually a light to the Gentile nations of the earth that abide under false religions and the course of ignorance in which they are overwhelmed.

The veil of ignorance is not wholly over the Gentile peoples and religions. Unfaithfulness and unbelief, in the God of Jacob among the people of Israel have dulled their vision and muffled their hearing so that they see not, neither do they hear. But the glad day is at hand. Jerusalem is taking on the garments of praise, and the incense of prayer is ascending to the Most High God that His peace may be on the Holy City. Jesus is not yet known to many but He will come with healing in His wings and as a Light to the veiled Jews, and they will mourn in lamentation when they see Jesus, whom they persecuted as their Messiah and Lord, and whom their fathers rejected and crucified.

Brother and Sister in the Hope of Israel, the most important concern of life now is to prepare for the coming of Jesus, and be ready to open the door when He knocks, that He may greet you and say to you, Enter into the joys of your Lord.—*The Prophetic Age.*

"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."

AN APPEAL

I am making an appeal for help for some of our worthy families in the church who, on account of sickness, death and old age, are in need of assistance. The help I receive from a few faithful ones for the relief work is not enough to give the aid that is needed. Aren't there some others who will help? If you have never known the joy of helping to bring cheer into a desolate home you have missed one of the greatest joys of life.

I am taking the liberty to add to this appeal the words of a letter I have recently received from a sister in the church, which is full of truth:

"I am thinking cold weather means coal and more expenses to all of us, and as we know what it means for us to meet our bills, I think of what it means to those who can't earn anything. I have been there and know full well what it means, so am enclosing a donation to help some poor soul. Oh, I know of no cause I enjoy more to give to than I do those unfortunate ones, for I know how to sympathize with them and how much joy and relief it brings to their minds when relief comes."

Those of our number that I am asking help for and looking after live where the winters are cold. There are little children in some of these families, where death has taken the fathers and the mothers are doing all they can to care for their little ones, but are unable to give them the things that they need. One mother is a widow with five children, another one with two and unable to work. She has no relatives to help her and the only support is what is sent from the relief fund.

Shall we say to these who are in need, "Go in peace, be ye warmed and filled", and not give them the things needful to the body? We know and believe what the Scriptures teach us, that faith without works is dead, and is there a worthier cause than this?

Brethren, please do not turn this appeal aside. We sometimes condemn our fraternal organizations, who so carefully take care of their widows and orphans and aged people. Should we condemn them when we are not doing it ourselves in the Church of God?

I have one family alone that is deserving of all the money I have sent to me for this relief work, but the money must be divided among other families.

I will gladly receive any contributions and I am sure God will tell you some day, better than I can, what it means to these families to receive assistance now in this time of need.

Mrs. Orpha Sanford,
Chairman, Relief Committee of the Church of God, 174 Cedar St., Aurora, Illinois.

DEATH

DEATH (in the Scriptures) is represented by sleep; by a negation of all life, thought, or action; by rest, resting place, or home, silence, oblivion, darkness, destruction, or corruption.

1 Death is represented by "sleep":

In the case of good men—Deut. 31:16; 1 Kings 1:21; 2:10; 11:43; 15:24; 22:50; 2 Kings 15:7, 38; 2 Chron. 9:31; 14:1; 16:13; 21:1; 26:23; 27:9; 32:33; Job 3:13-14; 7:21; 14:11-12; Psa. 13:3; Matt. 27:52; John 11:11, 13; Acts 7:60; 13:36; 1 Cor. 15:6, 18, 20, 51; 1 Thess. 4:13-15; 5:10; 2 Peter 3:4.

Bad men—1 Kings 14:20, 31; 16:6, 28; 22:40; 2 Kings 8:24; 10:35; 13:9; 14:16, 29; 15:22; 16:20; 21:18; 24:6; 2 Chron. 12:16; 33:20; Jer. 51:39; 1 Cor. 11:30.

All men—Dan. 12:2.

2 Death is represented by a negation of all life, thought, or action; even to good men.—Job 3:11, 13, 16; 14:10-13; Psa. 6:5; 30:9; 88:10-12; 115:17; 146:4; Eccl. 9:5, 6, 10; Isa. 38:18.

3 Death is represented as a rest; and the grave as a resting place, house, or home.—Job 3:11-13, 17, 18; 17:13, 16; Eccl. 12:5, 7; Isa. 57:2; Rev. 14:13.

4 A state of silence.—1 Sam. 2:9; Psa. 31:17; 115:17.

5 Of oblivion—Psa. 6:5; 88:12.

6 Of darkness—1 Sam. 2:9; Job 10:21, 22; 17:13; Psa. 44:19; 49:19; 107:10, 14; 88:12; John 9:4.

7 Of corruption and destruction Job 4:18-20; 26:6; Psa. 16:10; 49:9, 12-14, 19, 20; 88:11; Prov. 27:20; Acts 13:36; 1 Cor. 15:18.

Agreeably to these representations of our state, in death, revelation informs us:

1 That we shall not awake, or be made alive, till the resurrection.—Psa. 17:15; John 6:40; 11:24-26. Compare 1 Thess. 4:15; 1 Cor. 15:51-52; Rom. 4:17.

2 Our Christian course, and improvements in piety in this world, (i. e., those who have heard the Gospel proclaimed,) terminate in the resurrection, the coming, or day of our Lord—1 Cor. 1:8; Phil. 1:6; 3:10-11; 1 Thess. 3:13; 5:23; 1 Tim. 6:14; Titus 2:12, 13; James 5:7, 8; 1 Peter 1:7, 13; Rev. 2:25.

3 The elect shall not be gathered together until the Lord's coming.—Matt. 24:31; Mark 13:26, 27; 2 Thess. 2:1.

4 The world shall not be judged before the Lord's coming.—Matt. 16:27; 1 Cor. 4:5; 2 Tim. 4:1.

5 Sincere Christians shall not have boldness or confidence, before Christ, till His coming.—1 John 2:28.

6 The virtuous shall not be rewarded till the resurrection.—Matt. 13:43; 19:28; 25:19-21, 23-24, 46; John 5:27, 28; 6:40, 44, 54; 16:22; Acts 3:19; 1 Cor. 5:5; 15:52-54; 2 Cor. 1:14; 5:2-4; Eph. 4:30; Rev. 11:18.

7 They shall not have eternal life, or salvation, shall not put on immortality, be received unto Christ, enter into His joy, behold His glory, or be like Him till the resurrection. John 6:54; 14:23; 17:24; Acts 3:20, 21; Rom. 6:5; 8:11, 17-19, 23; 1 Cor. 15:52-55; Phil. 3:20, 21; Col. 3:4; 1 Thess. 2:19; 4:14-17; 2 Thess. 1:6, 7, 10; 1 Tim. 1:18; 4:8; Heb. 9:28; 1 Peter 4:13; 5:4; 1 John 3:2.

8 They, their faith, labors, and sufferings are lost, perished, unprofitable if there be no resurrection. John 6:39; 1 Cor. 15:18, 32, 58; Psa. 146:4; Eccl. 9:5, 6, 10.

9 The resurrection is the grand object of our faith, hope and comfort. Acts 23:6; 24:15; 1 Cor. 1:7, 8; 2 Cor. 1:9; 4:10, 14; Phil. 3:11, 20, 21; 1 Thess. 1:9, 10; 4:17, 18; 2 Thess. 1:7; 3:5; 2 Tim. 1:12; 2:18; Titus 2:13; Heb. 11:35; 1 Peter 1:3-5, 13; 2 Peter 3:13; 1 John 3:2, 3; Rev. 1:9; Psa. 17:15; 16:9-11.

10 The wicked will not be punished till the resurrection. Matt. 7:22, 23; 10:15; 11:22; 12:36; 25:41, 46; Mark 8:38; Luke 10:12; John 5:28, 29; 12:48; Rom. 2:5, 6; 2 Thess. 1:7-9; 2 Peter 2:7-9; Jude 1:14, 15; Rev. 1:7; 6:16, 17; Job 21:30; Isaiah 1:28.

These references furnish conclusive proof that the Scriptures, in speaking of the connection between our present and future being, make no account for our intermediate state in death, except as a condition of sleep or unconsciousness.

"The dead know not anything" (Eccl. 9:5), no, not even to praise the Lord (Psa. 115:17; Isa. 38:18), which the righteous would do, if in death they possessed a conscious being. The apparent duration of this sleep is alike to all. At the resurrection it will seem to Abel that but a moment of time has passed since he became unconscious under the hand of his brother. As Isaiah saith, "The righteous is removed, and layeth himself down in his chamber and bed of rest." Are these things so?—Selected for The Restitution Herald by Rufus A. Curtis.

IF WE BUT UNDERSTOOD

By Katie Davis

HOW much trouble might be averted if we but understood others. There is none but what may make mistakes.

I believe a true believer will stand criticism. Jesus was criticized yet He was blameless. His apostles were criticized and persecuted yet they kept the faith and counted it joy that they were worthy to suffer for Christ. Are we so weak and sensitive that we cannot endure a few trials or criticism? I often wonder, if we were called upon to suffer as the martyrs of old, if our faith would be equal to the test?

We should not be so easily offended by the opinions of others. Every one has a

right to study and learn for himself and also to express his opinion. We do not need to accept anything but the Bible; it is a perfectly harmonious book, but man teaches his own opinions and unless he is backed by the Bible they lead to confusion, and God's church is not a church of confusion, but of love and truth and unity in the faith, peace and good will toward all.

Some may be weak in the faith. Destroy not thy brother with thy meat, but walk charitably toward him; let not thy good be evil spoken of. Am I in error? I should be glad to be told in the right spirit backed by the truth. Let us walk in such a way that it may be said, "I find no fault in him."

People have a right to express their opinions but no right to condemn or judge others. The Word of God is their judge and the same will judge them at the last day. Let us hope it will be our judge every day.

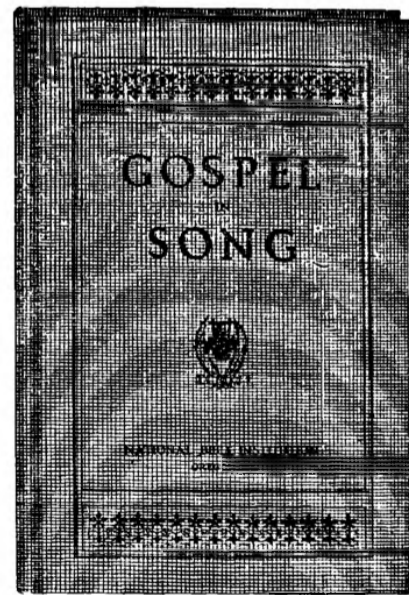
The reason why there are so many sects is because man tries to fit in his own theories instead of teaching the plain facts of the Bible. We must not uphold false doctrines but try the spirits whether they be of God. But "how?" some may ask. If one speaks not the truth as found in the Bible, then he is a wolf in sheep's clothing. May we not fellowship with darkness, but keep in the light of the truth.

A young man said to me he would join a church when he found one he considered perfect and with no hypocrisy in it. I told him every man was responsible for his own self and to take his Bible and learn the commands of God and obey, as no one else can save. It is true unbelievers are watching professed christians, so it becomes us to walk uprightly and do our best if we would be true witnesses for the Lord.

How thankful we should be that we are called from darkness into light!

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Number 7

Why Pray?

By F. E. Siple

PRAYER, as applied to the religious field, refers to communion or communication between an individual, or group of individuals, and God. This desire for communication may arise from many different kinds of feeling. Thankfulness has often been the prompting motive for prayer, as, for instance, the prayer of Daniel as recorded in Daniel 2:20-23. However, the eighteenth verse shows that a prayer of petition or request had preceded the one which expressed their thanks. It is very easy for us when we feel the hand of sickness or disaster bearing down, to realize our own weakness and lift our voices in supplication to a higher power, but in thoughtlessness we often forget or neglect the thanks and praise that should be expressed when all is going well with us.

As to the origin of prayer, we find that the custom is as old as the race itself, and that many different forms or methods have been used in the different periods of time. When Abel brought his sacrifice from the flock and offered it upon the altar it was prayer, for when the smoke and odors rolled heavenward his heart, his thoughts of thanks and appreciation rose therewith. The same could be said of Noah as he offered the sacrifice upon emerging from the ark.

Under Israel's system of worship which came some generations later we observe many different kinds of sacrifices and offerings, and each was prayer. They had their thank offering, but they also had a sin offering. And when the smoke and odors rose from it their petition for God to look compassionately upon their transgressions was rising to heaven.

When we come to New Testament times it is found that prayer is enjoined upon the Christian in very positive terms. Jesus, in Matthew 7:7, utters those significant words, "Ask, and it shall be given you;" while Paul, in Philippians 4:6 says, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." James 1:5-7 adds still further instruction, so that one can readily see that under the New Covenant prayer is a command. But it is more than that—it is an opportunity, for through this channel one can approach to a close relationship with the heavenly Father.

One question which naturally arises in the consideration of this subject is, "How often should one pray?" Daniel prayed three times a day, Daniel 6:10, but Jesus in Luke 18:1, says, "Men ought always to pray," and Paul admonishes, "Pray without ceasing", 1 Thessalonians 5:17. Since it is obviously impossible for any person to spend his entire time in uttering word prayers these scriptures cause one to stop and consider what prayer actually is. A parent has two

I Am With You Always

'TIS sweet to read the promise He hath given
To cheer our hearts along the pilgrim way,
But sweeter far to know its blest fulfillment,
And humbly walk with Jesus day to day.

To walk with Jesus! who shall tell the gladness
Of those whose daily life the Master shares,
Who hear His voice, so full of love and pity,
And rest on Him their burdens and their cares?

And this is mine—the joy of knowing Jesus,
And walking in the sunlight of His smile:
Mine is the peace that floweth like a river,
Deeper and broader growing all the while.

No more a transient guest my Savior cometh,
To bless me but a while and then depart;
But with me now He evermore abideth,
And with His own glad presence fills my heart.

Sometimes, when busy with my daily labor,
Yet thinking of the mighty love He bore,
Some precious promise unto me He giveth,
Oft-read, perhaps, but never mine before.

I know not why He gives His choicest blessings
To one so undeserving of His love;
But, since He calls, with willing feet I hasten,
Content and glad to hear Him say, "Well done."

Content to walk in paths of His own choosing,
Since He will hold my hand along the way;
Content to know that I am journeying homeward,
And brighter grows the pilgrim's path each day.
—Selected.

children: one is very profuse in words of thanks for favors that are shown it, and yet the child's actions and habits do not indicate that the feeling of thankfulness is very deep-seated. The other child, though it does not frame its thanks into such nice language, nor multiply words at all, yet its every action shows the deepest of appreciation. Which one's thanks does the parent hear and feel the more?

And so, we opine, is it with Jehovah. It is right and proper for us to pray in words,—it develops a frankness and openness in our attitude, but if we merely pray in words, and our actions and habits do not continue the prayer of thanks and the humility of supplication, then we have indeed spoken in vain. If one's life manifests a full trust and complete dependence upon God, then by that life he is indeed praying always.

As to the manner of spoken prayer, we have the example of our Savior referred to in Mark 1:35. What a beautiful picture to see the Son of Man rising up in the early morn while all others are asleep and going on the mountain by Himself to pray. And if He who had conquered the tempter's strongest snares in the wilderness needed this private communion with God, how much more do we!

In Matthew 6:5-8, He taught His disciples the value of secret prayer. It is not possible for one, when other ears are listening, to

(Continued on page 55, column 3)

What Will It Be?

By Auntie Wince

ONE dear brother says in a recent letter to me, "I'll be so much less in the kingdom than you, perhaps I'll be ashamed to have you see me. God's grace needs to be wonderful to provide a place for me in the ranks of the Lord's chosen. I may be found wanting."

And I, too, may be found wanting. I expect to receive no lofty position from the hands of my dear Savior. I look not to be made ruler of ten cities nor of five, but will be grateful if He sees fit to place me as a teacher over a class of little children, to fit them for the work of the eternal years, if perchance such teaching be necessary.

I have not been thinking of the award I would receive the while I have been working for Jesus. I was His child, I belonged wholly to Him. There was naught else for me to do but to take up my cross and walk in His steps. "My joy to do the Master's will"—but it is without the least shadow of hope of being saved for any work or merit of my own, but because covered by the blood and righteousness of Jesus.

"Jesus paid it all;
All to Him I owe.
Sin had left a crimson stain;
He washed it white as snow."

I must not, dare not, doubt. Jesus can save to the uttermost all who come unto God through Him. If He can save to the uttermost He can save me, for the word "uttermost" reaches to and includes the wickedest men, if so be they repent and forsake their sins.

It surely is not wrong to labor that an abundant entrance be administered to us into God's everlasting kingdom. Was it not Paul who told his brethren to so labor? And if it is possible to gain that abundant entrance, why worry about what shall be our place or station? God is the place-giver. He will give to all a just recompense of reward. No one will be ashamed of another.

All will be fully satisfied and deeply grateful to God for the glorious gift of eternal life whether his or her place be a little garden plot to tend or a city to rule. My father thought it would be a fine thing if he could tend a garden plot. If this earth is to become an Eden in the Millennial Age, human hands must make it so, for Adam and Eve were put into a garden in the beginning to dress and to keep it. The same thing will be repeated but—who knows? That work of turning this earth into a garden of delight will in all probability be put not into immortal, but into mortal hands, if so be that the nation of Israel is to remain mortal for a time, as seems to be proved by what is said of them in the prophets. The saints neither marry, nor are given in marriage, but are as the angels of God in heaven, while we find little children playing in

WHO WAS HE?

By Alex. Allan

THOSE who have read my article—"Seeing God"—in these columns on October 7, 1924, will readily see the drift in that of Bro. Judd's in the Herald No. 4 of the current year, wherein he offers some objections to the position taken in my answer of this same question. Now the brother would hang all the burden of proof, about the pre-existence of Christ, on the answer to these objections enumerated under the following four points:

1. That there is not one positive Scripture statement which definitely establishes the identity of Jesus Christ with Michael.

2. That Daniel classes Michael as (only) one of the chief princes.

3. That the possibility of Christ having been an angel is excluded by the scriptures, "Unto which of the angels said He at any time, Thou art My Son".

4. That Hebrews 1:1, 2 prohibits my interpretation of Hebrews 12:25, 26.

(1) Deep spiritual truths are seldom taught in positive statements; they are to be spiritually discerned in the light of the sure word of prophecy. But why insist on positive statements? Had Jesus said, "I am Michael come in the flesh", would that be more positive than His words, "I am come down from heaven"—"What if ye shall see the Son of man ascend up where He was before?"

We read in Revelation about a war in heaven; Michael and his angels fought against the dragon, and the dragon and his angels fought, with the result that the dragon was cast out, that old serpent called the devil and satan. Who, then, was it of whom it was said, that he should bruise the head of the serpent? Who was it that should vanquish the devil? Hearken, "Forasmuch then as the children are partakers of flesh and blood, He (Christ) also Himself likewise took part of the same; that through death He might destroy (vanquish) him that had the power of death, that is, the devil".

(2) In both the A. V. and the R. V., following the Greek Septuagint, is the reading—"Michael, one of the chief princes". (Daniel 10:13.) The brother brings this reading to the front, to show that Michael was not the first, or captain (*sar*) of the chief princes, and only a subordinate. But here the rendering in the margin is "the first", and not *one*. This Hebrew word *sar* is rendered *the first* as many as twenty-five times in the Scriptures, and "captain" 103 times.

Jude calls Michael the archangel who disputed with the devil about the body of Moses. Stephen says, that the angel that was with Moses in the wilderness was the angel that was with Moses in Mount Sinai, and from whom the fathers received the Divine oracles, the law. Evidently then, the voice at Sinai, was the voice of Michael which then shook the earth.

When Joshua was by Jericho, he beheld an apparition of a man standing over against him with a sword drawn in his hand. Joshua said, "Art thou for us, or for our adversaries? And he said, Nay, but as captain (*sar*) of the hosts of the Lord am I come". He finished by saying, "Loose thy shoes from off thy feet, for the place whereon thou standest is holy". In Daniel 12:1 we read: "At that time shall Michael stand up, the great prince (*sar*) which standeth for the children of thy people". If prince in this

place had been rendered captain, then Michael and the captain of the hosts of the Lord, would always have been taken for one and the same. When Moses was attending to his father-in-law's flock at Horeb, an angel of the Lord appeared unto him in a burning bush. Then Moses drew near to look, and when the Lord saw that Moses turned aside, He said, "Draw nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground". The angel here is called God, and he said unto Moses, "I am the God of thy father, the God of Abraham". Clearly then, this one who spoke to Moses at the burning bush, was the same one whom Moses saw and talked with in Sinai, and of whom it is written: "And they saw the God of Israel . . . they saw God and did eat and drink".

(3) The author of Hebrews (not Paul) speaking of Christ, says: "Unto which of the angels said He at any time, Thou art My Son; this day have I begotten thee?" The brother thinks that this excludes the possibility of Christ having been an angel. But Christ, of whom this was spoken, was a man, the man Christ Jesus. So in this same connection it says: "What is man that Thou art mindful of him?" What is man, that He should say, "Sit thou at My right hand"? The brother's argument, if it were tenable, would exclude the possibility of Christ having been a prophet; for unto which of the prophets saith He, "Sit thou at My right hand"?

(4) The brother objects, that Hebrews 1:1, 2 prohibits my interpretation of Hebrews 12:25, 26. He seems here to mean, that as God in times past spoke unto the fathers by the prophets, but in these last days hath spoken unto us by a Son; and since there are seen here two distinct dispensations; therefore, this prohibits the thought that the one who spoke at Sinai should be the same one, who in this dispensation speaketh to us from heaven. This is not a sound argument.

Hebrews 12:25 was, in my article, quoted as, "See that ye refuse not the one that speaketh; for if they escaped not that refused the one that spake on earth, much more shall we not escape if we turn away from the one that now speaketh from heaven, whose voice then shook the earth." This statement of Scripture is so clear that it does not require any interpretation from me, or from anyone else. The brother says, "It may be a little ambiguous".

The Spirit speaking by Haggai, says: "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth". The prophet Zephaniah referring to this same time, says, "The great day of the Lord is near . . . even the voice of the day of the Lord". The Voice of the day of the Lord is the voice of the archangel. And it is written: Christ shall descend from heaven (from where He now speaketh) with a shout, and with the Voice of the archangel . . . and the dead in Christ shall rise first." Zephaniah continues, and tells of the things which will happen at the voice of the day of the Lord, saying, "The mighty men shall cry there bitterly. That day is a day of . . . trouble and distress. . . Therefore wait ye upon Me, saith the Lord, until the day that I RISE UP to the prey; for My determination is to gather the nations". Daniel, speaking of this very same time, says: "At that time shall Michael

STAND UP . . . and there shall be a time of trouble . . . and many who sleep in the dust . . . shall awake". Notice the words: "Michael shall stand up". If then Michael shall stand up, what is it but that he also SAT DOWN sat down on the right hand of God?

If these things do not positively identify Michael with Christ; and also identify the one who now speaketh from heaven with the one who spake at Sinai, then there is no light in prophecy.

THE MENACE OF EVOLUTION

By Jas. A. Patrick

I AM wondering if our people know what a menace evolution is getting to be and just what is back of it and just what object those that are back of it have in view in their desperate efforts to put it over at any cost.

The National Republic of Washington, D. C., "A Monthly Review of American History, Polity, Politics, and Public Affairs," has this to say:

In connection with radical activities the Civil Liberties Union is frequently in print. According to a statement it recently issued it staged and financed the arrangement under which Mr. Scopes sought indictment under the Tennessee law prohibiting teaching the theory of man's descent from lower animals as an established truth in public schools. Roger N. Baldwin, director of the league, served a term in jail during the World War on conviction for obstructing the draft. He was sentenced to six months in jail in New Jersey on April 9, for holding an "unlawful assemblage" during the silk strike at Patterson, New Jersey. During his testimony Baldwin set forth the doctrine of the Civil Liberties League relative to "free speech," by saying: "Expression of opinion includes any language unaccompanied by an overt act; such language, even though in its logical consequences it leads others to the execution of such overt acts, is legitimately within our conception of free speech. I would say on behalf of the entire committee that all of them believe in the right of persons to advocate the overthrow of government by force or violence. Laws purporting to prevent the overthrow of government by force or violence are violations of the right of free speech."

Another camouflage socialist organization is the so-called "Science League of America." Maynard Shipley, a communist lecturer, is the secretary of the organization. E. Haldeman Julius, of Girard, Kansas, former publisher of the "Appeal to Reason", national socialist weekly, is helping to finance the enterprise. This organization will be active in trying to disrupt the churches which furnish what the communists call "opium of the people."

The use made of the Scopes trial in Tennessee by radical organizations illustrates the methods of the communist-socialist cult. The American Civil Liberties Union, headed by socialists, communists, I. W. W.'s, and other radical elements, states that it procured the consent of Scopes to have himself arrested so that the spectacle could be staged, and has been raising a ten-thousand-dollar fund to promote the affair. A number of lawyers well known on the fringe of socialism have been brought into the case.

Communists believe that Darwin dealt a death-blow to Christianity and of the sixty or seventy booklets put out by the communist publishing house at Chicago, fourteen are on this subject.

The "Daily Worker", the Chicago organ of the Moscow communists, says: "Precisely because of the revolutionary character of Marxism and Darwinism, the overwhelming majority of the bourgeois scientists is conducting a stubborn struggle against both tendencies, for when the broad masses of workers and farmers will free themselves from the power of religion and will understand that capitalism is not eternal and that communism is coming to take its place

nothing, no power will be able to stave off the socialist revolution. And the best proof of that is soviet Russia in whose schools Marxism and Darwinism are compulsory subjects and out of which religion is banished."

Communists and socialists are materialists. They believe man to be purely a mechanical evolution and that he does not possess a soul different from that inherent in a cabbage. They believe also that man is entirely the creature of his environment; hence, alterations of social or political environment will completely change the man; thus he might be adapted by political changes to the uses of some such government as that of Russia. Man, as a creature of his own will and conscience, does not to them exist. Establish the theory that man is a transformed shellfish, and they rid him of the necessity of any sense of responsibility to a code of ethics, to his own will, to any conscientious scruple or to a Creator.

Maynard Shipley, secretary of the Science League of America had this to say in a debate on evolution in San Francisco: "If life has evolved from lower forms during all the long geologic ages, instead of having been created by magic some six thousand years ago,—as many supposedly civilized human beings still believe,—then the oldest fossilized rocks should contain the simplest classes of plants and animals," etc. You will notice that Mr. Shipley says that those who believe in direct creation are only "supposedly civilized human beings".

David Starr Jordan, one of the foremost educators in the country, says, "The control of the schools should be in the hands of experts and not of the mob." How many of us can qualify as experts? If we can't we are a part of the mob according to Prof. Jordan. Dr. Jordan also said that the question of the teaching of evolution in the schools should never be left to a vote of the people, and gave as his reason, "The great mass of voters are fools, and therefore might be foolish enough to prohibit evolutionary teaching in the tax-supported schools." The above is from "Debate on Evolution."

It seems rather strange that when a clique of men have something they want to foist on the public, they are unwilling to allow the very people who pay the bills to have a word to say about whether it shall be taught or not. The teaching of the Bible has been legislated out of the schools in most of the states, yet we are to pay for the teaching of evolution in the schools and have nothing to say about it. The evolutionists glibly talk about bigotry and intolerance; I am wondering where the bigotry and intolerance lie. We are not objecting to the evolutionist believing his theory, but we do decidedly object to his teaching it to our children.

And why? Luther Burbank, the plant wizard, spokesman for the Science League of America, has this to say about the evolutionist's idea of the Bible: "The Bible is an incomplete history and the folklore of an ancient race, no more inspired, I believe, than the works of Marcus Aurelius and any other great men of the day." Joseph A. Leighton, professor of philosophy in the Ohio State University, has recently written, "From the scientific standpoint God is a superfluous hypothesis which explains nothing, and only constitutes a bar to scientific inquiry." *Religion and the Mind of To-Day*, p. 198. Dr. Abraham Ribbany, in the *Christian Register* says, speaking of Christ: "We do not call Him Saviour, because we are certain that humanity has had as many saviours as it has had truly good men and women." John Fisk said: "Theology has

much to say about original sin. The original sin is neither more nor less than the brute-inheritance which every man carries with him."—*The Destiny of Man*, p. 103. Le Conte said: "All evolution, all progress, is from lower to higher plane. From a philosophic point of view, things are not good and evil, but only higher and lower."—*Evolution and Its Relation to Religious Thought*, p. 374.

A good sister, who is a university graduate, told me with tears in her eyes, that her daughters should never go to college. Why? Because she had a sister who went to college with her faith strong in God, and came out an unbeliever. She would rather have her daughters retain their faith and have less education than to become agnostics with a higher education.

We can see from the quotations made above from evolutionists that they not only do away with God, but do away with Christ and the necessity of atonement. Yet there are many apologists for the theory of evolution. Many who profess that they are Christians, still believe the theory of evolution. It is strange that they cannot see that the very idea of developmental evolution, as held by all evolutionists, does away with the atonement. If man has gradually developed from the lower forms of life, then there was no Adam and Eve in the garden of Eden and sin did not enter the world by one man as Paul said it did. According to John Fisk as quoted above, the original sin is no more nor less than the brute-inheritance that every man carries with him. "By one man came death." But, Paul, you are mistaken, there was death long before there was a man, yes, many millions of years, so our evolutionists say, and they seem to know, for others are fools, and ignoramuses, and bigots.

If the old adage is true, "Birds of a feather flock together," it seems to me that our evolutionist friends who profess to be Christians, would look askance at some of the company they are keeping before they committed themselves too far. Notice again the first quotation from the National Republic, which I copied from the Signs of the Times. Communists, socialists, bolshevists, and reds are making use of the doctrine of evolution for the purpose of breaking down Christianity which they say is opium of the people.

As for me and my house, we will serve the Lord, the one revealed to us in the Bible, not a mere developmental force.

TEL AVIV will be the first city in modern Jewish Palestine to introduce a compulsory public school system, modelled after the ancient system of the High Priest Joshua Ben Gamala, according to a decision of the municipality on October 18.

The resolution of the municipality, as cabled by the Jewish Telegraphic Agency, introduces a drastic change in the Tel Aviv educational system. No child is to be rejected from the Hebrew school, irrespective of the ability of his parents to pay the tuition fee. The parents will pay the school fee directly to the municipality which will be responsible for the maintenance of the Hebrew schools.

Up to the present, the Hebrew schools in Tel Aviv, as well as the Hebrew schools in other Palestine cities, were under the supervision of the Zionist Executive, the Executive being responsible for the educational budget. *The New Palestine*.

REGARDING IMMORTALITY

By R. H. Judd

TO-DAY'S issue of the *Globe* (Toronto, October 9) contains a letter from Rev. T. A. Patterson in reference to mine written over the name of "Another Fundamentalist". There are points even in this letter of his that clearly reveal want of thought or want of care in the interpretation of Scripture teaching, due probably not to any personal shortcoming but to early religious training.

For instance, our friend speaks of "the immortality of the righteous dead". Surely here is a most glaring misuse of language, for that which is immortal and that which is dead must be the very antipodes of each other. In Scripture the only accompaniment to immortality is LIFE, death never.

Again, why speak of the "endless existence" of the wicked? No such term is to be found in Scripture. Indeed Scripture phraseology conveys an idea the exact opposite of that used by our friend, for it expressly tells us that "He (God) preserveth not the life of the wicked".

As to Matt. 25:46, I most certainly do accept the authority of our Lord and Savior Jesus Christ, and a careful reading of the passage quoted will evidence the fact that Rev. Patterson fails here also in his interpretation of Scripture. What does Christ say? "These shall go away into everlasting punishment, but the righteous into LIFE eternal". Surely if eternal LIFE is the portion of the believer, eternal DEATH, the antithesis of life, must be that of the wicked. The eternal loss of eternal life and all that goes with it is an eternal punishment of the most drastic kind. Indeed death—the second death—is the only punishment that can be eternal when the subject is "mortal man." Rev. Patterson cannot deny that "endless existence" is the equivalent of "eternal life", in which case according to him both classes "go into" eternal life.

Why does Rev. Patterson ask me to accept the authority of Jesus Christ in Matt. 25:46 (which I do) and fail himself to accept that same authority in Matt. 7:13, 14? Two roads are mentioned there—one leads to LIFE—eternal life—the other leads to "DESTRUCTION".

With reference to Paul, is it not clearly apparent that if immortality has to be "put on" man cannot now be immortal?

By all means listen to the thinkers of the past, and there are thinkers on both sides of this question, but the only ones worth accepting are those whose testimony coincides with the written Word of God. The Bible does not contain the word "annihilation", and only those use it who desire to cause prejudice, but something very like the meaning is there as Rev. Patterson tacitly admits.

The remark about the soul being made in the image of God is extraordinary on several counts. In the first place let our friend revert to the Genesis account of man's creation, and he will find that his conception of "soul" has no mention there, for it was the "man" that God had "made" that became "a living soul". He was not living before. Beside, if an image of God (and mark, it was only an "image") is defaced beyond repair, why preserve it, and why in endless misery? Is God glorified thereby? In that case can sin be said to be "finished"?

Let us remember that God commends those who speak His word "faithfully".

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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

We will gladly fill several pages of the Thanksgiving Number with short, well-written articles of thanks to God for His unnumbered blessings. Such articles should reach the office not later than November 20.

"Whatsoever ye shall ask the Father in My name, He will give it you."—John 16:23.

In this statement the Savior conforms to the teachings and practices of the entire Bible. God, the Creator, is the one addressed in prayer, as revealed in Scripture.

In Old Testament times the prayer was addressed direct to the Father, that is, whenever the prayer was a vocal one. When the service of sacrifice was offered, which in reality was a practical petition to the Father, these were offered to Him usually through the medium of the priest.

THE wave of interest in Evangelistic Work throughout the country is shown by the announcements in the Herald. Several churches are engaging in special evangelistic effort this fall. Several others have written for certain speakers for like work. It is regrettable, very regrettable, that the speakers cannot comply with every request received. Such cannot be the case.

Effort has been made to get other experienced speakers to fill certain ones of these proposed meetings.

The N. B. I. office could have placed two or three extra evangelists for the fall months were they to have been had. It is encouraging to know that others are preparing or contemplate preparing for this work.

DENY HIMSELF

"Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works."—Matthew 16:24-27.

The word "deny" in this scripture means more than mere simple denial. It means "to deny utterly; adjure". The reading of the whole passage indicates that it means to deny in the sense of condemn.

The word "deny" occurs frequently, but the particular Greek word from which "deny" is translated in this text occurs but thirteen times, always being rendered "deny". Its peculiarly forceful meaning may the better be realized when one discovers that its usage, with one exception, is confined to two special instructions by the Master and that all are found in the gospels. Matt. 16:24; Mark 8:34 and Luke 9:23 are repetitions of the above instruction that the would-be follower after Christ must deny—utterly deny—himself. Matt. 26:34, 35, 75; Mark 14:30, 31, 72; Luke 22:34, 61; John 13:38; nine occurrences, all refer to the denial of Jesus by Peter before the cock crew. The only other usage of the word is in Luke 12:9 where it is stated that "he that denieth Me before men shall be denied before the angels of God." In this text the second occurrence of the word is the one meaning utter denial.

In the accounts referring to Peter, Peter not only denied his Lord in plain and simple fashion, but he utterly, denouncingly, denied Him in that he "swore with an oath" that he knew Him not.

Now, he who would come "after" his Lord, to do so effectively, must in like fashion deny self. That this is the force of the statement is further explained by the following instruction: "and

Take Up His Cross

and follow Me." It is said to have been the custom that the condemned one must carry his cross. This was true of the Savior. Having been condemned by the officers, He had the cross placed on His back to be carried by Him. After such custom the Savior instructs that the one denying himself—self-condemned—shall take up his cross and follow Him in bearing the cross even unto the death of the condemned.

The meaning of all this the Savior strikingly explains in His following statements: "For whosoever will save his life shall lose it: and whosoever will

Lose His Life

for My sake shall find it."

Here, too, as in the word "deny", the word "lose" is used in the intensive, absolute form, and means "lose utterly".

Life is the subject under consideration. The person who will undertake to save his own life, being without a Savior, will lose it—lose it completely, utterly. But, he who denies himself, condemns self, utterly loses his life, to follow after his Savior, he, having a Savior who is "the life", "shall find it."

Our Savior then proceeds to reason with His listeners: "What is a man profited if

he shall gain the whole world and lose utterly lose his own soul life? or, what shall a man give in exchange for his soul life?"

Life

is the one thought that the Savior is holding uppermost before the mind in this scripture. And, what is gained if one gains all that is round and about and then utterly loses life itself? Now, to point the one true and certain way to life He outlines the course of self-denial,—utter, complete denial of self—and then of following Him. This will constitute a letting go of self, a losing of self, so far as the natural law of self-preservation operates, and a taking hold of Christ and following after Him. In Him, through Him, of Him, life will be found—eternal life. Not after the law of cause and effect, but after the law of the grace of God whose gift is "eternal life" to those who are buried with Christ, by baptism, into death—who lose self.

Then, as if to more completely assure and convince His disciples, He continues,— "For the Son of man shall come in the

Glory of His Father

with His angels." "For" asserts that the former statements are true and sure because of what He is about to say, namely, "the Son of man shall come in the glory of His Father." That is the reason that such shall find life after having denied self.

And this great truth was the more evidenced unto His disciples by the resurrection of Christ, which resurrection testified to them that He, after denying Himself, and carrying His cross, and losing His life, found His life in that fullness and greatness that glorified God for evermore. Accordingly, says 1 Peter 1:3, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible"

After all, the price one pays is small, for is not all "flesh as grass"? Soon it withereth away and is not. To voluntarily "deny" and "lose" this frail, ephemeral self is, after all, but a poor, mean sacrifice. But to follow after our Lord and Savior in true, earnest faith is reckoned unto man for righteousness, the fruits of which, by God's grace, is

Life For Evermore.

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HELPING FUND

Ida Vogel \$1.00

IF you tell a man his shortcomings, even with the best of intentions, he is sure to point to some flaws in yourself. In other words, if you want to know your shortcomings tell others their imperfections and you will get it back with interest. If you appreciate the good points of others, they are more apt to perceive their own faults.—*Selected.*

Among the Churches

Bro. L. E. Conner will fill his appointment at Casey, Illinois, on November 28 and 29.

Report comes to the Herald that Bro. Hartman, of Springfield, Ohio, is very low with pneumonia.

Our Editor reports well attended meetings at Holbrook, Nebraska, on Thursday and Friday evenings, November 12 and 13. The meetings continued over Sunday.

Sr. Musselman has regained her strength sufficiently to come back to Oregon to visit with those who came to know and love her while she was matron of Golden Rule Home.

OHIO

Special meetings at Brush Creek church, D. V., November 29 to December 13, by the pastor, M. W. Lyon, assisted the last few days by F. L. Austin.

APPRECIATION

Sr. Susan Williams, of Ashton, Illinois, desires to express through The Herald her appreciation of the flowers and the messages of encouragement she has received from the brethren during her serious illness. So many have expressed their loving sympathy, and "Grandma" Williams would thank each dear one individually if it were in her power.

We regret that we can not report as great improvement in Sr. Williams' condition as we should like, but unto God with whom "all things are possible" our prayers ascend constantly in her behalf.

TO SR. WINCE'S CORRESPONDENTS

It is the wish of our beloved Auntie Wince that she miss not one word of the letters received from her many correspondents. To that end will all who write her kindly use good black ink and write in round, plain hand? Otherwise their messages will be illegible to the eyes that are dim from advanced age and constant use in the Master's service.

The brotherhood will be grieved to know that Auntie Wince is in very frail health at present. Let us unite in earnest prayer that the Father may again raise her up to usual strength and vitality.

A CHILDREN'S STORY BOOK

For a long time many of our people have been urging the publication of a Children's Bible Story Book which would be free from doctrinal errors.

The National Berean Society in its last session appointed a committee to investigate the matter and publish such a book if deemed advisable. Although part of the committee are somewhat doubtful as to whether our people want a book badly enough to stand behind it financially, still it has been determined to put one out at once and see what response comes.

The book is entitled, "Jesus, The Light of The World," and a beautiful front cover design has been drawn and arranged by Sr. Dorothy Lyon, with a lighthouse scene that is very suggestive of the subject matter of the book.

The stories themselves have been written by Sr. Mary A. Gesin, and are not only of such nature as to lay a fine basis of truth in the child's mind, but they are really interesting. There are twenty stories, each complete in itself, yet all consecutive, dealing with the angel's visit to Mary, and the birth and life of Jesus. It is intended for children of ages 3 to 12.

With the exception of the front cover, which is beautifully pictured and finished in gold, there are no illustrations. The excessive cost of picture plates made it impossible to use more at this time. The book is artistically gotten up, however, on beautiful and strong stock material, and any child will be proud to own one.

Splendid for members of children's Sunday School classes, and Junior Bereans. What could make a better Christmas present to a child?

They are 20 cents each, or \$2.25 per dozen,

postpaid.

Address your orders to the "National Berean Society, Oregon, Illinois," or to Mrs. Idona Romine, 1506 South High St., South Bend, Indiana. Or if you are sending an order to the N. B. I. for other things just include your order for copies of "Jesus, The Light of The World," and they will gladly fill it.

For the Committee,
F. E. Siple.

GENERAL CONFERENCE PICTURES

We still have the negatives of the kodak pictures taken at the General Conference. All those desiring prints of same will be accommodated if they will send the cost of mailing and printing, 7 cents each, cash with order. Below is given a list. Order by number.

- No. 1. Bible Training Class.
- No. 2. N. B. I. Workers.
- No. 3. Ministers.
- No. 4. Illinois State Conference Board.
- No. 5. Those who were at the First General Conference at Waterloo, Iowa, in 1921.
- No. 6. School Teachers.
- No. 7. Those over 70 years of age.
- No. 8. Executive and Advisory Board Members present.
- No. 9. Conference Cooks.
- No. 10. Patrick Family.
- No. 11. Bro. Eychaner and Sr. Woodward who attended the Philadelphia Conference in 1888.
- No. 12. Bro. Austin and Sr. Woodward.

REMINISCENCES

By Dr. J. M. Prime

We recall with pleasant recollections our visit to Oregon, and the Illinois State Conference this last August.

What a splendid setting the whole institution has! Where could we find a prettier town than Oregon with its splendid homes and beautiful trees? A feature that adds much to the charm of it all is the beautiful Rock River. I have made many journeys through the Rocky Mountains to the Coast, crossed and re-crossed the Canadian Rockies, but I have seen few, if any, more charming places than Oregon and its environs. A substantial testimony to the beauty of this locality, lies in the fact that the artists chose to build their colony on one of the beautiful bluffs overlooking the majestic Rock River.

On the summit of these great bluffs stands the monumental statue of Blackhawk, whom his sculptor-creator has made to look haughtily and defiantly across the hills and woodlands, on to the great plains of the southwest. As in the long ago his tribesmen builded bon-fires on this cliff, as a signal to the warriors to gather for the fight, so he stands on the same commanding look-out, with his great figure silhouetted against the blue sky, ever reminding the on-looker that the land on which he stands and over which he casts his dramatic gaze, is, by all that is right and just, the home and property of the red man.

Typical of his race, he stands there undaunted, unafraid. As the sun hides his face behind the western hills, and the moon silvers the placid waters at his feet, his great form seems to raise itself phantom-like, symbolic of the great spirit of Indian mythology.

We were surprised and pleased at the splendid showing of the work of the N. B. I. It was all we expected, and much more, so it was with a sense of gratification we left there, after having seen so much of interest to us, and just then beginning to realize the material side of the work being accomplished by our Institution, as well as the spiritual work.

The fine young men being trained to carry on the glad tidings during the years to come, the printing plant, the Golden Rule Home, and the greenhouse,—all working to one end, each an integral part of the whole. Each should be, and is, a needed part of the working whole.

Could there be a more fitting business to support and back up a religious organization than

that of growing and selling beautiful flowers and plants? I can in my fancy see Jesus, as He took the lily and admiringly said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

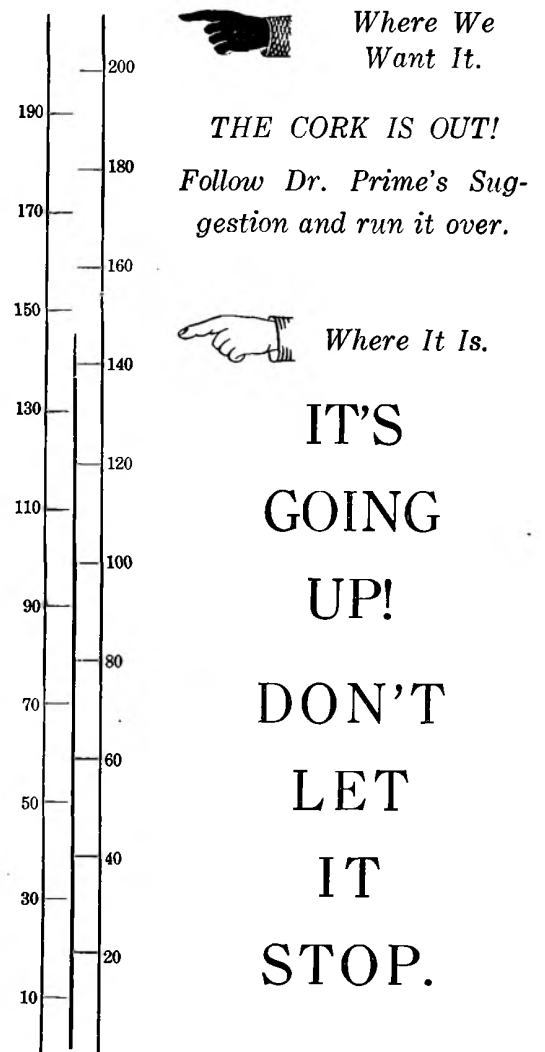
By means of flowers we attempt to express the finest sentiments of the human heart. When a friend or loved one falls asleep we attempt to comfort the bereaved ones with flowers. The lover showers his sweetheart with flowers. And on the lapel of our coat, on Mother's Day, we wear a flower, symbolic of the most sublime of human impulses, the mother-love.

We need and must have money to pay off the indebtedness, and improve this greenhouse. A practical and easy way to help at the present time is the Christmas Club.

I like the thermometer idea. But why put a cork in the top? Leave it open, so it can boil over. It is now nearing the one hundred-fifty mark.

Let each one who has subscribed get one new one, and that will put us over the top.

Make It Overflow!



OBITUARY

MRS. LAURA ALFRETTE MATTHEWS

With sorrow I am called upon to record the death of Mrs. Laura Alfretta Matthews, of McNab, Ontario, which occurred on October 19, 1925. Sr. Matthews, whose maiden name was Hammond, was born in Burlington, Ontario, May 10, 1866. She was married, May 24, 1887, to Mr. Wm. Matthews. Sr. Matthews was the mother of eight children, of whom three daughters, Laura, Edith and Jean, preceded her in death. She is survived by her husband and five children, consisting of three sons, William, Hartley and Russell, and two daughters, Mrs. Roy Coleman and Mrs. Fred Sherlock, all of whom reside in Ontario. One brother, Mr. Samuel Hammond, and seven grandchildren also remain to mourn her absence.

Sr. Matthews was in many ways a remarkable woman, and highly regarded in the community where she lived. Possessed of strong mentality, coupled with a highly developed spiritual nature, she manifested those characteristics which contribute to thoughtful and devout womanhood. Some years ago she came to a knowledge of the "truth that saves", and gladly submitted to its requirements in baptism, since

(Continued on page 56, column 3)

The Sunday School

By Alta King

PAUL BEFORE AGRIPPA

LESSON 9 NOVEMBER 29, 1925
LESSON TEXT: ACTS 25 and 26
RESPONSIVE READING: PSALMS 43 and 44

Golden Text: I was not disobedient unto the heavenly vision.—Acts 26:19.

FOR STUDY

Review: Before what two authorities was Paul brought in last week's lesson? Why? Recall various points of contact between the events of last week's lesson and present-day living.

The New Lesson: This week's lesson is, as was last week's lesson, a fulfillment of Christ's prophecy in Acts 9:15. These two lessons are the story of how Paul witnessed for the Christ before rulers, rather than the story of how he defended himself before judges. The latter was the surface purpose, from man's viewpoint; the first was the deep purpose from God's viewpoint. Paul's discernment of this deep purpose in the events of his life gave him faith, and opened his eyes to many opportunities for service to the Christ. Such discernment in us will do the same for us.

I. A New Rule in Caesarea. Acts 24:27 to 25:27. Read through these verses, looking for the following points: (1) Time Paul was left in prison by Felix. (2) How his case was brought to the notice of the new ruler (another instance of God using His opposers to accomplish His purposes). (3) How Festus handled the case, and the result.

Knowing the desire of Paul's heart, held under restraint for two long years we can discern a deeper purpose back of his demand to appear before Caesar, than the purpose of justice to himself. His quick mind told him to seize this opportunity of reaching Rome, where he knew he would find opportunity to preach, even though he was a prisoner—knew this because God had given His word that he should preach in Rome. In this we have another example of Paul's active mind (of course under the guidance of prayer) working out details toward the accomplishment of a large purpose clearly formulated and stated by God.

II Paul's defense before Agrippa. Acts 26:1-23. Keep in mind that Paul's defenses were primarily witnessings for the Christ. The defense element, itself, was with this purpose in view.

Read again 25:8 for the charges standing against Paul.

Verses 1-3 contain Paul's introductory remarks. No flattery, merely a simple statement of what was true—that Agrippa being a Jew, could judge more accurately of the charges made against him.

Verses 4-23 contain Paul's statement of his case. We find this statement running almost parallel, in basic meaning, with the statement he had made two years previous, before Felix.

He who thinks straight, in terms of truth, can not cross himself.

Statement of Paul's Case: (1) Strict loyalty to the Jews' religion and laws, verses 4-7. To what hope does Paul have reference in verses 6, 7? See Acts 23:6 with Acts 13:32-34. Acts 23:6, *the hope and the resurrection of the dead*, makes the resurrection of the dead parallel with the hope. Acts 13:32-

34 identifies the hope with Israel's hope for a Messiah based on God's "sure mercies of David" promise, which promise was sealed, made sure of fulfillment by the resurrection of Jesus. The hope of Israel carries with it and necessitates belief in the resurrection of the dead.

Verse 8 seems to be parenthetical. Perhaps Agrippa manifested lofty and cynical doubt when Paul mentioned the resurrection.

(2) Understanding of the Jews' viewpoint of Jesus as the Christ based on his own experience. Verses 9-12.

(3) The divine origin of Paul's changed attitude. Verses 13-18. Paul knew that if he could convince Jews that his change in attitude toward Jesus was divine and therefore in full harmony with divine (Jewish) law and prophecy, he would win a point for the Christ.

How did Paul make his appeal a personal one to the king? Verse 13.

Note Paul's statement of his mission in verse 18. In other places Paul refers to himself as being set for the defense of the gospel which is the basis of much of our dogmatic and abstract defense of truth. Paul never lost sight of the personal and human phase of his mission. He was a great reasoner and a great stickler for truth, but he knew it to be worthless except as it should further the work of verse 18.

(4) Obedience to the heavenly vision. Verses 19-23. Note that Paul does not let Agrippa lose sight of the fact that this obedience was in exact harmony with Jewish prophecy.

III. The Results of Paul's Statement: Verses 24-32. What was the effect upon the Gentile mind of Festus? How does this harmonize with 1 Cor. 1:23? What truths seemed madness to Gentile minds?

Concerning the sanity of Christian thinking read 2 Tim. 1:7. Sanity is a balancing of mind activities. Can you discern from this verse that the great balancing power in Christian thinking is faith in God and its companion, love?

What was the effect on Agrippa's mind? Verse 28. The revised version gives a different interpretation: "With but little persuasion thou wouldst fain make me a Christian". There is scorn in this. "You think that with a little persuasion you can make me (a king) a Christian". But whatever the shade of meaning, the basic facts remain the same—that Agrippa sensed that Paul's aim was his conversion rather than defense, and that Agrippa did not yield. It reveals, also, that Agrippa felt the force of Paul's reasoning.

What was Agrippa's verdict, rendered in the light of his knowledge of Jewish laws and prophecy? Was Paul a violator of either, agitating a new religion, and by the agitation, causing riots and insurrections?

FOR CLASS

List the chief events of last week's lesson and the truths they demonstrate.

Consider Paul's defense before Festus and Agrippa as outlined in the study section.

List the truths demonstrated by this event in Paul's life and show that they are workable in our own lives.

THERE is no temptation or difficulty but can be met and mastered if one remains in a humble state of mind and leans on the Infinite Power for his supply—*Selected*.

The Children's Column

PAUL BEFORE FELIX

By Lois Hunt

DO you remember when mother said you should not go somewhere and you went anyway? And how ashamed you were to tell her? And how unhappy you felt? Then the next time you did just as she said and how much better it was, and how you could talk it over happily. That was because you had a good conscience—your mind was peaceful because you had done right.

Paul had that kind of conscience, because he knew he had done right—everything God had asked of him. "I have lived in all good conscience before God unto this day" were his words to the Jewish Council. At this statement the high priest, Ananias, ordered someone to smite Paul on the mouth. Such an act was against the law. Do you think a law-breaker, like this priest, would be a just judge?

Now Paul saw that some of the Jews were Pharisees and some were Sadducees. Therefore, he told them that he was a Pharisee, and believed in the resurrection of the dead. This displeased the Sadducees, so they disputed with the Pharisees until the chief captain took Paul back to the castle.

Then followed the prisoner's greatest comfort and encouragement. "The night following, the Lord stood by him and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome."

But when the day came, forty Jews thought out a plan to kill Paul—just as if his death would end the Christian faith. They told the chief priests and elders to ask the chief captain to bring the apostle to them that they might question him. As he would come near, they would kill him. It looked like an easy scheme to them, but—Paul's nephew overheard the plot, and told it to the chief captain. Whereupon several hundred soldiers were to conduct Paul in safety to Felix, the Roman governor, at Caesarea. A letter explaining the situation was also sent.

After reading this letter and learning that Paul was from the province of Cilicia, the governor commanded Paul kept in Herod's judgment hall until the Jewish accusers should also come.

Five days later the high priest and elders arrived; all ready to put an end to Paul and his doctrine. They brought an orator along to present the accusation before the governor. He began by flattering Felix, then proceeded to say, "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple." To all of his words the Jews agreed.

Then came Paul's turn to present his side of the question. He relied upon Felix's good judgment rather than resorting to flattery. He said it had been only twelve days since he had arrived in Jerusalem—seven of which he had spent in the temple and five in Caesarea, so there had been no opportunity to do the things of which he had been accused. Moreover, he said he worshiped the God that his accusers did, and believed the things they

did and "herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Then he explained how the Jews from Asia had purposely misunderstood his presence in the temple, and had stirred up a mob—not he.

Felix had married a Jewess, so he knew about the new Christian "way". He wanted to delay any violence to Paul, saying they should send for the chief captain at Jerusalem. The apostle was then placed under guard, although given much liberty, and privilege of receiving visits from his friends, among whom we imagine were Luke and Philip.

A few days later Felix and his wife, Drusilla, sent for Paul to learn more of the faith. The apostle, ever ready, told Felix many things, so convincing him that he trembled. Nevertheless, Felix put off accepting Christ until he had more time, or until money should be offered for Paul's release. Neither the time nor money ever arrived.

Which man had the clearer conscience—Paul or Felix? And which was the happier man?

IS THERE A CRIME WAVE? IF SO, WHY? Can It Be Cured? If So, How?

DO we know the why of the present wave of crime? Yes, we know the why of it. Was Prohibition the cause of it, as the liquor papers would have us believe? No. Prohibition was not the cause of the crime wave. "A good tree cannot bring forth evil fruit." Did Prohibition have anything directly or indirectly to do with it? Yes, indirectly it did. It became the occasion but not the cause of the crime wave. A cause is that which produces, or contributes, to a result.

Prohibition of that which is evil and only evil does not produce or contribute to that which is also evil and destructive. That which is ethically and morally right does not, of itself, produce that which is ethically and morally wrong.

We said Prohibition became, in a sense, the occasion, or in other words, furnished the opportunity for men of the baser sort to find new methods of expressing their hatred for constitutional liberty and religious freedom. It also furnished the occasion or opportunity for politicians to ride into power whose only interest in holding office is personal gain and self-aggrandizement.

We have a constituency in this country who are not and never have been American; they hate our Democracy, they hate our public schools and they hate our religion. They are un-American in every sense. They were distillers, brewers, saloon keepers, bootleggers, gamblers, white slavers and barterers in souls and bodies of our American womanhood before we had Prohibition. Closing the saloons interfered with their business and seeing the inestimable benefits of a clean, sober nation, a nation exalted in righteousness, and seeing that their revenues from vice and the debauchery of American youth would drive them to honest labor or to burglary, theft or other crimes, as prohibition exposed their nefarious business, they went to work for the repeal or modification of the law and in their efforts to accomplish their purpose they multiplied crime, started a false propaganda, used corrupt politicians and subsidized newspapers and charged Prohibition with being the cause of the crime wave. *California Voice.*

JOHN 4:13, 14

By E. Dorothy Magaw

JESUS answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

In these verses many things are promised by Jesus to the person who drinks of the water that He shall give. First, that person shall never thirst, for he shall always know to whom to go when in need. He shall ask often and it shall be given him, for he shall ask, believing that he shall receive. Shall the person who has drunk often and freely of the water that Jesus gives be dissatisfied with life, cynical, always looking for something different, but not knowing exactly what? Or shall he be filled with happiness, and joy, and the peace that passeth understanding? Do the people who look for happiness outside of Christ and their own hearts find it? Are they looking too far away and in the wrong direction?

Also, the water that Jesus gives shall become in that person a well of water springing up into eternal life. That person shall become so filled with peace and love and happiness that naturally, some of it will overflow. And that which overflows is what can help and lead others to drink where we have drunk. The more we have, the more we can give, and the more we can give, the greater will be God's glory.

Paul says, "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned". Also, "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law."

Can we help any person more than by having faith in him,—"unfeigned faith"? Almost anyone can be lifted from the depths of despair by the knowledge that someone loves him out of a pure heart and a good conscience and has unfeigned faith in him.

Surely, if one person is brought nearer to the love of God, then the water that Jesus gives shall become a well springing up into eternal life.

And if we drink of the water that Jesus gives, if we accept His gift of love, we need never fear, 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."

WHAT WILL IT BE?

(Continued from front page)

the streets of the millennial cities of Israel, and old men dying; some of them accursed.

The millennial state will not be one of merely sitting on a cloud and singing psalms. It will be one of activity, of ceaseless, glorious work for the great and mighty Jehovah.

"The government shall be upon His shoulder"—upon the shoulder of Christ. He shall rule from sea to sea and from the river to the ends of the earth, the saints being partners with Him in rulership. There will be plenty of positions in the kingdom for each dear one to have a place, with no danger of one saint being ashamed of another.

CHURCH NO HARM, SAYS HENRY FORD

HENRY FORD went on record a few days ago as condemning "organizations" which seek to inject a discordant note into the life of the race or which seek directly or indirectly to undermine any church.

"I am not mentioning the klan or the Masons or the Knights of Columbus, but I'm including all of them," he said in an interview.

"A majority of the organizations thriving in the United States to-day are breeding spots of trouble that easily may enlarge into another war.

"No person ever went into the door of any church and came out the worse for it. People who fight about religion haven't enough religion to fight about."—*Rockford Daily Republic.*

"There is one body, and one Spirit, even as ye are called in one hope of your calling".

WHY PRAY?

(Continued from front page)

open his heart to the Father in the same full frankness that comes so naturally when alone. The closest communion between God and man, then, must be found in private prayer.

Having given this instruction He then gave them an example of prayer in verses 9-13, commonly called the Lord's Prayer. So brief, so pointed, with no long, beautifully worded phrases, in fact without one unnecessary word. And in that way He recommended that His disciples should pray.

Let us, then, not make a mockery of life's most sacred opportunity, but approach the Father with becoming reverence, bringing our thanks and praises, as well as our supplications.

When we come to the New Testament the Father is also addressed in all prayer, but those in Christ are instructed to ask their petitions of the Father in the name of Christ. " whatsoever ye ask of the Father in My name", John 15:16. "Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full." A new order was introduced, the name of Christ was henceforward the Christians' authority for making requests.

This is very natural. Those who have been baptized into Christ have become one with Christ. They ask of the Father for the things needful to enable them to be more effective servants and co-workers through and with His Son.

Not so, however, the non-christian. No where has Christian or non-christian been instructed to pray to Christ. He is not the one addressed in man's petition, and only those in Him can address the Father through Him. Therefore, the non-christian is not in Scripture told to pray in the name of Christ.

Cornelius, Acts 10:2, prayed the Father earnestly. He was heard; the prayer was answered; but he did not pray in the name of Christ, not knowing Christ as yet, at least by the experience of Faith. In answering the prayer of Cornelius, God brought him to a knowledge of His Son. Soon Cornelius was "in Christ", then, in addressing the Father, Cornelius could pray in the name of the Savior and Lord.

"After this manner" Matt. 6:9 "therefore pray ye: Our Father which art in heaven".

"THE END OF ALL THINGS IS AT HAND"
1 Peter 4:7

THERE is an "end" to the present order of things, and that "end" is said to be "at hand." "At hand" means in the near future. This is not only the truth of Divine revelation, but men of the world are recognizing the same.

The following statement appeared from "a correspondent" of one of our London dailies recently. He said: "Oceans will rise up, continents will drown, and England will become a sea-pool. This is the latest accepted theory of the scientists of the end of all things. . . . The theory of the land submer- sion was first mentioned by Sir Edward Rus- sell in a public lecture at Shrewsbury.

"The speculations of what will occur are not mine," said Sir Edward. "They are those of Prof. John Joly, the geologist of Trinity College, Dublin. Continents are now regard- ed as great rafts of land floating in a sea of molten material—probably basalt. The oceans are caucers floating on the same substance. The sea of molten basalt is not very fluid, but after a certain period there is a rise of temperature in the basalt due to radioactive elements, and the molten sea becomes more fluid and less dense. The continental rafts, therefore, sink into the sea of molten basalt, and the waters of the ocean pour over what has been the land. After a time some of the heat is lost, the basalt becomes denser, and the continents rise again. Then, after another period, the process is repeated. There is another subsidence and another emergence. There have been at least two such subsidences in this country, and there will probably be another."

Men are compelled in their scientific in- vestigations to recognize that, in the natu- ral order of things, the present order will pass away. When we turn to the pages of Holy Writ, we find not only predictions of great spiritual blessings in the future, but great changes in the material universe. Prominent among such changes we may call attention to

Phenomena in the Heavens.

Before the day of the Lord is ushered in, Jehovah declares: "I will show wonders in heaven above. . . . The sun shall be turned into darkness, and the moon into blood". The great mistake has been in trying to make "heavens," "sun," and "moon," to mean something else than what is gener- ally understood. There have been phenomena in the heavens, which have caused conster- nation among men in the past, but those "wonders" will pale before those which will be seen in the future—the days preceding the coming of our blessed Lord.

Signs in the Earth Beneath

The word "signs" here means miracles. The recent smouldering fires in Shrewsbury have defied all human investigation as to their cause. Recently we heard of "a 100- miles earthquake in Ecuador." Now another scientist tells us that there is more to fol- low.

Dr. Milton A. Nobles, a distinguished American geologist, prophesied in 1922 the beginning of an earthquake era which would ultimately submerge a large part of Europe. Within a few days of this prediction Vesu- vius was in eruption, after a prolonged pe- riod of inactivity, and streams of molten lava and clouds of ashes were ejected over an area of 100,000 square feet. Shortly aft- erwards came volcanic disturbances off the

South Alaskan coast, where it was supposed that a submarine range of mountains col- lapsed. Dr. Nobles believed that the earth had tilted on its axis, and was honeycombed from Iceland through Italy to Asia with a great volcanic area.

He prophesied that when the future eru- ptions came, vast areas of Europe would dis- appear and new continents arise. The shocks, he said, would be felt in the United States, but only tall buildings would be unsafe. America would not be wrecked. The eru- ptions would only destroy that part of the earth, including Europe, which has been worn out by volcanic fires.

Many will listen to the saying of scien- tists, and read the writings of the journal- ists, when they refer to the happenings of earth; why should they not give equal cre- dence and attention to the predictions of God's Word? The things which men con- jecture will come, are definitely stated will en- sue. Could anything be more explicit than the following? "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness"? (2 Peter 3:10, 11).—*Prophetic News.*

CHRISTIAN CALENDAR 8 YEARS BE- HIND

STRICTLY speaking, this is not the year 1925 of the Christian era; it is, accord- ing to the researches of the British Asia Minor archeological expedition, the year 1933.

This conclusion, to which modern scholar- ship has been slowly approaching for some time, is supported by photographs, which have reached London, of an old Roman mile- stone near the modern village of Yonuzlar in Syria indicating by the strongest circum- stantial evidence that the year of the Nativ- ity was not, as the monk Dionysius claimed, 1 A. D., but, rather, 8 B. C.

The proof is roundabout, but scholars re- gard it as conclusive.

In the gospel according to Luke, the year of Christ's birth is described or dated with reference to two contemporary events. The only trouble is that scholars have found it impossible to reconcile those two events: this feat is finally achieved by the old mile- stone. Luke says:

"Now it came to pass in those days, there went out a decree from Caesar Augustus that all the (Roman) world should be enrolled. This was the first enrolment, made when Quirinius was governing Syria. And all went to enroll themselves, everyone to his own city. And Joseph also went up . . . to enroll himself with Mary his wife . . ."

Here are two specific points, the "first en- rolment" under Caesar Augustus and when "Quirinius was governing Syria." Old re- cords show that the Romans took their cen- sus every 14 years, and that there was one in the year which we now describe as 20 A. D. Dating back, we have one (probably) in 6 A. D., and before that in 8 B. C. Was that the "first enrolment"?

Many scholars have said "no", on the grounds that Quirinius was not governing Syria at that time; contemporary records usu- ally refer to Saturnius as the governor of

Syria at that time.

But the old milestone which has been dis- covered explains it completely. It bears the date equivalent to our 6 B. C., and shows that Quirinius, acting as military governor, as distinguished from the civil governor, was engaged for two years, that is, from 8 B. C. to 6 B. C., in pacifying the country. Thus, if the census took place in 8 B. C., the two conflicting points in Luke are reconciled and the year of Christ's birth fixed approximat- ely at 8 B. C.—*Selected by Glenn M. Birkey.*

MRS. LAURA ALFRETTE MATTHEWS

(Continued from page 53)

which time she found her greatest joy in look- ing forward to the eventual uniting of her en- tire family in the same blessed hope. Her last words were offered in prayer that the Master might speedily come to bring life and peace to His people.

A large gathering of friends and relatives filled her home on the occasion of the funeral, and listened attentively as we endeavored to point out the Bible meaning of death and the prospect of life which it holds out to those who believe.

G. E. Marsh.

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Oregon, - Illinois

THE RESTITUTION HERALD

GOLDEN RULE HOME NUMBER

1

Volume 15

Oregon, Illino's, November, 21, 1925

Number 8

9

THANKSGIVING, THURSDAY, NOVEMBER THE TWENTY-SIXTH

LET US GIVE THANKS UNTO THE LORD; FOR HE IS GOOD

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.—Psalm 100.

THANKSGIVING IN DEED AND IN TRUTH

THE appreciative heart overflows with thanksgiving to Him who is the Giver of every good and perfect gift. It is in Him that we live and move and have our being.

Thankfulness is a glad acknowledgment of aid and benefit received.

What would our lives be without the fertile soil, the sunshine, the rain provided by our God? And what would life be without a brother-man? How could one exist in solitude?

Just as we need food and raiment for the sustenance of life, so do we certainly need—and must have—fellow-men. As we study and practice improvements in the culture of food species for our own benefits, so also do we need to study and practice improvements in the culture of fellowship and friendship one with another. None could long enjoy the many present acclaimed improvements were it not for the presence of the many. The high-salaried steel worker could not long exist without the food producer. Not only am I my brother's keeper, but my brother is my keeper. This is the law of the universe.

Preparatory for the battle field of the God of War men of similar ages, of similar endurance qualities, of similar strength, are selected and trained. The battle begins to rage. One after another falls. They cover the ground with their twitching, writhing forms. Without question as to cause, strong hands, unbidden, hasten the fallen ones to places of safety and aid.

With life's battles looming in the near distance the human family is born. No selection here. Weak and strong alike face the field of life's actions—a field mottled with sunshine and cloud. As soon as one is born the battle starts. Many survive all struggles for years; others fall in infancy or middle life—

The Golden Rule Home of Today—



many only wounded, others in death. But whether they be crippled or smitten there is one common duty for the strong—care for the weaker neighbor.

And so at this season of national Thanksgiving to God for all of His mercies and tender kindnesses, it would seem truly fitting if such thanksgiving were manifested in a special effort to more thoroughly aid the fallen ones about us: fallen, some with one weak-

ness, some with another, but—fallen, on life's battle field.

"First aid"—food and warmth—should be promptly rendered to all; but there needs also to be a permanent base. For this the Golden Rule Home is being developed that through it we may give constant and prolonged service to more and more. This "permanent base" should be equipped for greatest efficiency at the earliest possible date. It is for this that several improvements have been made in recent weeks. It is for this that 200 Christmas offerings of \$25.00 each are sought.

On this Thanksgiving occasion it is earnestly suggested that the Church of God brotherhood will concentrate their Thanksgiving offerings on two endeavors:

The giving of immediate assistance through Golden Rule Home to some of our needy brethren; and,

The strengthening of Golden Rule Home that permanent service may be rendered.

Let us see to it that the Christmas Club reaches the two hundred goal, without fail, and let us aid in establishing any needy ones within the care-providing protection of Golden Rule Home. A small Thanksgiving offering to each of these labors will assure the success of both.

BLESS THE LORD, O MY SOUL

Bless the Lord, O my soul:
And all that is within me, bless His holy name.

Bless the Lord, O my soul,
And forget not all His benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness
and tender mercies;
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle's.

He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.

For as the heaven is high above the earth,
So great is His mercy toward them that fear Him.

As far as the east is from the west,
So far hath He removed our transgressions from us.

Like as a father pitieth his children,
So the Lord pitieth them that fear Him.

But the mercy of the Lord is from everlasting to everlasting upon them that fear Him,
And His righteousness unto children's children;

To such as keep His covenant,
And to those that remember His commandments to do them.

Bless ye the Lord, all ye His hosts;
Ye ministers of His, that do His pleasure.
Bless the Lord, all His works
In all places of His dominion:

In all places of His dominion:
Bless the Lord, O my soul.

2

THANKSGIVING—IN WORD AND ACTION—THANKSGIVING

5

"REJOICE EVERMORE"

By Samuel E. Haney

I WILL wash mine hands in innocency: so will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all Thy wondrous works."—Psalm 26:6, 7.

Let us first consider this subject from a worldly viewpoint. Some facts are unpleasant problems that sometimes cause us to be too charitable. The unbiased student of human nature knows that the unregenerate mass of humanity is too selfish to render—*from the heart*—thanksgiving to God or man, except in a perfunctory manner. These are the days that "all men, every one, is set against his neighbour" (Zech. 8:10; Jer. 9:4, 5); survival of the fittest. But in this as in every rule pertaining to man, there are individual exceptions.

Gratitude is love's most eloquent speech, while ingratitude manifests a selfish heart that is void of stable love. And also, the closer one walks with Jesus the more appreciative one becomes of favors, whatsoever they be. While the ingrate—like the dog that bites the hand that feeds it—is the most unappreciative and despicable of all creatures.

The spiritual sentiment expressed in the following words of David finds no lodgment in the world's heart, "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 glorify Me." Psalm 50:14, 15.

But, says one, how is man to be made worthy and competent to offer unto the most High thanksgiving? God, through Isaiah, says, "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil". 1:16. And David speaks of *clean hands* and *heart* as prerequisites, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Then Paul describes this class of worthies thus, they "have tasted of the heavenly gift,

and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come"—(woe, if they shall fall away!).

Yes, these are the ones that, from the heart are continually offering thanksgiving to God, whether in poverty or wealth, sickness or health, pleasure or sorrow: it matters not, when they know they are "heirs of God, and joint-heirs with Christ". Neither are they concerned how the "wind blows": their souls are always ebulliently venting thanksgiving to their loving heavenly Father, the giver of "every good gift, and every perfect gift".

Foremost in their thanksgiving to God is, for the gift of "the only begotten of the Father, full of grace and truth" (John 1:14), who voluntarily underwent such igno-

miny, and suffered such excruciating, painful death for a race of people that were steeped in sin and iniquity. Being unfit to live in God's sight, they were justly under sentence of death—extinction. O, what wondrous love! That God should so love the world, "that He gave His only begotten Son, that whosoever believeth in Him should not perish (be annihilated) but have everlasting life": and "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." John 3:16; 1 John 4:9.

Any wonder that we praise Him all the day, As we go marching along, in the Narrow way?

THANKSGIVING

THROUGHOUT the land of America the people are devoting themselves at this season to the recognition of God's bountiful benefits during the year. In numerous instances these benefits are many and great. While in many cases the benefits can not be figured in dollars and cents, yet they are figured in health and strength which mean very much more to the individual.

There are many people in our land who are just as good by nature, and perhaps far better by practice, who have not received as yet 1925 benefits. Life to them seems to have witholden its bountiful hand. Others pass by on the opposite side of the street in comfort and even in luxury, while these with lesser blessings are in many instances in sad need and distress.

The General Conference of the Church of God has undertaken to provide the Golden Rule Home, through which it will be able to cooperate in providing food, warmth and care for some of life's aged and alone ones who may be in need of brotherly assistance. At the present time there are different ones who are in need of this blessing.

The foregoing statement is made with this suggestion: that as a real, genuine, hearty recognition of Thanksgiving to God for the blessings of life, each one of the families of the Church of God will consider the suggestion of dividing a part of the year's blessings with those who are aged, in some instances penniless and actually homeless. A few pennies or a few dollars from each one according as each may feel that he can give in real, true, hearty devotion to God will aid much in caring for some of these needy ones.

Let us enlarge the Wince Fund by our Thanksgiving offering to that point where, if possible, several needy persons may receive the comfort of Golden Rule Home. Send remittances to the National Bible Institution and same will be reported opposite the giver's name in succeeding Heralds.

Then we render thanksgiving for the daily incidentals of our pilgrimage: grateful to be able to "mount up with wings as eagles" above the gossiping, wrangling, jangling and turmoil of the blind, drunken, groveling world.

Thankful to be lifted above the miasma of doubt and fear; and that God "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2:6. Thankful for the glorious "Hope" that is such a purifier and nourisher of our lives—"every man that hath this hope in Him purifieth himself, even as He is pure." And it is by this Hope that the child of God is strengthened to "Come before His presence with thanksgiving, and make a joyful noise unto Him with psalms." Ps. 95:2.

And then we are grateful to God for hav-

ing planned for Jesus to be "the true Light, which lighteth every man that cometh into the world." John 1:9. This wonderful Light shall eradicate selfishness, and in its place implant love. "They helped every one his neighbour; and every one said to his brother, Be of good courage."

The world will then be in a position to render thanksgiving to their Creator *from the heart*.

Note the picture that David and John give us: "Make a joyful noise unto the Lord, all ye lands." "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name." "Let every thing that hath breath praise the Lord. Praise ye the Lord." "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever." Psalm 100; 150; Rev. 7:9-17.

Yes, when these bodies are changed, and made like unto His glorious body, and all conditions transformed: and these poor, aching tabernacles, unpleasant environments, the iron-heel of the oppressor, and disappointments disappear, there will be an incomparable cause for thanksgiving.

Imagine, the best you can, such a glorious condition; such a spirit, prevalent throughout the whole world: "The whole earth is at rest, and is quiet: they break forth into singing." "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted." Isa. 14:7; 49:13. It is only God's *little ones* that can do this now, *from the heart*.

Halleluiah, what a Father, and what a Savior we have!

ABRAHAM, FRIEND OF GOD

By Lillie H. Willis

I HAVE always admired Abraham. I don't think I ever read, or heard anything against him until lately, and the article stated that he was a man it would pay us to know. The writer thought he had some good traits, but it called him "crafty, selfish, afraid for his own skin, untruthful sometimes."

Abraham was a wonderful man. Raised amid heathen surroundings, he worshiped Jehovah only. Always obedient, when God made His wishes known, Abraham gladly obeyed. Being human, he was not perfect, but he was blameless in God's sight; his faith was accounted unto him for righteousness.

Among all Bible characters the one thing God emphasizes, and wishes us to see, is *loyalty to Him*. No other god was tolerated, much less worshiped. Abraham believed and obeyed God. He was called "The Friend of God".

We worship the same God, honor the same Savior, and look forward to the same Eden home he believed in: for he "looked for a city which hath foundations, whose Builder and Maker is God".

THANKSGIVING LETTERS

DEAR Brethren: How thankful we should be, not only on this Thanksgiving day, but all the days of our life, for the many blessings that our dear Heavenly Father has bestowed upon us. Thankful for the precious gift of His Son, and our call to joint-heirship with Him. Thankful for the workers at Oregon who are sending out meat in due season, and the good conferences, which build us up spiritually and help us to press forward toward the mark for the prize of the high calling.

We are thankful that the coming of the Lord draws near, when He shall reign as King over all the earth. May we be found watching.

"To-day? Perhaps! Perhaps to-day!
The Lord may come and catch away
His ransomed Church, His blood-
bought Bride
To take her place at His blest side."
Hanna Barber.

DEAR Brothers and Sisters: As another Thanksgiving is almost here let us as Christians be up and doing for the Lord in proclaiming His goodness and watchfulness over us.

I think every day should be a day of thankfulness. I know it is with me. Not only one day in the year, but every day I thank my heavenly Father for life and all His manifold blessings. I thank Him that I am what I am; although poor financially I am rich in His faith, with His help.

I thank Him for the death and resurrection of His only begotten Son that through Him we (all) may be saved.

Oh, praise the Lord for His wonderful works, for living in a Christian faith, for loving friends and for kindness shown toward us in failing health. He shows me so many blessings and such kindness.

Praise ye the Lord!

One in hope and faith,

Mrs. E. Pendleton.

THANKSGIVING

By Katie Davis

BE careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God," Phil. 4:6, "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Thanksgiving Day comes once a year nationally, but God's people give thanks to Him every day. We may sometimes think we do not have much to be thankful for, but when we look around us and see the trials and burdens some have to bear, we have a lot to be thankful for. Take many people who are kept in the dark and have not the light of the truth to guide them; their lot is a hard one but God is a just God and is over all.

Let us pray that the blessings and peace

and some of the good things of life may be given to the poor and unfortunate.

How often do I wish it were in my power to lighten the burdens of others, but I thank my God always that He gives me strength and courage for the battles of this life; not only to me but to all who will put their trust in Him. Freely we have received, then we must freely give that which we can.

GOLDEN RULE HOME

AFTER nearly three years' experience in the operation of Golden Rule Home it has been proved that the estimates for operation were not excessive.

This Home is not a place of luxury. There is no black walnut furniture therein, as some have reported, although the furniture throughout is stained to represent black walnut. But all furniture is clean and neat and attractive. It is of moderate worth. The Home is furnished throughout with a view to comfort and coziness and the maintenance of the Home is managed with a view to the welfare of the members of the family. The table is not at all extravagant, but the food is of good variety, nourishing and healthful. The effort is made to provide a home for the mothers and fathers who live there with such common cozy comfort that all would wish their fathers and mothers the privilege of enjoying.

As was stated nearly three years ago, the rules call for an average of \$1600 to be placed in the treasury, in trust, for each and every entrant to the Golden Rule Home family. This average of \$1600 per family capita brings in an interest revenue which, with the proceeds from the garden and land, enables the management of the Home to defray the current expenses, as was estimated.

Inasmuch as the rate of interest has lowered in the three years just past, the income is not as much as was figured, but the income from the garden and its greenhouse has been greater than was estimated. Therefore the results have been practically as was figured.

This average of \$1600 per capita is made up as follows: Anyone entering the Home is asked to turn over to the Home management as much as he may have up to \$3000. (Other similar institutions demand all that a person has or ever will have, be it ever so much.) By some being able to pay more than the average of \$1600, it makes it possible for someone with less than \$1600 to enter the Home and receive the same comforts. However, upon the advice of other similar institutions, an amount of not less than \$800 is required with each entrant, paid either by himself or by friends or by the brotherhood.

It is estimated that \$3000 under this management will practically pay for one's keep during his lifetime, provided that, as understood, each person will aid, as health permits, in performing the duties of the Home. Therefore the \$3000 entrant is self-sustaining. But it requires fully that much for complete self-support.

The foregoing explanation is repeated that those who do not clearly understand the rules of management may get a better idea as to how the Home is operated.

Father in heaven, we thank Thee to-day,
And for Thy kingdom we pray.
Thou hast given us Thy precious truth,
Let all praise Thee, age and youth.
Even though we are a little band,
In this land of darkness and gross,
Thy truth shines as a flaming fire
To separate gold from dross.
In Thy love we shall not fear,
We thank Thee for these words so sweet.
Thy Spirit always hovers near
Though we oftentimes may sleep.

"THE Christian who is critical of others needs the old habit of self-examination."

PALESTINE AND EUROPE SEEKS COOPERATION WITH PALESTINE

DR. Jose Galvez, professor at the University of Chile, on a tour around the world for the purpose of establishing intellectual cooperation between Chile and other countries is now in Jerusalem.

In an interview with the correspondent of the Jewish Telegraphic Agency, Professor Galvez declared that the Republic of Chile deeply sympathizes with the rebuilding of Palestine as the Jewish National Home, Palestine being the door to the Orient.

"The revival which is now going on in Great Britain is the best insurance policy for Palestine. Britain is the greatest example of tolerance, and there is, therefore, reason to lay hope on the Jewish work in Palestine," he declared.

Professor Galvez further discussed the economic situation of Palestine, and stated that with regard to commercial relations, Palestine can import nitrate of soda from Chile.

PUBLISHED IN PALESTINE

A NEW Hebrew magazine, devoted to the interests of women in Palestine and called *Ha-Isha*, has just made its appearance in Palestine. Hadassah, the Women's Zionist Organization of America, is the co-publisher of the journal. The purpose of the magazine, as explained in an introductory article, is to assist the women of Palestine to take their proper place as public workers in the development of Jewish communal life.

CONTRIBUTES TO LIBRARY

DURING his visit to Palestine a few years ago, Oscar S. Straus became greatly interested in the Jewish National Library, and recently he forwarded 550 volumes of his private collection to the library.

The Library has also recently received a shipment of seventy-seven cases, containing many thousands of books, sent by the "Friends of the Hebrew University" through Professor Loewe.

A collection of books numbering over 2000 volumes, pamphlets in the Hebrew language, and over 4500 non-Hebrew books were presented by S. Marcus Fechheimer and Mrs. Fechheimer of Cincinnati to the library.

—The New Palestine.

ANNUAL COST OF CRIME GREAT

CRIME annually costs the people of the United States \$16,000,000,000, four times the cost of operating the national government, Henry Hook Van Meter of the Bible League says.

He also cites that insurance companies pay \$4,000,000,000 in losses caused by crime each year.

"The Bible, the basis of all moral laws, should be open to every child in our public schools," he continued. *Chicago Tribune.*

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

WE ARE THANKFUL

THERE are many things for the Church of God to be thankful for at this season. First among these is that there are three young ministers added to the field, all of whom are doing well according to reports received. We refer to brothers S. E. Magaw of Minnesota, M. W. Lyon of Ohio, and H. A. Sheets of Virginia.

Looking over the records since the first of August, the beginning of the General Conference year, it is noted that fifty-five baptisms have been reported. Of these eight are from Illinois, two from New York, twenty from South Carolina, fourteen from Minnesota, one from Ohio, six from Kansas and four from Nebraska.

The Blair, Nebraska, people have purchased a church building which they have rededicated and are making for themselves a very attractive place in which to conduct their worship and prosecute their services. One other church is doing likewise upon a very much larger scale expecting to occupy its new property during the winter months.

At headquarters the work is apparently being strengthened in every department. The Home is daily gaining strength; the greenhouse has been considerably improved in the past few weeks; the print shop has not only taken on experienced professional help, but has also added considerable to its equipment and therefore to its mechanical ability. The brethren have been responding nobly in an effort to make these improvements possible. For many reasons it would seem that the Church of God should be very thankful to our Father, both for strength and opportunity for service.

... TWO IN ONE ...

THERE are two phases to our Golden Rule Home work. One is the work of providing the property and conveniences necessary for the permanent and continued Home activities. For this we have been asking 200 Twenty-five Dollar Christmas givers to aid in making certain improvements and increasing the financial strength of the Institution. The other is the work of providing entrance fee for such of our number as do not possess sufficient themselves. This last is for current operation per capita. We have never before presented these two phases together to the brotherhood, but at present there is the emergency which seems to justify this presentation.

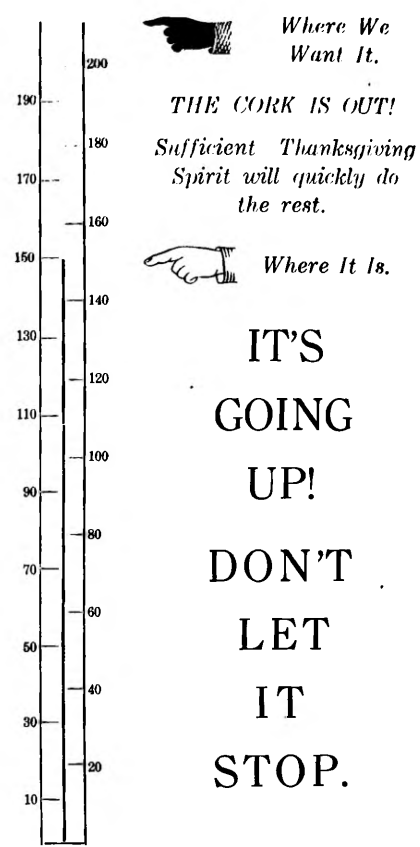
To those who are best informed, the judgment is that Brother and Sister Williamson should be given place in the Home. During the editor's visit in Nebraska, the home of this brother and sister, last week, several were of the opinion that the Nebraska brotherhood would quickly and gladly rally to the needs of these their co-laborers and contribute all that was necessary for their entrance. On account of the immediate urgency of the case, special mention is being made in this Thanksgiving Number with the suggestion that many shall unite in contributing to a Thanksgiving offering to the Wince Fund for the purpose of assisting these and any others whose needs so require. It is hoped that many will respond quickly to this announcement.

At the same time let us remember that in order to continue the work permanently we must have the property foundation substantially laid. Therefore let us not forget the 200 Twenty-five Dollar Christmas Clubbers. Let us finance both of these phases of the work promptly, if possible.

As a result of announcing this special Thanksgiving offering to the Wince Fund at the services at Oregon Sunday morning we are reporting herewith Thirty-three Dollars added thereto. It is hoped that many will unite in this work at once.

The Christmas Club signers now number 149.

Make It Overflow!



WINCE MEMORIAL FUND

Previously mentioned	\$719.70
Special Thanksgiving offering from and around Oregon, Illinois.	
J. H. W. and Family	5.00
Mrs. J. O. and Family	5.00
W. H. and Family	3.00
F. A. and Family	5.00
G. S. and Family	3.00
E. T. and Family (Not Stated)
H. S.	5.00
E. L.	5.00
Ola Hornaday (Nebraska)	2.00
Total to date	\$752.70

SUBSCRIBE NOW

THE RESTITUTION HERALD to new subscribers from now till December 31, 1926, for \$2.00. And it is hoped to make The Herald better in every way from day to day throughout the year.

A LIST of the ministers of the General Conference of the Church of God will, D. V., appear in next issue of The Herald.

IN HIS NAME

CHRISTIANITY is a following of Christ. To think, to speak, to do in His name, in His honor, is the fulness of Christian service. And for that person who extols Christ above all others and who regards the service of Christ as the greatest of all services, everything that is done should be done in His name. The cup of cold water; food for the hungry; aid for the sick; all, by the Christian, should be rendered in the name of Christ.

The beauty of the Christ life long since overflowed and touched the heart of this

old world. The world has awakened and hastened to "do likewise". Benevolent and fraternal orders are everywhere busy caring for orphans and needy ones. This is grand. May the good work go on. But of all people working such works, the Christian should be greatest and most active. And in all such honor should without fail be accorded his Christ.

From a youth the writer has advocated that if all Christians would faithfully perform their benevolences and charities, and would do so in the name of Christ through
 (Continued on page 64, column 1)

HERALD RECEIPTS

Earl Koontz; Mary E. Elton; Mrs. E. M. Truckle; Miss Gertrude M. Logan; W. D. Haile; Willard Berg; James Sorenson; Miss Zola Stedman; Grover Gordon; C. R. Meyerhoeffer; Mrs. Eva Phelps; Margaret J. Lyon; W. E. Byers; Mrs. Alice Johnson; Mrs. Wm. Lloyd; John W. Hutchings; Vernon Boggs; C. W. Peters; T. A. Weldon; Miss Mary Weldon; Mrs. Sadie Damude.

HELPING FUND

Mrs. T. A. Weldon \$4.00

Among the Churches

We are pleased to report that Sr. Susan Williams who has been reported in these columns as seriously ill is very much improved and is about the house.

Special meetings are announced for the Brush Creek, Ohio Church, beginning Sunday, November 29, and continuing over December 12. It is expected to have Bro. F. L. Austin assist during the last few days of the meeting.

The death of Bro. J. J. Hartman of Lawrenceville, near Springfield, Ohio, occurred on November 17. A very large number of neighbors were in attendance at the funeral on the 20th. Obituary will appear later.

Word has been received that a lot has been purchased, and plans made to build a church at Eldorado, Illinois, this winter. Good! That means a big meeting there in the spring. We hope to see two new church buildings in Illinois within the next year.

Danon Romine, son of Bro. and Sr. Lewis Romine of South Bend, Indiana, is employed in East Chicago, Indiana. He is teaching a Sunday School class of boys in the Congregational Church there. The cousin with whom he is living is pastor of that church. Danon's address is 4440 Magoun Ave.

INDIANA

Word reaches the office that Bro. J. H. Willey has, for several weeks, been confined to his bed at his home in Plymouth.

The Burr Oak Church has arranged for the services of Bro. F. L. Austin from December 3 to 6.

NEBRASKA

I am glad to report a very pleasant meeting at Holbrook, from the 19th to the 22nd. Good audiences, fine interest and a general desire to work for the Master, tells the story.

Holbrook seems to have been a center where a variety of contending minds have striven through the past years, with the effect of increasing the labor necessary in the furtherance of the Gospel cause. But Holbrook is a fine field for work for any one who will be content to earnestly and kindly stand for the faith once delivered to the saints, and who will seek to provoke unto love and good works.

May God bless and guide.

The writer enjoyed a pleasant evening with the brethren at Lincoln, on the 23rd.

To conduct a Bible class in the afternoon and speak on the evening of the 24th, at Blair was the privilege of the writer.

The Blair Church is doing earnest work to put its newly-purchased brick church into shape for regular services.

A Sunday School was recently organized.

F. L. Austin.

WISCONSIN

The Church at Clear Lake is planning special Thanksgiving services for Wednesday evening and the remainder of the week, ending with Sunday the 29th.

Bro. F. L. Austin is expected to be present on Friday, Saturday and Sunday.

DOINGS AT HEADQUARTERS

COOK BOOK

Earnest effort has been made to have our Golden Rule Home Cook Book ready for distribution for Christmas, but all connected with the publishing of same are unanimous in the judgment that the work can not be properly done in so short a time. Therefore the publication of same will be delayed till after the holiday rush is past. This will give Sr. Benn more favorable opportunity to obtain the advertising sought for its pages.

There are still about \$3000 of the N. B. I.

First Mortgage Six Percent Bonds for sale. We will be glad to distribute these among the brethren.

If any of the readers of the Herald have not received their Christmas Card Circular, please drop a card to the N. B. I. at once for a copy of

NEBRASKA, AROUSE!

GREETINGS to the Brethren, Especially Those of Nebraska: I am writing this in behalf of Bro. and Sr. J. A. Williamson of St. Paul, Nebraska, who are aged and in very needy circumstances. Both are in failing health. Bro. Williamson is 78 years old and Sr. Williamson is 75.

They have written me of their circumstances and I asked them if they would like to go to the Golden Rule Home. They said they would "if the dear brotherhood will finance the placing of us there."

Bro. and Sr. Williamson in the early history of the church of Nebraska were very diligent workers and always gave freely to support the cause. The failure of a firm in which they made an investment some years ago has placed them in their present needy circumstances. Bro. Williamson has not been able to work for some years and Sr. Williamson has supported herself and husband by what work she could find to do up till recently when her health failed, so she asks for help.

Now, dear brethren, will you not come to the rescue of these dear old people and help start a fund so they may soon be sent to the Golden Rule Home where, for the remaining days of their life, these dear souls will not have to worry for the needs of to-morrow, but will be in comfort and have care? They are in immediate need, so we are very anxious for one and all to help raise this fund quickly.

Nebraska Brethren, cannot we rally to the help of these dear co-workers in Christ of by-gone days? There are enough of us all over the State so that if each would give we could place Bro. and Sr. Williamson in the Home. Let us try to make this one Grand Thanksgiving for them—and for ourselves.

"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. "In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18. "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?" 1 John 3:11.

Send all money and pledges for this fund to Bro. F. L. Austin. Act quickly!

Your sister in Christ,

Mrs. Ola Hornaday,

Arapahoe, Nebraska.

How thankful we are that some one else has become interested to present the brotherhood with a picture of the needs of, and to make an appeal for, these worthy ones.

Golden Rule Home has a place by its fire and at its table for these and still others.

All money received on this appeal will go to the Wince Fund—but it will be marked especially for Bro. and Sr. Williamson. So,

If correspondence is promptly answered a statement can be made in next issue as to the amount necessary to finance this request. In addition to what is on hand it will probably require a little more than sufficient to place one of them in the Home at the \$1600 average.

It is hoped that Nebraska, especially those who thus far have given little or no financial aid, will respond very liberally and promptly to this appeal made to its brotherhood, and that this brother and sister may very quickly, D.V., have warmth and food for life.—Editor.

same. We are receiving a goodly number of orders every day. Printing on same will be done daily.

BIBLES

A large shipment of Bibles has just been added to the stock already on the shelves for Christmas trade. Notice the "numbers" in the Christmas Card Circular.

ACCEPT MY THANKS

By Dorothy W. Lyon

For work to do and words to say
To ease my brother's load to-day,
For Thy rich blessings without end,
For Thy dear Son to call my Friend
Who makes life's treasure-store replete
With matchless love and promise sweet,
For hope so great, for life so dear—
Not just to-day, but all the year,
I thank Thee, Lord!

THE CHILDREN'S STORY BOOK

The new story book for children (ages 3 to 12) is off the press, and it is a very neat and attractive book. It was first announced that it would be about a 32 page book, and sell for 20 cents, but it has proved to be a 40 page book without counting the covers. Since it was first announced at 20 cents all orders received on or before December 1, will be filled at that price, but after the first of December the price will be 25 cents.

This is a pretty little book, and its stories are well told. Order several and give them out for Christmas. Address "The National Berean Society", Oregon, Illinois, or Mrs. Idona Romine, 1506 South High St., South Bend, Indiana.

F. L. AUSTIN—OUR EDITOR



A LITTLE SURPRISE

for the readers of The Herald, and a **BIG ONE** for the editor himself.

RIPLEY, ILLINOIS

A series of evangelistic meetings will begin at the Ripley, Illinois, church the first week in December and continue over the twentieth. Bro. Sydney Magaw has consented to be present for this work, and according to present plans he will be there the entire time. The writer expects to be there for the last week. We are anticipating a very interesting and successful meeting. Let us all pray and labor to that end.

F. E. Siple.

GOLDEN RULE HOME VICTROLA

The Golden Rule Home is in receipt of a large and beautiful mahogany Victrola and a library of records, both in memory of the father of the donors.

The same is very gratefully accepted by the National Bible Institution in behalf of the Golden Rule Home.

Proper steps will be taken that he in whose memory they are given will be remembered thereby.

Fourteen additional records have been added to the library by other donors.

J. FRANKLIN RICHARDSON

was born in Jamestown, Ottawa County, Michigan, on September 27, 1848, the son of Charles and Eliza Jane Richardson. He was the first white child born in the township. He fell asleep, October 27, 1925, being 77 years and one month old, at Berrycroft, his home, near the place of (Continued on page 64, column 1)

The Sunday School

By Alta King

PAUL'S VOYAGE AND SHIPWRECK
LESSON 10 DECEMBER 6, 1925
LESSON TEXT: ACTS 27:1-44
RESPONSIVE READING PSALM 107:15-43

Golden Text: Be of good cheer; it is I; be not afraid.—Matt. 14:27.

Memory Verses: Acts 27:23-25.

FOR STUDY

Review: How and through whom was the way opened in last week's lesson for Paul to go to Rome? Who was back of this move? Acts 23:11. What part did Paul play in shaping the circumstances that took him there?

The New Lesson: This week's lesson is the story of Paul's voyage to Rome. Its chief value lies in its symbolical portrayal of Paul's life work—the work of bringing God's power to bear on lives, shipwrecked in the storm caused by ignorance and its pride, and by stubbornness and sins. Watch for this symbolism as you study the record.

I. The Voyage Begun. Acts 27:1-9. Use maps to locate the starting place and the progress of the first stage of the journey.

Find evidence in verse 3 that Paul's keeper respected and trusted him. What may we infer from this concerning Paul's life while he was prisoner in Caesarea? Could any environment restrain the Christ in Paul from making Himself felt?

Find evidences that stormy weather prevailed. Verses 7-9. The words "sailed slowly", "scarce", "hardly passing" indicate a slow, fearsome creeping near the shore. A good picture of the first activity of minds that work in ignorance of God and His love.

But, in that assemblage, so Godless as a whole, there was hidden, in apparent disgrace, the force that should generate light and safety.

II. Warning. Verses 10-12. The first ray of light came as a warning. Note that the warning came from one, who, to all appearances, had but little, if any, practical knowledge concerning voyaging on the rough sea. Why was the warning accepted as it was? Study verses 11 and 12.

III. Rest in Self-assurance. V. 13. Ignoring Paul's warning even as authorities in higher education and social reform moves ignore revelation and miracles as impractical idealism, these people continued their way, and a soft south wind gave them assurance that they had obtained their purpose. There is always a period, when one is traveling his own way, during which soft south winds lead him to suppose that his way is gaining for him his purpose, the haven of Crete where there is commodious wintering.

IV. Increased Dangers. Verses 14-20. What followed the south wind which blew softly? Find evidence of helpless drifting. List the dangers encountered and the efforts to counteract them. Note the final state of darkness and hopelessness.

V. The Light Again. Verses 21-26. What did the Light (impersonated in Paul) do while the voyagers were pursuing their own way? Was the waiting fraught with discouragement and impatience, or was it a waiting fraught with confidence and patience, knowing the value of experience as a teacher?

Study the message of light this time, a

direct revelation from God speaking hope, and cheer, and grace. What was God's primary purpose? Verse 24 with Acts 23:11.

The accomplishment of this purpose always results in widespread blessings the value of which is little sensed.

The first message was warning, in symbolism of law; the second was cheer and hope, in symbolism of the gospel. As the first was ignored, so was the second.

VI. Paul's Message Ignored. Verses 27-32. In these verses we have renewed attempts at self-salvation, this time selfishness in full fruitage. The first attempts were attempts to save self as one of a group. Verses 14-20. But this time each man was for himself. Survival of the fittest was the law recognized.

The world has long attempted, and is yet attempting, self-salvation through attempts to save the group—race betterment, social reform, etc. But the time is coming when it must realize its failure and the impossibility of its task. Under such realization, it, too, will turn to survival of the fittest.

What did Paul declare to be the primary condition for the safety of all on board? In these words Paul spoke the fundamental principle underlying the initial salvation and the continued safety of the world. It is the elimination of selfishness.

Paul in Command: Verses 32-44. After the selfishness of the soldiers had been whipped into line, as it were, Paul had full command of the situation. What was his first act as commander? Why? For what do you think Paul gave thanks? If you had been in his place what would you have given thanks for?

In what verse is it stated that Paul's faith and good cheer made their way into the hearts of the rest after they had come to recognize and acknowledge his authority and leadership?

In what acts were this cheer and faith manifested? Why were not these acts, though performed to advance their salvation from the storm, not works of self-salvation as were the acts of verses 14-20? What were they ignoring in verses 14-20? What were they acknowledging in verse 38? Note the work of verse 40. Read also the margin. What was the significance of leaving their anchors in the sea?

At this time they committed themselves to the sea. In verse 15 they let the ship drive. In verse 17 they were driven by the storm. Is there any difference between the first and the last two?

Though the selfishness of the soldiers had been whipped into line, for the safety of all, it had not been eliminated. With safety from the sea in sight, they thought of safety from Caesar's anger. Selfishness dies hard.

How was their selfishness again curbed?

What was the final result?

Because all on board were saved from the sea, we cannot come to the conclusion that their salvation from the sea was unconditional. All were saved only because each was brought under and each submitted to the authority and leadership of Paul who represented the Light.

Paul was a slave to God through Christ. Acts 27:23. He was at the same time a commander of men.

FOR CLASS

Relate briefly those events which made possible Paul's voyage to Rome. Show how Paul's active mind helped to shape these

events.

Read or relate the story of Paul's voyage to Rome. Has the story any value beyond that of being the story of how Paul reached Rome? Trace it as a portrayal of Paul's life work.

The Children's Column

PAUL BEFORE AGRIPPA

By Lois Hunt

HOW many things can you find in which the lives of Christ and Paul are much alike?

Paul remained a prisoner in Caesarea for two long years; left there by Felix just to please the Jews.

However, a new governor, Festus, comes to take over the province, and Paul's enemies resume their attacks. They ask that Paul be brought to Jerusalem—planning to kill him on the way; but the governor refuses their request. He says they may return with him to Caesarea, and make their accusations there.

Ten days later they all do go to Caesarea, and the governor hears the many false complaints of the Jews. Paul says he is not afraid to die, but he has done nothing worthy of death punishment. Seeing that Festus would like to please the Jews, Paul appeals for a trial before the highest ruler, Augustus Caesar, at Rome. Of course, this appeal had to be respected, and the governor said, "Hast thou appealed unto Caesar? unto Caesar shalt thou go."

Not long after the Jewish king Agrippa, and his wife came to visit the new governor. Upon being told Paul's story, and that the chief accusation against him was concerning "one Jesus, which was dead, whom Paul affirmed to be alive", the king became interested, and asked to hear Paul.

On the morrow, the king and his wife, the governor, and many of the chief men of the city met in the place of hearing. Into the midst of this pomp and ceremony was Paul brought. Then the governor made a speech, saying he had not found Paul guilty of death; that he had promised to send him to Rome, but did not know what explanations to put into a letter to Caesar.

Then Agrippa said unto Paul, "Thou art permitted to speak for thyself." Do you suppose Paul was embarrassed by the grand assemblage, and afraid to declare his belief? No, he was glad to answer for himself before Agrippa because he was sure the king being a Jew, would understand the Jewish customs and questions. Again he told the story of his early life, his belief in Christ's resurrection, his early persecution of the Christians, his miraculous conversion and his preaching to the Gentiles.

It was such a wonderful sermon that Festus seemed to fear he might be influenced, for he exclaimed, "Paul, thou art beside thyself; much learning doth make thee mad." To this the apostle replied, "I am not mad, . . . but speak the words of truth and soberness." He then turned to the king and asked him if he did not believe the prophets. "I know that thou believest."

A real test, wasn't it? But Agrippa answered, "Almost thou persuadest me to be a Christian." Almost not quite, was that

worthwhile?

Then Paul said, "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds."

Following this, those in authority drew aside to talk over what should be done. However, all they could say was, "This man doeth nothing worthy of death or of bonds."

Then said Agrippa, "This man might have been set at liberty, if he had not appealed unto Caesar."

Paul had now fulfilled his mission to carry the Lord's name before kings, but he was yet to go before an even more powerful ruler.

AWAKE OR ASLEEP

DEAR Editor and readers of The Restitution Herald: The longer I live and the more I read of the articles which are printed in our papers which are written for our edification, the more I wonder, how much are we doing as individual members of the body of Christ, to bring these truths to our fellow man, who has been beguiled by the allurements of the world and an apostate church?

When I look over the fields and note the reapers I find that most of us who are worthy of the name, are able to make something of a success of our life as the world goes, but what are we doing in the vineyard of our Lord and Master?

How many of us are satisfied when we come to think, that we have laid hold on the truth and we settle down to our normal way of living?

We will suppose that we are doing good in every way we can, and this is essential, but we find some others doing likewise, but how often do we speak to our brother or sister whom we may meet from time to time, to show them the truth that we have learned, which we believe is the power of God unto salvation to each one who believes it?

Now these articles in our papers are for our edification, but how many outside of the regular subscribers ever see them?

Doubtless some of our leaders are trying to do a good work in educating some of our young men for this special labor, but I would call your attention to the condition in the early church when they were dispersed. They went everywhere preaching the word. Now, must we be dispersed, driven out, before we can arouse to our duty?

As I traveled some this fall, calling on brethren and friends and holding meetings here and there, I was impressed with this thought more and more. Doubtless we could all do much more than we do if we tried. You say you can't. You don't know your Bible well enough. Well now, what an admission, and who is to blame for this condition? Is it your preacher who has failed in his duty or is it a lack of interest on your part to study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth? Brethren and sisters, this is a serious matter.

In Indiana I found one church here and another there scattered far and wide. In Pennsylvania I found one family with no other that I know of for many miles. And what are we doing to help change this condition?

We did what we could to help this family

to interest some of their neighbors, and we trust some good may result.

But in New York state, and in Ontario, and, in fact, in all Canada, where are there any who are putting forth Truths as we understand them, and as they used to be taught forty, fifty and seventy-five years ago when there used to be not only one but several preachers going from place to place preaching the glad tidings of the kingdom? Yes, there is one little congregation in Fonthill, Ontario, and another in Niagara Falls, N. Y., who have Bro. Marsh to speak to them weekly and well does he fulfill his duties, but even as good as he is he cannot fill all this unoccupied territory.

THE LORD IS GOOD

By Lyman Booth

I KNEW not one year ago that I should be living now, nor do I know that I shall be living one year hence; but this I do know, that as the years come and go I have been the recipient of many blessings and favors, coming with heavenly grace from the Giver of every good and perfect gift, to whom I gladly return my thanks for the benediction of His love.

I am truly grateful that I am still able to bear up, and have the strength to endure with patience, for I know that just beyond a few more misty years of toil and trial will be given the crowns that gleam in the hands of Him who invites us to His home, where all the pure affections we receive and give each other shall bloom and ripen into perfection, where we shall evermore dwell in peace and joy.

"We long for the sinless, peaceful home,
And that glorious city bright;
The city that hath foundations sure;
The city of golden light."

A few gather together at Solina, Ontario, to build one another up in their most holy faith. Another dear brother in Grafton, who is a well learned man in the Scriptures, as many can testify, is badly handicapped, but possibly might be able to do much more with more encouragement. But where are the others? Oh yes, some have fallen asleep and some moved away, and their children, what about them? Well, for aught I can find of them they have drifted away to the more popular teaching. Is there no exception? Surely, I hope so, and that is my purpose in writing these lines.

May this letter be the means in the Father's hands to stimulate some one to a greater activity in the Master's service. We may think we cannot afford to send away off for a preacher to come. Then get busy and teach the truth yourself, for if you are a disciple of Christ, then He has commissioned you to go into all the world and preach the gospel. If you realize you are unable to do this, then get busy and qualify and in the meantime if we are situated near enough to be of any help to you, and you call on us when we are not otherwise engaged we will be glad to assist you in any way we can to the extent of our ability. In any event we would be pleased to learn of any brother or sister of like precious faith in Canada or the

eastern or south-eastern states.

The radio fans can and do write in their appreciation and requests. Can we encourage one another, and so much the more as we see the day approaching?

Is the Master coming soon? Will He be able to say unto us, "Well done", or will it be, "Sloughful servant"? Brethren and sisters, the time is too short to be wasted. Let us be up and doing else when He comes He may find us sleeping. We live in Fonthill, Ontario, thirteen miles from Niagara Falls. Our address is Ridgeville, Ontario, Rt. 1.

Your brother watching for the return of the Master,

J. E. Lent.

"BECAUSE He hath set His love upon Me, therefore will I deliver Him: I will set Him on high, because He hath known My name."
—Psalm 91:14.

DEATH

By Jas. A. Patrick

THE subject of death has been discussed at various times in The Herald, and many different ideas have been expressed.

One thought that has been expressed at various times and which seems to me to be very erroneous is the idea that death cannot be destroyed as long as there is one person dead. This comes from a wrong understanding of the term "death". As expressed in a recent issue of The Herald, with many "death" means "the condition of dead people." If any one cares to investigate this matter it can be easily done. I have my Young's Concordance open at the word "death". And while I have not taken the time to read every text where this word occurs, I have read enough to show that "death" means the act of dying. There are only a few places that it refers to the state of the dead and then only by implication. Nine-tenths, if not ninety-nine one hundredths, of the texts refer to the passing of life and not to the condition of dead people. The word "dead" describes the condition of dead people in the Bible. I am not much concerned about what term describes it in some people's minds.

Now, seriously, dear readers, get your concordances—"O, we haven't any." Why? "Can't afford one." Well, perhaps you afford many things that are not so necessary. Then take your Bibles. Have you one? Turn to "death" and "dead" and see just how the Bible uses them. That ought to settle the question.

So, when the act of dying—the passing of life—is stopped, death will have been destroyed.

It seems that a certain amount of difference of opinion is necessary in order that we investigate, and learn, and grow. But I am very sorry that there are differences that cause divisions. Our body is too small and weak to be divided. In union there is strength; in divisions, weakness.

Would it be possible for our ministers and others who are interested in having the body unified to hold a conference and discuss these differences in the spirit of love and see if a better understanding cannot be arrived at? I believe our churches would be willing to let their ministers off and pay expenses for such a meeting. Such a meeting could do no harm and might be fruitful of much good.

IN HIS NAME

(Continued from page 60)

the medium of the church, the result would be stronger Christian faith in the individual, with richer and wider influence upon the world. The writer would not for a moment undertake to detract from the work that benevolent and fraternal orders are rendering. These orders are performing a wonderful labor. They are rendering valuable services even though in their own name and strength. But Christians, as such, can ill afford to do other than render all such service in Christ's name. For just this service the apostles directed the church to select men of good report who should look well to the physical needs of their brethren. And this labor was to be wrought in the church, by the church. It was to be performed as a service by the disciple in the name of his Lord.

It would seem that Christianity to-day needs to arouse itself to a larger realization of Christian opportunity and duty. If all Christians who are looking to Christ for salvation, for forgiveness of sin, for every blessing which is anticipated from God, would in turn devote their strength and service to that same Christ, from whom they expect and almost exact so much, Christianity would have a stronger position in the world. While the church is an organization pertaining to spiritual life, yet all spiritual life is related directly to the physical well-being of the individual and as such it rightly requires from the individual service and cooperation limited only by individual strength and ability.

We plead with Christians everywhere to turn back again to the church. Not only turn to the church for gospel truth, hope of life, future reward, but turn to the church in the name of Christ with all one's being; with all one's moral and physical and mental and financial strength and power. If there is any organization that rightly and properly deserves the surplus property of a Christian that organization is the church of God. We therefore appeal to all true Christians to consider well their disposition of all life's powers.

J. FRANKLIN RICHARDSON

(Continued from page 61)

his birth, and where practically all his life had been lived.

His boyhood and youthful experiences were those of the early pioneer, and he was obliged to endure the usual rigors to that type of living. However, out of it came a most sterling character that every one admired, being a friend of all.

He was married, June 6, 1877, to Amarilla O'Dell, and to this union were born three children, Esther Cecile, Marian R., and George Alan, all of whom survive. The two daughters reside in California, while the son, Alan, has never left the old home, except to live in his own house adjoining the parents', in order to assist with the farm work, and in looking after the welfare of father and mother. He was the seventh child of eleven children born in the parental home, only one of whom survives, a brother, Amasa, of Wayland, Michigan.

Bro. Richardson, or "Daddy", as he was familiarly called by so many of his friends, was baptized when about twenty years old by the late Elder O. R. L. Crozier, and has lived a consistent life in accord with such profession ever since. The very high esteem in which Bro. Richardson was held by neighbors and friends generally, is the best evidence of a well lived life in the community.

We laid him to rest in the Jamestown ceme-

tery to await the call of the faithful when the Lord comes, on Sunday afternoon, November 1. The writer spoke briefly from the requested text, Job 23:10. Assistance was also given by Sr. M. A. Woodward.

God grant to bless and keep safely to the coming of the Lord the bereft family, and especially the dear wife and mother, who has been so very faithful in her home-making and tender, loving care. While we committed "Daddy's" body to the ground, we commit the welfare of all concerned to the tender care of the Father.
F. V. Blakely.

MRS JAMES GIFFORD

Mrs. James Gifford, of Waterloo, Iowa, died at her home, September 30, 1925, at the age of 77. She was born in Waterloo, Ontario, Canada, February 27, 1848. Her maiden name was Cynthia E. Thomas.

At the age of eight she came with her parents to Illinois and later to Iowa. She was married to James Gifford at Cedar Falls, September 21, 1867, and two years later they made their home on a farm south of Waterloo, where they lived till twelve years ago, when they retired to Waterloo. Two children were born to them, Howard, of Des Moines, and Mrs. James Cassen, of Waterloo. These two and the aged husband survive, also a sister, Mrs. W. E. Lawrence, of Manchester, and a brother, Oscar Thomas, of Fenton, Iowa.

Sr. Gifford was bedfast for several months, and was very patient, expressing herself as being ready to go. She was a true wife and mother and a faithful and true member of the church. Her face was always kind and smiling in the home.

Funeral services were held at the home in Waterloo, October 2, by Bro. Eychaner and the writer, and she was laid to rest in Elmwood Cemetery.

J. W. Williams.

CHRISTMAS

THE RESTITUTION HERALD makes a splendid Christmas gift to a friend. From now till December 31, 1926, for \$2.00.

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NATIONAL BIBLE INSTITUTION
OREGON, ILLINOIS

Children's Bible Story Books

We have several Bible Story Books, which are listed in our Christmas Card Circular, ranging in price from

20c to \$1.75 each

The one in which we are especially interested is "Jesus, The Light of the World", by Mary A. Gesin, just off our own press. It has been found necessary to raise the price of this book to

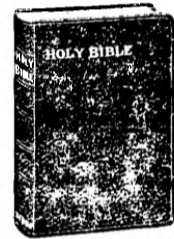
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THE RESTITUTION HERALD

Volume 15

Oregon, Illinois, December 1, 1925

Number 9

With Christ In Prayer

"Lord, teach us to pray."

AND it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said to Him, "Lord, teach us to pray".—Luke 11:1.

The disciples had been with Christ, and seen Him pray. They had learnt to understand something of the connection between His wondrous life in public, and His secret life of prayer. They had learnt to believe in Him as a Master in the art of prayer—none could pray like Him. And so they came to Him with the request, "Lord, teach us to pray". And in after years they would have told us that there were few things more wonderful or blessed that He taught them than His lessons on prayer.

And now still it comes to pass, as He is praying in a certain place, that disciples who see His thus engaged feel the need of repeating the same request, "Lord, teach us to pray." As we grow in the Christian life, the thought and the faith of the Beloved Master in His never-failing intercession becomes ever more precious, and the hope of being *like Christ* in His intercession gains an attractiveness before unknown. And as we see Him pray, and remember that there is none who can pray like Him, and none who can teach like Him, we feel the petition of the disciples, "Lord, teach us to pray," is just what we need. And as we think how all He is and has, how He Himself is our very own, how He is Himself our life, we feel assured that we have but to ask, and He will be delighted to take us up into closer fellowship with Himself, and teach us to pray even as He prays.

Come, my brothers! Shall we not go to the Blessed Master and ask Him to enroll our names too anew in that school which He always keeps open for those who long to continue their studies in the Divine art of prayer and intercession? Yes, let us this very day say to the Master, as they did of old, "Lord, teach us to pray". As we meditate, we shall find each word of the petition we bring to be full of meaning.

"Lord, teach us to pray". Yes, to pray. This is what we need to be taught. Though in its beginnings prayer is so simple that the feeblest child can pray, yet it is at the same time the highest and holiest work to which man can rise. It is fellowship with the Unseen and Most Holy One. The powers of the eternal world have been placed at its disposal. It is the very essence of true religion, the channel of all blessings, the secret of power and life. Not only for ourselves, but for others, for the Church, for the world, it is to prayer that God has given the right to take hold of Him and His strength. It is on prayer that the promises wait for their fulfilment, the kingdom for its coming, the glory of God for its full rev-

This Moment

By Annie Johnson Flint

HE'S helping me now—this moment
Though I may not see it or hear,
Perhaps by a friend far distant,
Perhaps by a stranger near;
Perhaps by a spoken message,
Perhaps by the printed word;
In ways that I know and know not
I have the help of the Lord.

He's keeping me now, this moment,
However I need it most.
Perhaps by a single angel,
Perhaps by a mighty host.
Perhaps by the chain that frets me
Or the walls that shut me in;
In ways that I know and know not
He keeps me from harm and sin.

He's guiding me now—this moment,
In pathways easy or hard;
Perhaps by a door wide open,
Perhaps by a door fast barred;
Perhaps by a joy withholden,
Perhaps by a gladness given,
In ways that I know and know not
He's leading me on to Eden.

He's using me now—this moment
And whether I go or stand,
Perhaps by a plan accomplished,
Perhaps when He stays my hand.
Perhaps by a word in season,
Perhaps by a silent prayer;
In ways that I know and know not
His labor of love I share.

elation. And for this blessed work, how slothful and unfit we are. It is only the Spirit of God that can enable us to do it aright. How speedily we are deceived into a resting in the form, while the power is wanting. Our early training, the teaching of the Church, the influence of habit, the stirring of the emotions—how easily these lead to prayer which has no spiritual power, and avails but little. True prayer, that takes hold of God's strength, that availeth much, to which the gates of heaven are really opened wide—who would not cry, Oh for some one to teach me thus to pray?

Jesus has opened a school, in which He trains His redeemed ones who specially desire it, to have power in prayer. Shall we not enter it with the petition, Lord, it is just this we need to be taught! O teach us to pray.—*Extract from "With Christ," by A. Murray.*

"THERE is a tendency in our modern life to elevate cleverness above righteousness. We wink at clever deviltry. If you are concerned for the triumph of righteousness in the earth, remember that the heaviest blow you can strike at the forces of evil is just to follow the advice of Sir Walter Scott to his son-in-law, Lockhart, 'Be a good man.' Courage, kindness, integrity, indeed all the positive virtues, are contagious. Try overcoming evil with good; try being a righteous man and mark the result on the world."

Approaching Completion

By F. L. Austin

THE plans and purposes of God require a long time for completion and perfection. To the finite man whose days are but threescore years and ten it sometimes appears as though the Father should act more rapidly and should plan for earlier realization of the objectives before Him. As to this, most probably the Father knows best. At any rate the time required for the accomplishment of the Father's plans requires the time of many generations of man.

It was 2000 years before Christ that Jehovah spoke to Abram in Ur of the Chaldees to go to a land which should be shown unto him. Abram obeyed. And after months had passed, Jehovah appeared to him as he arrived on the hills of Palestine with the message, This is the land.

Among other assurances given to Abram were two promises to which attention is here called, namely, "I will make of thee a great nation", and "In thee and in thy seed shall all the families of the earth be blessed". These promises as recorded in Genesis 12; 13; 15; 18; 22; 26; 28; etc., have never yet been fulfilled to this ancient father. He sojourned in the land as a stranger, says Stephen in Acts 7:1-7. He and his descendants possessed the land for a little while, writes Isaiah in 63:18. But as to the realization of the promise as given, neither Abraham, nor his seed have ever enjoyed any such blessing.

Time rolled on. Abraham's descendants were sold into Egypt in the days of Joseph and his father Jacob. Four generations afterward they were brought out by the outstretched and mighty arm of God.

Under Joshua they were given tenancy in the land again. Rebellion of heart, selfishness of purpose, egotism, made this people a people of hard hearts, and Jehovah assured them that because they turned away from Him, He also would withdraw His hand of care and protection from them. Their condition came to be pitiful. From their high estate they were reduced to that among the lowest of their contemporaries.

The Scripture reveals further information on these things. In Gal. 3:8 Paul assured that when God told Abraham that in him and his seed all nations should be blessed, He was then proclaiming the Gospel. And in 3:16 of the same letter Paul further gives the information that the seed referred to in this instance was not seed in the multitudinous sense, but in the individual sense,—"thy seed, which is Christ". Thus the seed by whom, or through whom, the nations were to be blessed was none other than the Lord and Christ.

But it required no less than two millenniums before Jehovah introduced that seed, Christ, unto the families of man. And when

He did announce Him, it was with reference to the other promises to which attention has been above directed, namely, the promise of a nation, great, mighty and populous.

To Mary the angel of the Lord announced, "thou shalt bring forth a son, and shalt call his name Jesus . . . , 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." Nothing here is said about the blessing that was promised through Abraham: Reference is made only to the nation whose people were to be as numerous as the stars of heaven. For this numerical development time was necessary; 2000 years were utilized. And when these years were up and the Christ was born, it was announced with heavenly voice that He who was the seed for the blessing of the nations of the earth was to be the King of the other seed, that is, of the seed in multitude.

Thus these promises are drawn together and mentioned as though they embraced but one promise. The seed of blessing is definitely associated with the seed which should be formed into the kingdom of God.

But again, the land has not been given to Abraham, nor to his seed, nor is the Christ given the throne of His father David, nor does He reign over the house of Jacob. All are in abeyance. The seed of blessing has been caught away to the right hand of God. Naught is fulfilled as the finite mind would anticipate.

But as the Savior was about to take His departure and occupy a place at the Father's right hand, He called His eleven chosen apostles close unto Him and in gentle, instructive tones revealed to them that they should go into all the world and continue to herald the Gospel unto all creatures; "he that believeth and is baptized shall be saved." At once the mind inquires, is it possible that this Gospel commanded by the Savior is part and parcel of the Gospel which, according to Gal. 3:8, was preached to Abraham? A comparison of scripture with scripture certifies that such is the case. The Gospel of to-day is part and parcel of that which God first announced to the father of the faithful. Reading from Gal. 3:27, 29, further information comes that, "as many of you as have been baptized into Christ have put on Christ . . . , and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Thus to be initiated into Christ is to be initiated into the seed of Abraham. Question: Does this introduction into Abraham's seed assure one of a position in the "seed which is Christ", or of a position in and among the seed that should be as numerous as the stars? At first reading, this scripture, Gal. 3:27-29 with 3:16, intimates that the Christian is thus introduced into the "seed which is Christ," the seed which is to bless the nations. Recalling other scriptures, this thought is given even stronger emphasis. Rom. 8:17-20 states that such as are in Christ and are children of God are "joint-heirs with Christ", to be glorified together with Him; while Paul writing to Timothy in his second epistle, 2:12, assures that such will reign with Christ. To the Philippian brethren Paul instructs that those in Christ shall be changed and fashioned like unto His glorious body; while in Rom. 6:1-5 and Col. 2:12 those being baptized into Christ are said to rise from the dead to walk in a new

life, even the life of the risen, resurrected Lord. And to the Ephesian brethren, 5:23-33, the church in its relationship to Christ is illustrated to be like unto the wife in relationship to the husband, members of His body, of His flesh, and of His bones. All of this would seem conclusively to teach that those baptized into Christ are baptized into the Abrahamic seed of blessing, which seed is one, Christ—the head of the church which is His body.

Taking up the other promise again, our Savior states in Matt. 25:31 that when He comes in His glory with all the holy angels with Him, He will then sit upon the throne of His glory. It is the time that the nations will be gathered before Him. But prior to this the church will have been caught up to meet Him in the air and will at this time be associated with Him.

When the time comes for the regathering of Abraham's multitudinous seed, the church and its union with Christ will have been com-

pleted, finished. Then the work of raising the multitudinous seed, as a kingdom, will devolve upon Him who is the seed of Abraham to bless earth's families. Not only upon Him, but upon Him and those who shall have been baptized into Him.

Then will come the realization to Israel, as also to the church of the firstborn, of the fulfilling of God's promises to Abraham. Both promises point forward to the kingdom of the Lord, which is to fill the earth. Therefore the Savior said, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves cast out."

God's promise to Abraham will yet be literally fulfilled. The richness will be given to Him. In person He will occupy. His seed, the Christ, will bless. God's word, which is plain, will bear fruition and the earth will rejoice in the glory of the Lord.

ORDER IN CHEMISTRY

HERE we are met with a field of research in which constant discoveries are being made. Chemistry is worthy of the name *Science*. Here are no theories and hypotheses, which deprive other so-called sciences of all title to the name. Science is *Scientia*, knowledge, that which we *know*, and what we know is *truth* which can never alter. Chemistry, for example, is not like geology, whose old theories are constantly being superseded by new ones. If we *know* the action of a certain substance, then our knowledge never changes. But side by side with this unchangeable truth there is the constant discovery of new truths.

All matter is made up of certain combinations of various elements, which are its ultimate, indecomposable constituents. Not that these elements are absolutely simple, but that hitherto they have not been decomposed. Some of these have been known from the most ancient times, while others are of quite recent discovery. Hence their number is slowly being increased. In 1874 there were 64; now (1913) there are about 70.

But though their total number cannot yet be known, the law by which they are arranged has been discovered. This law is complex, but perfect.

1. All the elements when magnetized fall into two classes. One class immediately ranges itself east and west, at *right angles* to the line of magnetic force (which is north and south), and hence is called *Diamagnetic* (i. e., through or across the magnet); while the other immediately ranges itself by the side of and parallel to the magnetic pole (i. e., north and south), and is called *Paramagnetic* (i. e., by the side of the magnet).

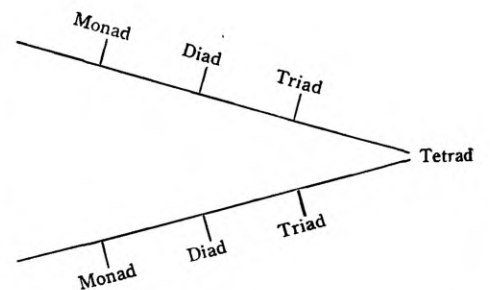
2. Further, it is observed that these elements have other properties. Some combine with only *one* atom of another element, and are called *Monads*; some combine with only *two* atoms of another element, and are called *Diads*; some combine with only *three*, and are called *Triads*; while those that combine with *four* are called *Tetrads*, etc.

3. Now when the elements are arranged, first on the two sides of the dividing line, according to their *Diamagnetic* and *Paramagnetic* characters; and then placed on

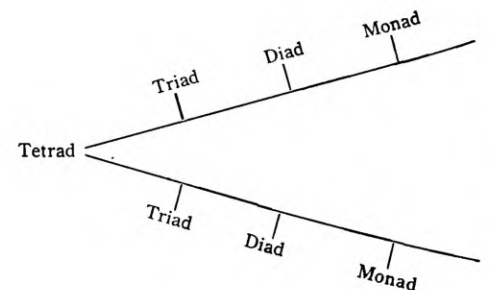
lines according to their properties as *Monads*, *Diads*, etc.; and further, are arranged in the order of their *atomic weights*, the result is seen in the accompanying illustration, which exhibits the presence and working of a wonderful law.

On carefully examining this table it will be seen,—

1. That on either side of the central or neutral line, there are alternate groups of *seven* elements, and that these *seven* fall into the form of an *introversion*, *Monad* answering to *Monad*, *Diad* to *Diad*, etc., thus:



Then, on the other side, the group of seven is arranged in the opposite way, but in a corresponding manner:—

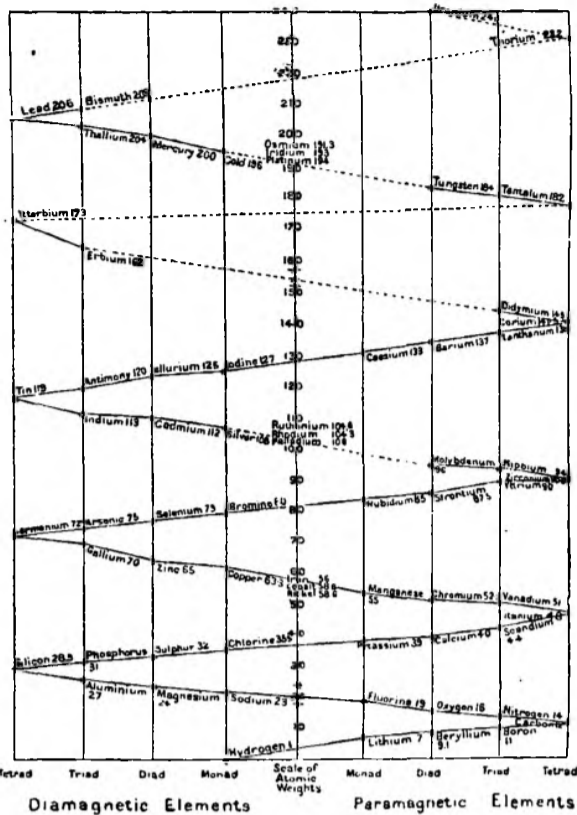


Thus we have an *introversion* of *seven* elements *alternated* throughout the entire series.

2. Next observe that each time the line crosses upward from *right to left* there is a group of *three* neutral elements that occur together, near the *atomic weights* of 60, 100, and 190. So perfect is the law that the discoverers believe that about the points 20 and 155 there are yet two sets of three elements

to be discovered for the places marked ***.
3. Also observe that when the lines pass

Reynold's Curve of the Elements according to the Newlands-Mendeleeff Periodic Law.



upward from *left to right* there are *no* elements whatever on this neutral line, and therefore we do not expect any to be discovered.

4. Further, that there are others which will yet be discovered to fill in the gaps that are left vacant, above the weights 145. A few years ago the number stood at 64. The present list contains 69. Some newly discovered elements have been brought under notice while writing these words. They are Cerium, 141.5; Neodymium, 140.8; Praseodymium, 143.6; and "Ytterbium," 173. These with others that may yet be discovered will fill up some of the gaps that remain.

5. There is an element whose atomic weight is a multiple of 7 (or very nearly so) for every multiple up to 147, while the majority of the others are either square numbers (or multiples of a square number), multiples of 11, or cube numbers. Indeed we may say that every important element is a multiple of either 4 or 7; *gold*, the most valuable, for example being 196 (4 x 7 squared); *iron*, the most useful, 56 (7 x 2 cubed); *silver* being 108 (4 x 27, or 2 squared x 3 cubed); *copper*, 63 (7 x 9); *carbon*, 12 (3 x 4); *mercury*, 200 (4 x 50); *bismuth*, 208 (4 x 52); etc..*

6. Note that all the parts of the image which Nebuchadnezzar saw in his dream are here, and they are all on the left or *diamagnetic side*; that is to say, they are at *cross* purposes with the line of Divine government! The three which are pure and unmixed are all on the same line of *monads*—"gold," "silver," and "copper,"—while the fourth, "iron," is neutral, neither for nor against, like the fourth power, which is both religious and at the same time antichristian. The heaviest is at the top and the lightest at the bottom, as though to show us that the image being top-heavy is not destined to stand. Three have already passed away; the fourth is approaching its end; and presently, the "power" which was committed to the Gentiles shall be given to Him "whose right it is," and the fifth monarchy (illustrated by the Rock out of which all the others proceed) shall swallow all up when the kingdoms of this world shall be-

come the kingdom of our Lord and of His Christ.

Thus the very elements of matter are all arranged according to number and law. When this law was first spoken of, it appeared to some chemists to be as absurd as suggesting that the alphabetical arrangement could be the scientific or natural order.

But here we have a natural, or rather, we should say, a Divine order. For the elements, when arranged according to the weights and properties which God has given to them, are found to fall into this wondrous order. Here there can be no room for human fancy, but all is the result of knowledge, or science truly so called.—*Extract from Number in Scripture, by E. W. Bullinger.*

GOD—ELOHIM

By Alex. Allan

MANY have the impression that the name God in the Bible has reference only to the Most High God; that to apply the name God to any one else would be almost blasphemous. A noted Bible scholar tells us that God is a family name, with Jehovah as the Father. In perfect harmony with this, Paul says: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named". Eph. 3:14, 15.

The word for God in Hebrew is variously written, as: El, Elo, Eloah, E'lohim. El, a contraction of Elohim, signifies a mighty one. Eloah and Elohim are the same, one being singular, and the other plural, and signify, an object of adoration. Thus E'lohim, one of the names of God, angels, princes, great men, judges, and even false gods. (Robinson). To this agree these words of Paul (1 Cor. 8:4-6): "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 but one God, the Father, of whom are all things, and we in (unto) Him; and one Lord Jesus Christ by whom are all things, and we by Him".

Not all are gods, that are of the God family; for the title supposes power and authority. Adam, before he fell, was a son of God, and therefore belonged to the God family; but he was not a god—a mighty one. Jesus in the flesh was a Son of God, but He never claimed to be a god. He said: "I can of Mine own self do nothing". When accused of making Himself equal with God, He called attention to the Scriptures: "I have said, Ye are gods; and all of you are children of the most High". Jesus then adds: "If He called them gods, unto whom the word of God came (or to whom it was addressed), . . . say ye of Him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" But who are these of whom it was said, "Ye are gods"? Very evidently, those of whom John says, "Now are we the sons of God". Members of the body of Christ are not gods—they have no power, or authority. Why then are they referred to in Psalms as gods? We should understand David as speaking here by the Spirit, and in view of God's predetermined purpose; that those who first trusted in Christ should be to the praise of His glory, and be glorified together with Christ, who is now a "mighty God", the "everlasting father", the second Adam of a new

generation of sons of God. Thus, after "Now are we the sons of God", John continues: "and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him". We shall be these gods unto whom the word of God was addressed; for in the fulness of time, "God shall gather together in one (family) all things in Christ, both which are in heaven, and which are on the earth." But notice here; lest he should be understood as teaching "universalism", the Apostle Paul adds the proviso—That is, in Him. Not that all shall be gathered together into Christ, but the all in Him shall be gathered together, into one great family of God. Eph. 1:10.

The glorified Christ is now a "great God". In Revelation 19 He is seen reigning over the nations, "and He hath on His vesture, and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS". Who is this King of glory? "He was clothed with a vesture dipped in blood, and His name is called THE WORD OF GOD."

MONEY is but a tool. It is the brain, the intelligence, the character and personality that determines the dividends that are developed. But most of us seem to prefer the tool.—*Selected.*

PROOFS OF INSPIRATION

I FEEL bound to add that the scientific accuracy of the Word of God is a singular attestation of its inspiration. Here we have the oldest extant book, reaching beyond the period of authentic history into the age of fable, when there was no accurate science, when astronomy was astrology and chemistry, alchemy; and yet not one of those absurdities which found their way into all the other "sacred books," and the writings of even such philosophers as Plato and Aristotle, found their way into the sacred book of God!

The Bible is not, and ought not to be, a scientific book. It is primarily and principally a revelation of moral and spiritual truth. It leaves science for man to explore, and he is to reach its certainties through experiments and blunders. It leaves the human intellect to attain knowledge on such subjects by a law of development. The Word of God could not treat scientific subjects without diverting man's attention to side issues. And yet, when scientific matters are incidentally referred to, an elastic, flexible phraseology is used which, without either contradicting or revealing scientific facts, hides within its form of expression a germ of truth, which expands to fit the dimensions of future discoveries. Take for example the word "expanse," translated "firmament," in Genesis. No Hebrew word could have been selected by a modern scientist better describing the actual nature of the expanse between earth and sky which was not then understood.

Observe that not one well established fact of science is found to be absolutely irreconcilable with the explicit teaching of Scripture. The eighty theories of French infidels, which less than a century ago threatened to demolish the Word of God, have been exploded—every one of them—and the Word still stands, like Gibraltar's Rock. *Arthur T. Pierson, in "Divine Art of Preaching" as reprinted by "Our Hope".*

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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

GIVE THANKS

"IN every thing give thanks", is Paul's instruction to the Thessalonian church.

If one has true and implicit trust in God, with unflinching faith that God does constantly watch and sustain His own, and has the one and only aim of serving God, in all things and at all times, he cannot consistently do otherwise than to "give thanks" to God, under all circumstances, for His directing and sustaining hand. Not that we should thank God for evil, or calamity, or wrong, but thank Him for His mercy and love extended to us, for strength and guidance even when we find ourselves in, or surrounded by, these circumstances. For God is the world's Sovereign and can and does cause all things to "work together for good to them that love God, to them who are called according to His purpose."

Therefore, "In every thing give thanks".

MINISTERIAL LIST

ELSEWHERE under this heading will be found the list of ministers who have applied for and continue to receive ministerial recognition by the General Conference of the Church of God. The General Conference merely recognizes ministers of the various state conferences (provided no objections are sustained against them). The General Conference does not license or ordain ministers—excepting such as it accepts from the Bible Training Class, temporarily, till they become settled and associated with some state conference. This is in accordance with the best judgment of all who took part in the organization of the General Conference.

ORDER IS OF DIVINE LAW

THE article in this issue of the Herald under the caption of "Order in Chemistry", would be of little interest to the Herald readers, and wholly inappropriate for a place in its columns, were it not that the author brings to one's attention the amazing fact that there is definite, positive system in the orderly relation of one chemical element to another; and that said orderly arrangement is with the same definite exactness as is the construction and arrangement of the inspired Word of God. There are few people but who recognize Jehovah as the Creator of all things. But there are quite a number who try to believe that God is not the author or creator of the inspired Word. When we see the exactness of nature corresponding to a like exactness of Scripture there is greater reason for close and earnest thought.

There is more than this. If it be true, as stated in the article referred to, that chemical elements bear a definite numerical relation to each other, then it is true that a would-be impostor can not presume to impose the proclamation of a sham element upon the student body of chemistry. Any such effort would at once be detected by its lack of position as determined by lack of proper numerical standing, or position.

If it be demonstrated that the inspired Word is also arranged in a system of numerical values then the mathematical exactness of Scripture proves its Authorship as well as its indisputable trustworthiness. If such be the fact, which, by the way, is indisputably not the fact in any uninspired record, then any interpolation by man breaking the continuity of numerical values in Scripture is at once discernible.

While the writer is by no means well read as to numerical values in the text of the Scriptures, yet he is astonished as from time to time attention is drawn to such passages as Rev. 5:12, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Seven benefits are exultantly announced, of which the Lamb is worthy, while in the 13th verse four such remunerations are prayerfully proclaimed to the occupant of the throne and to the Lamb.

With great frequency the Scripture text brings out such matters. Those who have given deeper and more careful consideration to this subject are strongly inclined to believe that the Bible in its inspired form is written with such numerical accuracy as to the relation of its several parts to each other that it is possible, by a knowledge of this system pervading Scriptures, to detect practically every spurious portion of Scripture that might be injected into the genuine.

It is to call the attention of Herald readers who are so inclined, to a study of this most interesting and beneficial subject, that this and like extracts have recently been found in the Herald columns.

GOD IS

THE HERALD gives place this week to a portion of an article by Prof. J. Gresham Machen bearing on evidences that God is real and personal, One who can and does know of the needs and welfare of His creatures, and yet One who may not be discovered and known by fanciful explorations by the human mind, but One who has in various ways revealed Himself to the finite. It

is a pleasure to reprint such testimonies as to the omnipresence and omnipotence of a real and true God. In days when so many wise men accept naught except it can be harmonized with the philosophies and theories of advanced learning, and who therefore of necessity largely repudiate the existence of a Creator in any form not comprehensible by man, it is exhilarating to receive such comprehensive analysis of our Father's revealed manifestations.

The facts of the existence of God in the Biblical sense, and of a risen Christ, and of future immortality for the called-out ones, rest upon the fundamental fact of two orders of life—first the natural, afterward the spiritual. And as the spiritual is wholly different from the natural, being "contrary" to it, it is evident that the only way that the natural can look out, or up, and comprehend the Spiritual which is higher and greater, is for the Spiritual to reveal or unveil itself to the comprehension of the natural.

This it has done during all time in numerous ways. It therefore remains for the natural to cease insisting that God shall be understood according to the reasonings of the natural, finite, much limited mind, and recognize the virtue of faith as built and anchored upon things revealed from above instead of on things constructed from below.

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him", and serve Him.

CHRISTMAS GIFTS

THE Christmas season is upon us. All of us will be selecting and presenting various kinds of remembrances and gifts to our friends and loved ones. It is a beautiful custom, when it is carried on with a thought of the great Gift which the heavenly Father made to humanity two thousand years ago.

But that same Savior whose birth we celebrate at Christmas time later taught His followers that their gifts and favors should be presented not mainly to those from whom we may expect a returning favor, but to those who are really in need. We are also taught in Scripture that service to God can only be rendered through service to humanity.

Would it not be very fitting, then, that we make our largest gifts this year for the relief of those who really are in need? Can you think of a better opportunity than the case of Bro. and Sr. Williamson, of Nebraska, who should be accorded the comforts of Golden Rule Home at once.—F. E. S.

HERALD RECEIPTS

Mrs. Ida Dale; J. Walmsley; Florence Fanno; Mrs. Jennie Irons; Mrs. R. E. Murdock; Mrs. Jessie I. Upton; F. F. Upton; Miss Libbie M. Upton; Mrs. Virgil C. Barch; Mrs. Howard E. Huey; Glen Starbuck; Mrs. Martha Taylor; Chas. F. Gesin; Mrs. Emma Oaks; Mrs. Robert Ogden; J. E. Hatch; H. S. Hunt; Mrs. M. L. DeCounter.

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Mr. and Mrs. O. H. Momsen	5.00
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 --Young People.

Among the Churches

The Restitution Herald till December 31, 1926, for \$2.00, to all new subscribers.

Two more request baptism at Clear Lake, Wisconsin.

Services at Burr Oak, Indiana, next Friday, Saturday and Sunday, regular hours. Speaker, Bro. F. L. Austin.

Special meetings are in progress at Seven Fountains, Virginia, under the direction of the pastor, H. A. Sheets.

Latest report from Bro. J. H. Willey, of Plymouth, Indiana, is that he is much improved and is able to be up around the house.

Word is received that Bro. Oliver Sealine, of Stanhope, Iowa, has been bedfast for the past eight weeks. We are glad to report that he is not a great sufferer.

Bro. and Sr. Hugh Shafer, Plymouth, Indiana, spent the Thanksgiving holidays with their daughter, Sr. Earl Thayer, at Golden Rule Home.

Bro. and Sr. Rolland Stilson and family, South Bend, Indiana, have just spent a few days with Sr. Stilson's parents, Bro. and Sr. John Cross, Oregon. Also, Sr. Ward Scott, Joliet, Illinois, participated in visiting the same parental home.

Bro. Sydney Magaw will, D.V., conduct a series of evangelistic meetings at Ripley, Illinois, from December 3 to 20. It is hoped that Bro. Magaw can infuse the Ripley church with like enthusiasm that he seems to have taken to his Minnesota and Wisconsin appointments.

SPECIAL MEETINGS

Are now in progress at
Seven Fountains, Virginia;
Brush Creek, Ohio;
Ripley, Illinois.

These are oases from which may spring much spiritual verdure to the honor of our Lord and

our Father. They afford days of true opportunity to all local co-workers. The Herald will anxiously wait to record results.

Bro. M. W. Lyon believes in advertising. Our print shop has turned out two thousand hand bills announcing the meetings at the Brush Creek Church. Watch—they'll have a crowd!

SUNDAY SCHOOL ORGANIZED AT BLAIR

The Church of God at Blair, Nebraska, organized Sunday School, Sunday morning, November 15, with the following officers:

Thomas Bates, Superintendent; Howard Appleby, Assistant Superintendent; Ruth Jenkins, Secretary and Treasurer; Dorothy Krogh, Librarian; Grace Swihart, Organist; Ruth Jenkins, Chorister.

We have also organized a Bible study class to meet each Wednesday evening at eight o'clock. Sr. Carrie Free was chosen leader and it was decided to take turns in giving the lesson.

We have the church partly furnished and from now on will hold regular meetings. We will be glad to have any of the brethren passing through stop over and make us a visit.

We were very fortunate in having Bro. Austin with us November 17, afternoon and evening. The afternoon was spent in Bible study, our subject being "The Day of the Lord." In the evening he gave a discourse on "The Promises," which was enjoyed by all present.

Laura Bates, Secretary.

DOINGS AT HEADQUARTERS

HERALD PRINT SHOP

Orders for several thousand Personal Greeting Cards for Christmas have been received at the Herald Office. Every one can help by reporting any error or weakness in this work to the N. B. I.

The circulars announcing these cards were to have been mailed the first two weeks of October. But the firm that was to have provided

the illustration cuts by October 1, failed to deliver same, and it was after November 1, before this omission could be supplied.

We shall be anxious to receive reports on this service.

GOLDEN RULE HOME

The Home enjoyed the visit of "Mother" Muselman, who returned to DeKalb on Thanksgiving Day.

Sr. Thayer has built up a Junior Berean class of thirteen members, which meets in her room at the Home every Friday evening.

A new sewer connection has been completed at a cost of nearly \$200.00.

As announced in last week's Herald Bro. and Sr. Williamson, of St. Paul, Nebraska, are in immediate need of such comforts and provisions as are available for aged and alone ones in the Golden Rule Home.

Get out your Herald for last week and read again the pleas made in their behalf. Then act as your conscience dictates.

Those with whom these aged ones have labored for so many years should consider this matter very seriously.

Response to the call made last week has not yet had time to come in.

Outside Fall work is being pushed forward,—since the rainy season. The gardens are plowed for Spring.

Dreary looking bulbs are being planted in anticipation of Spring bloom in all the colors of the rainbow.

GREENHOUSE

Three truck loads of cut flowers and potted plants in two days, to Rockford, Illinois, was the Thanksgiving sales record. It wasn't more because that was all we could spare. The demand was for much more.

Now for Christmas. Carnations, poinsettias, ferns, Christmas cherries and peppers, cyclamen—in numbers, are all apparently well-timed to give the best Christmas service.

BIBLE TRAINING CLASS

The Class work will be renewed with the New Year. As yet there are no indications of increased class membership, but, D.V., the work will proceed.

AS A CHRISTMAS GIFT

to the newly married and other friends, nothing is more appropriate than a well bound Bible. Then, don't overlook the Herald. A year and one month, or until December 31, 1926, for only \$2.00.

SHOWER? NO, IT POURED!

Our hearty sympathy went out last week to the mail man who tramps our portion of town. I could not explain the matter to the poor man, because I am still in the dark as to the party really responsible for stirring things up, but the fact remains that for about three days his load of mail was greatly enlarged by the birthday cards which he brought to our house.

A card does not amount to much. It is only a piece of pasteboard with some ink on it, and yet, as I read those messages which came from old and young and from so many different towns and states, I must confess that they stirred many feelings of emotion. Each card brought up in memory some face or faces, and recalled some incident of the past in the relationship which I have enjoyed so much with the Church brotherhood for several years.

No, a card does not amount to much, but the spirit which prompts the sending does, and it is that which is appreciated so much.

F. E. Siple.

THE mercury in the Christmas Club thermometer has jumped several degrees in the past week. The temperature is now 154.

We need 46 degrees more.

The time between now and Christmas is short. If the mercury is to go "over the top" (the cork is out so it can) it will have to rise rapidly.

Raise it a whole degree if you can.

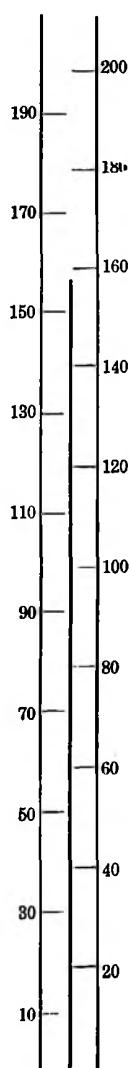
If you cannot, then raise it a part of a degree by sending in whatever you can. We will club you with others, thus making a whole degree.

If you intend to join the Club but have not yet notified the Office, please do so at once, even though you cannot send the money in before December 25.

THE TIME IS SHORT

ACT NOW!

Make It Overflow!



Where We Want It.

THE CORK IS OUT!

Where It Is.

IT'S
GOING
UP
DON'T
LET
IT
STOP.

The Sunday School

By Alta King

PAUL IN MELITA AND ROME

LESSON 11 DECEMBER 13, 1925
LESSON TEXT: ACTS 28:1-31
RESPONSIVE READING: ROMANS 12

Golden Text: I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans 1:16.

Memory Verse: Acts 28:15.

FOR STUDY

Review: Relate briefly the story of the first stage of Paul's voyage to Rome. Of what value is the story to us?

The New Lesson: In this week's lesson Paul's long-cherished hope is realized. He arrives in Rome, the world's center, and begins there his work for the Christ.

I. Three Months in Melita: Acts 28:1-10. Locate the island. During the time that Paul and the storm victims were forced to stay in Melita, those who were saved from the storm were privileged to witness tangible evidence of that power, which, through Paul, had first warned, then preached salvation from the storm, then brought order out of chaos and accomplished the salvation preached, so soon as the efforts of self-salvation and rebellion had had their day. As these men were privileged to witness the tangible workings of that power that had done so much for them in intangible workings, so the world, in the kingdom age, having passed through its day of self-salvation and rebellion, will be subdued into order under the King of Israel, and will witness manifold, tangible workings of that power that is now being preached, and that is now working in manifold intangible ways toward the world's salvation.

How were the storm victims received?

What is the evidence of Paul's spirit of helpfulness? Such small services are a truer index to the Christ spirit than many large services. Large services, through leadership ability, are not always actuated by the Christ spirit of unselfish love. They may be actuated by the love of leadership, by the love of influence and power, or by the commendable love of being able to do and accomplish. But small services are actuated by nothing less than love of those who need the service. Such, alone, is truly a Christ service whether large or small.

What was the first tangible evidence of that power in Paul which had accomplished salvation from the storm?

Find the evidence that minds, untaught by revelation in their religious thinking, always confuse the medium of power and the manifestations of power with the source of power. Upon this fact, rest all the heathen systems of religion, in which man and nature are worshiped. And it must be thus, because human thinking minus revelation cannot conceive of the Source of power.

Had heathen thinking discovered that there is a power of vengeance against sin? Having discovered this, they knew that sin relationships between humans are unprofitable and painful. What profitable and happy relationships between humans had they discovered from experience?

Through what works did Paul bring the kingdom at hand to these people? Were the

works performed only on condition that the needy ones first accept the Christ and His doctrines? When Jesus was here visibly, did He serve only those who had definitely accepted Him as the Christ?

Though the record does not state that any one made definite acceptance of Jesus, either as his personal Savior or as the world's Savior, we know that Paul's three months' work among these people was not without eternal results, for God's Word does not return to Him void. Some may have made such acceptance, but, at the least, those who received of Paul's services absorbed something of the Christ spirit in him and having absorbed it gave of it again to others. For this is the nature of the Christ spirit. It is contagious by contact, and it is irrepresible. It is living and it works.

II. The Last Stage of Paul's Journey. Verses 11-16. What is the evidence that the brethren had been looking for Paul? Note carefully the last part of verse 15.

Paul at work, the Paul who was alert and sensitive to even such small needful services as gathering sticks for a fire, does not reveal to us a Paul who was not subject to human discouragements and weariness. But occasional statements show us a Paul who is one of us, a Paul who often carried a heart of weary heaviness. These same statements, together with the life of Paul, give us assurance, that faith in the Christ counteracts all the negative qualities of human nature. In Paul's life heaviness of heart was never a drag on the Christ spirit and work.

What special favor was shown Paul by the civil authorities? Who was back of this favor? For what purpose?

III. Paul at work in Rome. Verses 17-31. What was Paul's first step in opening this new field? Was the step loyal to the principles of honesty and frankness, and to the existing authorities in Judaism? How did Paul emphatically state and prove his loyalty to the Hope of Israel? Verse 20. Did Paul court the favor of the chief of the Jews, or did he seek their cooperation in the great work of making known the Hope of Israel? How did the chief of the Jews receive the representative of the sect everywhere spoken against?

Before there could be cooperation in spreading the knowledge of the Hope of Israel Paul knew there must be a remolding of the understanding of that Hope of Israel. Hence the work of verse 23. What did the Hope of Israel involve according to verse 23? Why did the kingdom need expounding to minds already zealous in their belief that it was to be Israel's kingdom restored on earth and centralized in Jerusalem? Why did minds, well learned in the prophecies concerning the Christ, need to be persuaded concerning Jesus who announced Himself as the Christ? Where did Paul go for backing to his expositions and persuasions? Was the result of Paul's preaching among the chief Jews usual or unusual? Why did some believe not?

The same grossness of heart, dullness of hearing, and blindness of eyes is true of us in some degree, and to just that degree that we fail to follow after the leadings of light given, into the greater light ahead. There is deadness and retrogression the minute we deem ourselves in full light.

Even among these chief Jews who did not believe, Paul's (God's) word was not without its effect. Their static minds were stirred to great reasoning. They at least man-

ifested life.

Was the Christ's imprisonment of Paul or the Roman imprisonment of Paul the dominant factor in Paul's life while in Rome? Is the Christ's power in our lives ever subservient to the control of any other power in our lives? Is it ever hindered except by our own unyielding state of mind?

FOR CLASS

Why should the story of Paul's shipwreck on the way to Rome be preserved through centuries of time to thousands of readers?

Describe Paul's kingdom activities while in Melita. Have they had lasting effects in human affairs?

Describe Paul's reception in Rome by the believers and chief men of the Jews. How did Paul open his work in Rome? Why did he, at once, introduce those doctrines which he knew must alienate many of the chief Jews from cooperating with him?

Why was Paul's sojourn in Rome a demonstration of the Christ's power in his life?

The Children's Column

PAUL'S VOYAGE AND SHIPWRECK

By Lois Hunt

WHEN we read Agrippa's words to Festus, "This man might have been set at liberty if he had not appealed unto Caesar," we are almost sorry to think Paul had appealed to Caesar, and wonder why he had done so.

How many reasons can you think of why Paul must go to Rome?

Paul, accompanied by Luke and Aristarchus, and other prisoners, was given in charge of a centurion of Augustus' band, Julius. His duty was to see that every one of them arrived safely in Rome. They sailed to Sidon, where Julius kindly gave Paul liberty to go to his friends and refresh himself. Then because of contrary winds, the company passed near Cyprus to Myra, a city of Lycia. Here a grain boat was found sailing for Italy, so the prisoners were transferred to it.

Many days were spent with slow sailing, and it was growing late in the year, so when they came to a place called, "The Fair Havens," Paul advised them to stay there over winter. However, the master and owner of the ship preferred to winter in Phenice, so no attention was paid to Paul's warning.

With the first favorable wind from the south they again set sail. They had not been out long before the wind changed, bringing with it a great tempest. Great waves nearly lashed the sails to pieces, and the wind drove the ship hard before it. The sailors bound the sides of the boat together with chains, cast out part of the cargo and tackling, and still the boat promised little protection. The men became terrified—sure that all would be drowned.

Now it was that Paul came forward with encouragement. Most of us would say, "You would not pay any attention to me when I warned you, so now just take the consequences." Not so Paul. He told them that an angel of God had stood by him during the night and said that their lives should all be spared, although they would be cast upon a certain island. Paul believed God and wanted the others to believe Him, just as

we must believe what He says in the Bible.

After fourteen days of this tossing to and fro the sailors found they were nearing land; and, fearing that they would be wrecked upon the rocks, they cast out four anchors, and prepared to desert the ship during the night. Paul understood their scheme, so told the centurion that unless the sailors stayed with the ship they could not be saved. At this the life boat was cut loose and the would-be deserters remained on board.

When day dawned Paul persuaded the men to eat, that they might be ready for whatever awaited them. He took bread and gave thanks, and they ate as if they were all in comfortable quarters. Was not that a wonderful example to the two hundred seventy-three others, who were mostly idol worshippers?

Food strengthened the frightened men, and with Paul's assurances, they became more cheerful and hopeful. They lightened the vessel by casting out the wheat, seeing that it would be lost anyhow.

By this time full daylight revealed their strange whereabouts. Attempts were made to guide the ship into a creek along the shore, but the place being where two seas met, the boat was thrust aground, and the back part was broken.

The soldiers thought it best to kill the prisoners so they could not escape; but the centurion would not permit such cruelty, because he wanted to save Paul.

Instead he commanded all who could swim to cast themselves into the sea and get to land. The rest used broken pieces and boards from the ship. And what do you think? Every one of the passengers reached the land, just as God had said they would.

You see, God was with them, although it hardly seemed that He could be, and He will be with us just as surely in our every time of need.

MY IDEA OF GOD

By Professor J. Gresham Machen

IF my idea of God were really mine, if it were one which I had evolved out of my own inner consciousness, I should attribute very little importance to it myself, and should certainly expect even less importance to be attributed to it by others. If God is merely a fact of human experience, if theology is merely a branch of psychology, then I for my part shall cease to be interested in the subject at all. The only God about whom I can feel concerned is one who has objective existence, an existence independent of man.

But if there be such a really and independently existent being, it seems extremely unlikely that there can be any knowledge of Him unless He chooses to reveal Himself; a divine being that could be discovered apart from revelation would be either a mere name for an aspect of man's nature—the feeling of reverence or loyalty or the like—or else, if possessing objective existence, a mere passive thing that would submit to human investigation like the substances that are analyzed in the laboratory. And in either case it would seem absurd to apply to such a being the name of God.

A really existing God, then, if He be more than merely passive, if He be a "living God," can be known only through His revelation of Himself. And it is extremely unlikely

that such revelation should have come to me alone. I reject, therefore, the whole subjectivizing tendency in religion that is so popular at the present time, the whole notion that faith is merely an "adventure" of the individual man. On the contrary, I am on the search for some revelation of God that has come to other men as well as to me, and that has come into human life, not through a mere analysis of human states of consciousness, but distinctly from the outside. Such revelation I find in the Christian religion.

The Christian Idea

The idea of God, therefore, which I shall here endeavor to summarize is simply the Christian idea. I have, indeed, been enabled to make it my own. I love it with all my heart; but I should not love it if I thought that it had been discovered merely in the depths of my own soul. On the contrary, the very thing that I love about it is that it comes to me with an external authority which I hold to be the authority of God Himself.

At this point, however, there will no doubt be an objection. We have spoken about the "knowledge" of God, but in reality the knowledge of God, it is often said, is unnecessary to our contact with Him, or at least it occupies merely a secondary place, as the symbolic and necessarily changing expression of an experience which in itself is ineffable. Such depreciation of knowledge in the sphere of religion has been widely prevalent in the modern world, and at no time has it been more prevalent than now. It underlies the mysticism of Schleiermacher and his many successors; it underlies the Ritschlian rejection of "metaphysics"; it underlies the popular exaltation of "abiding experiences" at the expense of the "mental categories" in which they are supposed to be expressed; and in general it is at the roots of the entire separation between religion and theology, experience and doctrine, faith and knowledge, which is so marked a characteristic of the religious teaching of the present day.

In opposition to this entire tendency I, for my part, must still insist upon the primacy of the intellect. It may seem strange that the intellect should have to be defended by one who has so slight an experimental acquaintance with it as I; but Reason in our days has been deposed by Pragmatism the usurper from her queenly throne, and wandering in exile, as she does, cannot be too critical of any humble persons who rally to her defense. And, as a matter of fact, the passionate anti-intellectualism of the present age is having its natural fruit in a lamentable intellectual as well as moral decline. Such decadence can be checked, I for my part believe, only by a re-emphasis upon truth as distinguished from practice, and in particular only by a return from all anti-intellectual mysticism or positivism to the knowledge of God.

Personal Knowledge

Certainly, unless our contact with God is based upon knowledge of Him it ceases to possess any moral quality at all. Pure feeling is non-moral; what makes my affection for a human friend, for example, such an ennobling thing is the knowledge which I possess of the character of my friend. So it is also with our relation to God: religion is moral and personal only if it is based upon truth.

If, then, in order that there may be a moral and personal relation to God there must be knowledge of Him, how may that knowledge be attained? I have no new ways to suggest; the only ways of knowing God which I can detect are found in nature, in conscience and in the Bible.

God is revealed, I hold, in the first place through the things that He has made. "The heavens declare the glory of God, and the firmament sheweth His handiwork." This revelation of God through nature is commonly called, or used to be commonly called, "natural religion." And natural religion is by no means altogether dead. Modern men of science, if they be thoughtful, admit that there is a mystery in the presence of which the wisdom of the wisest men is dumb; the true Man of Science stands at length before a curtain that is never lifted, a mystery that rebukes all pride. But this revelation through nature is far richer than many men of science suppose; in reality it presents to us not merely a blank mystery, but the mighty God. The revelation comes to different men in different ways. When I viewed, for example, the spectacle of the total eclipse of the sun at New Haven on the twenty-fourth of January 1925, I was confirmed in my theism. Such phenomena make us conscious of the wonderful mechanism of the universe, as we ought to be conscious of it every day; at such moments anything like materialism seems to be but a very pitiful and very unreasonable thing. I am no astronomer, but of one thing I was certain; when the strange flitting shadows were gone and the world was bathed again in the wholesome light of day, I knew that the sun, despite its vastness, was made for us personal beings and not we for the sun, and that it was made for us personal beings by the living God.

The Inward Light

In the second place, God is revealed by His voice within us. I am perfectly well aware that that voice is not always heard. Conscience has fallen on evil days; it is drowned by a jargon of psychological terms; it is supposed to be rendered unnecessary by an all-embracing network of legislative enactments. The categories of guilt and retribution are in many quarters thought to be out of date, and scientific sociology is substituted for the distinction between right and wrong. But I, for my part, am not favorably impressed with the change; self-interest seems to me to be but a feeble substitute for the moral law; and its feebleness, despite bureaucratic regulation of the details of human life, and despite scientific study both of individual human behavior and of the phenomena of human society, seems to be becoming evident in an alarming moral decline. The raging sea of passion cannot permanently be kept back by the flimsy mud embankments of utilitarianism, but recourse may again have to be had to the solid masonry of the law of God.

(Continued next week)

IN the degree that we loathe, hate, abhor another, in that degree are we in the wrong. We then function upon the sensual level of life. We are mortgaging our soul to the evolutionary forces of life instead of to the evolutionary forces. We dam up the spiritual forces in the degree that we hate. Selected.

MINISTERIAL LIST

The following is a list of the ministers of the General Conference of the Church of God under date of December 1, 1925.

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

FLORIDA
Geiselman, N. H., Tampa.

ILLINOIS
Austin, F. L., Oregon.
Johnson, Paul C., Oregon.
Siple, F. E., Oregon.
VanVactor, D. E., Evanston, 2234 Sherman Ave.

INDIANA
Anderson, J. H., Michigantown.

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

KANSAS
Sweet, L. J., Topeka, 305 E. 8th Street.

MICHIGAN
BLAKELY, F. V., Grand Rapids,
1037 Lafayette Ave., S. E.

Patrick, James A., Caledonia.
Woodward, Mrs. M. A., Lansing,
223 W. St. Joseph St.

MINNESOTA
Randall, C. E., Mora.

NEBRASKA
Cowles, J. E., Moorefield.

NEW YORK
Marsh, G. E., Niagara Falls, 448 Elmwood Ave.

OHIO
Conner, L. E., Cleveland, 13906 Chautauqua Ave.
Lyon, M. W., Tiptecanoe City.

OREGON
Darby, A. W., Gresham.

SOUTH CAROLINA
Durham, A. N., Greenville.

TEXAS
Bradley, A. S., Mullin.
Geisler, E. E., Dallas.
Stewart, E. O., Sweetwater.

VIRGINIA
Sheets, H. A., Maurertown.

Dear Household of Faith Assembled at Blair, Nebraska, Christian greeting to you:

The Psalmist says, "Behold how good and how pleasant it is for brethren to dwell together in UNITY!"—unity of purpose and in the spirit of love for God and OTHERS, doing all things in the spirit of the Master and to the glory of God and His promises.

You people at Blair are to be congratulated for your untiring efforts and success in the purchasing of a church building, where you can meet with one accord, to worship and study God's Word, and to provide a place where others can come and learn of God and His truths.

Brethren, time is flying, much is happening, and much is still needed to secure that peace and rest so eagerly desired. On earth there is distress of nations, with perplexity, and it is only from the throne above that we may ever hope to realize that security of mind and freedom of action that man has desired from the beginning of time.

For a time war-weapons are laid aside, but all over the world there is a seething current of restlessness and estrangement between class and class. There is discontent and organized lawlessness among the ranks of workers everywhere, scarcity of needful things, high prices for food and clothing, and the various ingredients that make up social and domestic comforts in the home circle. Perilous times are here. The antichrist spirit is hard at work leaving God and Christ with all truth in the background.

However we know that soon our King cometh in power and great authority to establish His kingdom and to exalt all His faithful to reign with Him in that kingdom. Therefore we shall never lose courage if we keep our eyes continually fixed on Him. God's eternal promises are the foundation upon which all that we hope, either of character or of coming glory, is built. Let us hold the glorious truth not only in the letter, but in the spirit also. Let us hold it in love and because of its matchless beauty and grandeur.

Let us ever remember the importance of patience, endurance and constancy, that we may develop the FRUITS of the spirit, that we may take joyfully every trial, every persecution, every difficulty which our God in His infinite Wisdom and Love may permit to come upon us for our testing and the ripening of that character which is of great importance, and without which we can never expect to see

our Father's face, or partake of the glory to which we have been called with Christ.

Let us indeed hold fast our profession of faith without wavering, for He is faithful that promised. Hold fast that confidence and the rejoicing of the HOPE firm unto the end. Yea, we desire that every one of you do show the same diligence to the full assurance of hope unto the end. So may we go on unto perfection, and win the prize at the glorious appearing of our Saviour Jesus Christ.

May Moore,

Bartley, Nebraska.

DEAR Editor and Friends of The Restitution Herald: Your kind letter with an earnest request on page 2 of Oct. 8, was duly received, viz., "This whole analysis is placed frankly before you with the request that you give it prayerful consideration." Amen, emphasis mine.

So we give thanks to God for the privilege of writing you dear brethren, and for your kind words on the editorial page of Nov. 10, in regard to a Christmas Club, and gladly join Katie Davis, page 48—"If We But Understood", "How Thankful We Would Be", etc., also Lillie H. Willis, the last article on page 42. For Abel's offering was in faith in God's word! See Gen. 4:1-7; Heb. 9:22-26; 11:4-13.

Please see Gen. 3:9-12; 4:8, 9; Job 31:33.

See what Jesus, the Lamb, said: "For as Jonas was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40, R. V. A positive assertion by Jesus. "What manner of man is this?"

"Rocked upon the raging billows

While the tempest tossed the deep,

Calmly on the seaman's pillow

Jesus lay in quiet sleep. (See Matt. 8:27.)

Wilder grew the storm and faster;

Soon the waves the vessel fill; (Mk. 4:37.)

Hear them crying, saying, 'Master!

He can save us if He will!

Sweetly hear the Saviour saying—

Stormy wind and tempest staying,

Wind and water all obeying—

Hear Him saying, 'Peace, be still.'

"Behold, a greater than Jonas is here." Luke 11:32.

Hoping to see my poor writing in better style. Help me, please, for Jesus' sake. 1 Tim. 4:4-6. Please. Yours in hope of a crown of life when Jesus comes to reign on earth,

Good bye till He comes, (2 Tim. 4:1, 8, 18).

Richard Alex. Humphreys.

Beautiful Scripture text wall mottoes are being mailed daily. Ask for circular.

Children's Bible Story Books

We have several Bible Story Books, which are listed in our Christmas Card Circular, ranging in price from

20c to \$1.75 each

The one in which we are especially interested is "Jesus, The Light of the World", by Mary A. Gesin, just off our own press.

25c per copy

\$2.75 Dozen Copies

National Bible Institution

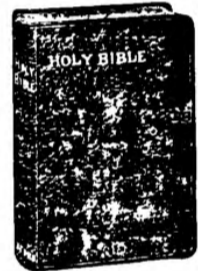
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Oregon - Illinois

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Catalog Furnished on Request

CHRISTMAS CARD SPECIAL

ON ALL ORDERS MAILED TO US ON OR BEFORE DECEMBER 10th WE OFFER THE FOLLOWING PRICES ON

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Illustrated on colored circular recently sent you by mail

15 Cards and Envelopes - \$1.00

25 Cards and Envelopes - 1.50

50 Cards and Envelopes - 2.50

The above prices apply only to Card No. 9 and no other Card accepted at this price

Printed with your name in type to match the sentiment. Name limited to one line.

Card No. 9 bears the following sentiment set in beautiful old English

With warmest Christmas Greetings and
Sincere Good Wishes for a Bright
and Happy New Year

Card No. 9 is a beautiful white card with paneled center, with a gold border, with blue and gold design at bottom of card.

SUPPLY IS LIMITED AND ALL ORDERS WILL BE FILLED IN ROTATION

We reserve the right to substitute any card of equal quality and size

THE RESTITUTION HERALD

Volume 15

Oregon, Illinois, December 8, 1925

Number 10

What Does the Christian Pay?

What Does He Receive?
By Samuel E. Haney

THEN said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me. And whosoever doth not bear his cross, and come after Me, cannot be My disciple.—From *Matthew and Luke*.

Let us try to get an approximate estimate of what it costs and what it pays to be a Christian. Of course everything depends upon what implication and stress is put on the word "Christian", as to cost and compensation.

Christianity forty years ago had a far different significance than it has to-day. It has become so wrested from its original moorage that it resembles the difference between violin players and fiddlers—few of the former but many of the latter. Ask the man of the street if he is a Christian, and he will mumble out something like, "Well, I am not a Jew nor a heathen, so I must be a Christian." But put the question to true disciples of Christ, and there will be no ambiguity about their answers. Like Andrew and Philip, they will tell you, "We have found the Christ. . . . Come and see". John 1:35-51.

Discipleship involves, in various degrees, modern Christianity. But Christianity, of our day, does not necessarily include discipleship. Such was not the case in bygone days.

It is well to remember that "Christian" is a nickname—a misnomer; used "first in Antioch". Acts 11:26. Other such names are applied. To cite one, "Methodist", so called on account of John Wesley's methodical system of worship. The disciples who originally came into immediate contact with their Leader caused the public to dub them Christian. But the great mass of Christians to-day is in neither physical nor spiritual contact with the Founder of the Christian religion. Of course there are reasons; particularly one, namely: cost. It costs nothing to become a Christian: only to have one's name enrolled in a church; and, presto—Christian! supposedly on his way to heaven. He may go down into "Egypt", and hobnob with the "blind" Egyptians to his heart's (natural man's) content. But not so in becoming a disciple of Jesus Christ, as we shall see later.

Some folk imagine that by merely being a church member they are all that the term Christian implies, i. e., a follower of the Son of God. Something like the preacher whose transfer was requested. The bishop asked for the cause. He was told the preacher could not sing. "But," replied the bishop,

Here and There

Psalm 31:20



NEED not leave the jostling world,
Or wait till daily tasks are o'er,
To fold my palms in secret prayer,
Within the close-shut closet door.

There is a viewless, cloistered room,
As high as heaven, as fair as day,
Where, though my feet ne'er join the throng,
My soul can enter in and pray.

No human step approaching breaks
The blissful silence of the place,
No shadow steals across the light
That falls from my Redeemer's face.

And never through those crystal walls
The clash of life can pierce its way,
Nor ever can a human ear
Drink in the spirit-words I say.

One heark'ning even cannot know
When I have crossed the threshold o'er,
For He alone who hears my prayer
Has heard the shutting of the door.

—The Presbyterian.

"I did not send him to you to sing. Can he preach?" "O, yes, grandly." "Well, then, what is the real difficulty?" The committee replied, "The trouble is he *imagines* he can sing." Fact is, imagination gets one nowhere, spiritually or otherwise. God desires us "to deliver the goods," regardless of cost.

So, to get down to a working basis on this subject it is necessary to differentiate between Christianity and discipleship. What does it cost to become a genuine, old-time Christian? Many things, the least of which are taunts: "He used to be a good sport, but now a wheelbarrow is as attractive to him as a limousine; gone 'bug' on the return of the Lord and the resurrection of the dead, etc." A man remarked, "I would give all I possess for such a sweet, gentle life as your friend has." I replied, "That is the price he paid for his beautiful life; plus, everything he ever expects to possess." Material possessions, however, are trivial; why, it costs one's very life. Paul says that we are dead, and buried with Him by baptism into death: and, it is a faithful saying: For if we be dead with Him, we shall also live with Him. Col. 3:3; Rom. 6:4; 2 Tim. 2:11. This means the death of self; death of the "old (natural) man". Also, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Thus, "The world is crucified unto me, and I unto the world." Gal. 2:20; 6:14.

When one gets into such a relationship with God, one's greatest ambition is to present his body a living sacrifice, holy, well-pleasing to God—his rational religious service. Rom. 12:1, Emphatic Diaglott.

(Continued on page 75, column 3)

Ten Lessons of Life for Young People

By Dorothy Magaw

LESSON 1

I BESEECH you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

LESSON 2

"If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto Me: I will recompense, saith the Lord."

LESSON 3

"Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves."

LESSON 4

"All things are lawful for me, but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any."

LESSON 5

"Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate."

LESSON 6

"Rejoice in the Lord always: again I will say, Rejoice."

LESSON 7

"By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear."

LESSON 8

"But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea, driven by the wind and tossed."

LESSON 9

"Be subject therefore unto God; but resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you."

LESSON 10

"Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time; casting all your anxiety upon Him, because He careth for you."

MUSIC—THE RHYTHM OF NUMBERS

SOUND is the impression produced on the ear by the vibrations of air. The *pitch* of the musical note is higher or lower according as these vibrations are faster or slower. When they are too slow, or not sufficiently regular and continuous to make a musical sound, we call it *noise*.

Experiments have long been completed which fix the number of vibrations for each musical note; by which, of course, we may easily calculate the difference between the number of vibrations *between* each note.

These were finally settled at Stuttgart in 1834. They were adopted by the Paris *Conservatoire* in 1859, but it was not till 1869 that they were adopted in England by the Society of Arts. The following is the scale of *Do* showing the number of vibrations in a second under each note and the differences between them:—

C Do 264 (33) (24x11)	D Re 297 (33) (27x11)	E Mi 330 (22) (30x11)	F Fa 352 (44) (32x11)	G Sol 396 (44) (36x11)
A La 440 (55) (40x11)	B Si 495 (33) (45x11)	C Do 528 (48x11)		

In the upper row of figures, those immediately under each note are the number of vibrations producing such note. The figures in brackets, between these numbers, show the difference between these vibrations. The figures in the lower line are merely the *factors* of the respective numbers.

On examining the above it will be at once seen that the number *eleven* is stamped upon music; and we may say *seven* also, for there are *seven* notes of the scale (the eighth being a repetition of the first).

The number of vibrations in a second for each note, is a *multiple* of 11, and the difference in the number of vibrations between each note is also a multiple of 11. These differences are not always the same. We speak of tones and semitones, as though all tones were alike, and all semi-tones were alike; but this is not the case. The difference between the *semitone* *Mi* and *Fa* is 22; while between the other *semitone*, *Si* and *Do* it is 33. So with the *tones*: the difference between the tone *Do* and *Re*, for example, is 33; while between *Fa* and *Sol* it is 44; between *Sol* and *La* it is 44; and between *La* and *Si* it is 55.

The ear can detect and convey these vibrations to the brain only within certain limits. Each ear has within it a minute organ, like a little harp, with about ten thousand strings. These organs were discovered by an Italian named Corti, and hence have been named "the organs of Corti". When a sound is made, the corresponding string of this little harp vibrates in sympathy, and conveys the impression to the brain. The immense number of these little strings provides for the conveyance of every conceivable sound within certain limits. In the scale, as we have seen, there is a range of 264 vibrations. There is a difference between each one, so that there are practically 264 notes in the scale, but the ear cannot detect them. The ear of a skilled violinist can detect many more than an ordinary untrained ear. The mechanical action of a pianoforte can record only twelve of these notes. The violin can be made to produce a much larger number, and is therefore more perfect as an

instrument, but not equal in this respect to the human voice. The wonderful mechanism of the human voice, being created by God, far excels every instrument that man can make.

There are vibrations which the ear cannot detect, so slow as to make no audible sound, but there are contrivances by which they can be made *visible to the eye*. When sand is thrown upon a thin metal disc, to which a chord is attached and caused to vibrate, the sand will immediately arrange itself in a *perfect geometrical pattern*. The pattern will vary with the number of the vibrations. These are called "Chladni's figures." Moist plaster on glass or moist water-colour on rigid surfaces will vibrate at the sound, say, of the human voice, or of a cornet, and will assume forms of various kinds—geometrical, vegetable and floral; some resembling ferns, others resembling leaves and shells, according to the pitch of the note.

The "Pendulograph" is another contrivance for rendering these vibrations visible to the eye; and for exhibiting the depths of sound which are totally inaudible to the ear. The pen is attached to one pendulum and the paper to the other, and these are made to oscillate at right angles with each other. When each pendulum is set at the *same* length (making the same number of vibrations in the same time), the figure made by the pen will be a perfect circle. But when these lengths (or vibrations) vary, the patterns that are described are as exquisite as they are marvellous, and almost infinite in their variety and design.

Even the organs of Corti are limited in their perception, notwithstanding the many thousands of minute vibrating chords. When these organs are perfect or well formed there is what is called "an ear for music." But in many cases there is "no ear for music." This means that these organs are defective, not fully developed, or malformed, in the case of such persons; and that the sounds are not accurately conveyed to the brain.

There is a solemn and important truth therefore in the words, "HE THAT PLANTED THE EAR" (Psalm 94:9). What wondrous planting!

Not every one has this peculiar (musical) "ear." And no one has by nature that ear which can distinguish the things of God. The spiritual ear is the direct gift and planting of God. Hence it is written, "He that hath an ear", i. e., only he that hath that divinely-planted, God-given ear can hear the things of the Spirit of God. "An ear to hear" those spiritual things is a far greater reality, and an infinitely greater gift, than "an ear for music"! Oh wondrous ear! It is the Lord that gives "the hearing ear" (Prov. 20:12). He wakeneth the ear to hear (Isa. 1:4); it is the Lord that openeth the ear (Isa. 1:5). The natural ear does not hear spiritual sounds; it cannot discern them (Isa. 64:4 and 1 Cor. 2:9). Thus nature and grace illustrate each other, and reveal the great fact that there is a secret ear, more delicate than any "organ of Corti," that can detect sounds invisible as well as inaudible to the senses, and which enables those who possess it to say:—

"Sweeter sounds than music knows
Charm me in Emanuel's name;
All her hopes my spirit owes
To His birth, and cross, and shame."

—Number in Scripture.

WHY I AM WHAT I AM

By R. H. Judd

I OWE a good deal of my interest in certain Bible topics to our friends the Christadelphians. Some books and booklets of theirs expound particular phases of truth with inimitable clearness and a marvellous tone. A few of the latter I have cherished sufficiently to have had them bound in volume form, and I must candidly admit that much kindness has been shown to me by the members of that fraternity.

Then why is it, when I turned from "orthodox" fundamentals, that I failed to associate myself with them? There were various contributing reasons, but one has been the chief withholding factor. To my mind, Christadelphian teaching seems to have largely lost sight of the individual character of the Gospel as presented in the Old and New Testaments. True, "the Gospel of God", "the Gospel of Jesus Christ", and the Gospel which Paul calls "my Gospel" are "one faith", but as a building may have many sides, and each different in appearance and aspect, so "the Gospel of God" has many features which go to make the whole. No one can read the books of Moses without being struck by the personal note that characterizes their message of warning and appeal, and of blessing and curse. The same specific appeal is uttered by the prophets as is well instanced in Isa. 55:7,—*"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."* See also Ezekiel 18:21-32. That this is much emphasized in the Psalms of David we must all surely agree. Listen. "Bless the Lord, O *my* soul, and forget not all His benefits: who forgiveth all *thine* iniquities: who healeth all *thy* diseases". Again, "If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. *I* wait for the Lord, my soul doth wait, and in His word do I hope."

But it is in the gospels themselves that we specially find the personal and individual presentation of the Gospel of Jesus Christ. Note how often Jesus Christ speaks of "he" and "him". It is "He that heareth My word and believeth on Him that sent Me", that hath eternal life. "*Him* that cometh unto Me I will in no wise cast out." "Come unto Me all *ye* that labour and are heavy laden, and I will give *you* rest." Again Jesus said: "I am the resurrection and the life; *he* that believeth on Me, though *he* die, yet shall *he* live."

Oh, friends, it is to the individual soul that the Gospel of Jesus Christ makes its appeal. John, the beloved disciple of the Lord Jesus, said: "These are written, that *ye* might believe that Jesus is the Christ, the Son of God; and that believing *ye* might have life through His name." Here, then, is a direct appeal to those who have no personal interest in Jesus as the Christ. It was one great object, if not *the* great object for which John wrote his Gospel, and it was John who recorded those memorable words of the Savior: "If *any* man thirst let *him* come unto Me and drink."

There are thirsting, hungering souls around us to-day, truly wishing to know how the burden of sin may be lifted. Did not Paul, the great apostle to the Gentiles, say:

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save *sinners*; of whom I am chief"? Paul rejoiced that he was put into the ministry to proclaim this very fact. In closing, may I not in earnest appeal call attention to the solemn words—"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that weigheth the heart consider it? and He that keepeth *thy* soul, doth not He know it? and shall not He render to every man according to his works?"

Sound the gospel of grace abroad,
Life in the living Lord;
Spread the news of the gift of God,
Life in the living Lord.
Mortal man requires it,
God above inspires it,
Tell it around: let it abound:
Life in the living Lord.

Pardon, power, and perfect peace
"The words of this life" afford,
Never, then, let the tidings cease
Of life in the living Lord.
Open wide the portal
Unto every mortal,
Tell it around: let it abound:
Life in the living Lord.
(—G. P. McKay.)

OUR VIEWPOINT

By Joseph Fletcher

IT seems sad in this enlightened age that people express their thoughts in an oral as well as written way, thus, "If so and so is not true, nothing is true." In the Herald of November 17th one article ends like this: "If these things do not positively identify Michael with Christ, and also identify the one who now speaketh from heaven with the one who spoke at Sinai, then there is no light in prophecy."

The Jews would not accept the evidence that Jesus and His disciples disclosed to prove to them that He was their promised Messiah, as well as the Son of God. Did their viewpoint of this subject alter the fact that Jesus was their Messiah? Not at all! Nevertheless their attitude toward that subject made a vast difference in their lives and future outlook.

How different was the viewpoint and outlook of the two men on their way to Emmaus after the death and burial of Jesus. "They had trusted that He was to have redeemed Israel," but did not understand well till Jesus revealed or opened up to them the right understanding of God's word. The trouble did not lie in God's word, but in their viewpoint or understanding of it. There had not been any hitch or trouble in the outworking of God's plans and purposes, so far as God was concerned, but there appeared to be from the Jews' viewpoint.

The same, I believe, is true to-day. If we cannot harmonize everything to our viewpoint, and cannot understand or explain the whys and wherefores of God's plans and purposes, many of which in His divine providence He has not seen fit to reveal to mankind, then to our viewpoint everything and everybody is wrong.

Should this be our attitude? No! This condition should only spur us on to follow Paul's admonition as given to Timothy in 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"

Personally I am a firm believer in the light shed by prophecy. The fact that men have many times wrongly divided or interpreted prophecy, or have many times placed their interpretations on the interpretation already given, does not make God's word less effective but must, I am sure, blast or disrupt some people's hopes who put their trust in man's word instead of relying on the evidence of God's word.

A few examples of man's finishing touches to God's word may be found in Rev. 17:18. The Bible says, "And the woman which thou sawest is that great city, which reigneth over the kings of the earth". Some men say, "And the woman, Roman Catholic church, which thou sawest is that great city, Rome, which reigneth over the kings of the earth."

The scripture clearly tells us the name of the city, and its name is not Rome, but Babylon. But let the scripture give its own evidence. Rev. 16:19, "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God."

The Bible nowhere mentions such an organization as the Roman Catholic church or that Babylon and Rome are one and the same city. If it does I have failed to discover it.

I believe that Christ is the Son of God, but that He is not an archangel. I also believe that Michael is an archangel, but that he is not Christ the only begotten Son of God.

Both are closely in touch with the mysteries connected with the carrying forward of God's plans and purposes in their proper time and place. True, Michael holds a coveted and influential position under God, but Christ holds a still more excellent and influential one with God, His Father.

Michael is a great prince which stands for the children of Israel. Daniel 12:1. When the time comes for him to act in the deliverance of the people of God from the hand of their adversaries, both heavenly and earthly, there shall be a time of trouble such as has not been and never will be again. Dan. 12:1; Matt. 24:15, 21, 22; Luke 21:23. John the revelator gives us a pen picture of this trouble in Revelation 12:7-17. Michael does not bring about this scene of trouble until the Lion of the tribe of Juda, the Root of David, opens the book and looses the seven seals thereof. Rev. 5:5, 6. This Lamb referred to as having been slain is evidently Christ. Read in this connection Rev. 5:13, 14, and also Rev. 6:1. Then turn to Hebrews 1:1-8, 13, 14.

Some people may say, "What difference does it make whether Christ, and Michael, the archangel, are one and the same person?" The answer to this question rests largely on the individual asking the question, but to me the difference is this: God through His inspired word has revealed that He is choosing out from among mankind to-day a body of people, an "Ecclesia," a body of called-out ones, who will constitute Christ's (the Son's) body. On the other hand He has not promised that any of us will be made archangels. Apparently there are only seven of them. To be among the body of Christ means to be among the ones of the highest order or calling of God, and to be an archangel is to belong to a lower order than the body of Christ.

Of course, after all, this is only my viewpoint as the inspired word reveals itself to

me. If it reveals itself to you in a different light, all well and good. As Paul says in 1 Cor. 13:9, 10, 12, "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. 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 whatever our viewpoint may be may this be our attitude, "Let God be true, but every man a liar", "that thou mightest be justified in thy sayings". Rom. 3 and 4.

WHAT DOES THE CHRISTIAN PAY?

(Continued from front page)

Then there are other kinds of costs, social and financial, for instance. "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake."—Jesus. "If ye be reproached for the name of Christ, happy are ye".—Peter. And the disciple's vision is so fixedly focused on "God's riches in glory, by Jesus Christ," that the money phase of life unconsciously becomes a minimum matter. Thus we see, that from the natural, human viewpoint, God's children have a wearisome time of it.

When we consider what failure, in the race for immortality, divine life means (Romans 2:7; 2 Peter 1:4), is it any wonder we are cautioned to first count the cost; lest unable to complete the tower, we be mocked? Luke 14:28-30. "And yet another said, I will follow thee, Lord; but first suffer me to bid adieu to them that are in my house. But Jesus said unto him, no one laying the hand on a plough and looking unto the things behind (Gen. 19:26) is fit for the kingdom of God." Luke 9:61, 62, Rotherham.

From the human viewpoint, God's terms of salvation are drastic and exacting; but "His yoke is easy, and His burden is light," for the New Creature in Christ Jesus.

But what does it pay to follow Jesus:—the incentive? Well, there seems to be no limit of reward. Even heaven and all the holy angels are aroused over "one sinner that repenteth." Luke 15:7. Angels encamp round about us to protect and minister to us. Psa. 34:7; Heb. 1:14. And in death we are "precious in the sight of the Lord". Psa. 116:15. Surely, it pays to have such holy consideration! It pays to be "children of light (knowledge), and of the day; that we may rejoice; look up and lift up our heads while there is distress of nations and perplexity. 1 Thess. 5:5; Luke 21:25-28. It pays to be liberated from idol-worship, of which the "lukewarm" Christian (popular, Luke 6:26) is a credulous, adoptable devotee. It pays to be members of the "church of the firstborn"—registered in heaven. Heb. 12:23. And as for wealth! Praise His name, the sky is the limit: "All things are yours" (1 Cor. 3:22, 23)—things invisible, transcendently greater than the material, are included. But fortunately not much allowance is made us during "school days," the bulk being held in reserve until graduation.

And when He comes, it will pay to meet Him. Then these weak bodies both the corruptible (physical) and the mortal shall be *changed* to incorruptibility and immortality: made like unto His own precious body—be like Him; and see Him, as He is.

(Continued on page 79, column 3)

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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

THROUGH THE NEW TESTAMENT IN ONE YEAR

CONSIDERATION is being given to the preparation of an outline of Bible readings, the daily study of which would take one through the New Testament in one year.

There are several features to such an outline that are advantageous:

Every individual who would engage in such a study systematically and earnestly would necessarily give a certain amount of daily attention and thought to the Word of God. There are not a few who conscientiously believe that neglect of daily study of the Scriptures is one of the laxities of the age, the results of which tend to less and less reverence for God and His Word. Regular, daily, systematic reading and study would do much to correct this;

It would undoubtedly have a tendency to increase family devotions daily. If it would do nothing else than this, it would be a great advantage;

With many people throughout the land engaging each day in the reading and study of the same portion of Scripture, there would be a tendency toward common interest in the matter of articles written with reference to the subjects under common study. Thus there would be a tendency toward unity of interest in the same general subjects. Such should be beneficial to all. Again with regular, daily, consecutive reading of the Scriptures, books in which the author endeavors to give suggestions on certain portions of Scripture would be read with better results, provided selections were made which treat on the portion of Scriptures being read.

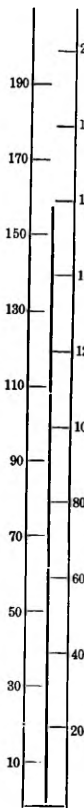
To advantageously conduct such a series as this and encourage it weekly through the columns of the Herald would necessitate no small amount of labor. But the sky is beginning to clear somewhat with reference to opportunity for more attention to the matter of presenting Scriptural studies from the Herald print shop. The editor is anxious to receive a postcard or letter from any who would be interested in considering this matter.

Similar outlines are being presented by different peoples throughout the country. The outlines are usually studied by numerous people other than those who are subscribers to the periodical. It is not impossible to imagine that such a course can become in fact a special Scripture study course through the mail.

Will Herald readers kindly think this over promptly and inform the editor of their judgment in the matter?

CHRISTMAS CLUB

THERE are but little over two weeks until Christmas. The number who have responded to the solicitation for two hundred people who would contribute Twenty-five



Dollars each to the work of making improvements in the N. B. I. effort is quite considerable. Already 158 have either pledged or paid to that end. We yet need 42 people who will respond to this call, if we are to realize a total of two hundred.

When the General Conference convened in August the Survey Committee went over the entire work at the headquarters at Oregon. This survey committee was composed of people from the various states. Then the Executive Board reviewed the work carefully. In addition to this, all those attending the Conference who desired, had full freedom and were given every assistance in reviewing any and every phase of the labor. The result was general judgment in favor of making certain improvements that would benefit the work as a whole. To be of greatest service these improvements needed to be completed

previous to the setting in of winter. The Conference as a whole recommended that these improvements be made. The Executive Board authorized the same and they have now been practically finished. This authorization was based upon the judgment of those at the Conference, that the people as a whole were interested in the work to the extent that they would respond to the common judgment of those in attendance. This work is being pushed and completed to a point where it will take fully two hundred \$25 contributions to cover the cost of same.

We now confidently await the decision of the brotherhood as a whole to cooperate freely and gladly in this work, uniting to fully pay for the same that the work may be advanced to the further interest of the cause as a whole. We are hoping for a real brisk and prompt response sufficient to more than complete the two hundred sought.

LEST WE MISTAKE

EVERY now and then suggestion comes to the writer that the labor being performed at the General headquarters are more temporal or secular than they are religious or spiritual. It is not surprising if some so regard the effort. In fact it would be surprising if some of the brethren who have never reviewed the work did not so think. Lest some mistake the effort being put forth, the forbearance of the brotherhood is requested while brief explanation is again offered in these columns.

Three outstanding aims are before the General Conference, namely:

Greater production of religious literature at a price that it can be extensively distributed; assistance and encouragement spiritually, intellectually and financially in preparing for the ministry and in the spread of the gospel through the ministry; providing home comforts for any of our alone ones or aged ones who by force of circumstances seem to be in need of such accommodations.

When the General Conference was first started, emphasis was given to the first two of these aims. But before the work was under way it had been urged that the one worthy feature which should be given first attention and effectiveness was that of the Home. Accordingly those of us who thought more favorable to the first two mentioned ideals gladly assented to cooperate, and endeavor to establish the Home first. However, progress has been such that at the present time the three aims are being pressed forward as fully and as thoroughly as the portion of human strength available is able to press the work. As a result of these three aims it requires no little amount of money. While we have the Home and its gardens, they are not fully paid for. In addition to paying the interest on the indebtedness and making slight payments on the principal from year to year, very strenuous labor is being put forth to make the gardens and the greenhouse yield sufficient revenue to enable the Golden Rule Home to receive brothers and sisters who are without means sufficient to provide for themselves the regular current expenses. In addition to this the print shop is being gradually manned and equipped to turn out a quantity of additional work from which there may be a slight revenue with which to pay for the publishing of religious literature that may

(Continued on next page, column 3)

HERALD RECEIPTS

Mrs. F. J. Bickel; W. S. Tomlinson; Mrs. Ward J. Scott; Mrs. Amy V. Weaver; Mrs. Garnett Thomas; Mrs. Lucinda Baldwin; Eugene F. Moses; Mrs. E. Platts; Mrs. Ben Parrish; S. W. Harlan; W. Y. Pippin; Daniel Coffin; Levi Gabrielson; Amy Johnson; Frank Wilson; C. T. Stephenson; L. E. Conner; Levi Fredlund; Owen Lancaster; O. P. Clough; Mrs. Lanie Lovelace; Geo. Claypool; Mrs. Lydia Mathes; Miss Alta King; W. O. Jenter; Arthur Gilbey; Mrs. Mary Wolf; Mrs. Lillian Dauntler; Mrs. Mary Rynearson; Hattie Long; F. C. Beck; John Bergstrom.

WINCE MEMORIAL FUND

Previously mentioned	\$75.70
Mrs. Eva M. Norris	5.00
Chas. E. Anderson	2.00
Illinois Berean Society	10.00
Dan Coffin	5.00
Mrs. Anna M. Wertz	5.00
F. H. Wethered	2.00
Miss Lillian King	10.00

Total \$124.70

Among the Churches

Notice the special Herald offer which will be found in another column.

A letter from Sr. M. A. Woodward gives information that she may be addressed at 223 West St. Joseph St., Lansing, Michigan.

No word has been received from the meetings at Seven Fountains, Virginia, since they began. It is hoped that they are progressing very encouragingly.

Bro. Magaw, who is now conducting meetings at Ripley, Illinois, asks the prayers of the brethren for their success. Bro. F. E. Siple will assist from December 14 to 20.

Word from Ohio indicates that the meetings being conducted at the Brush Creek church by the pastor, M. W. Lyon, are progressing nicely.

The editor will assist in these services over next Sunday.

Bro. Samuel E. Haney writes, "Trust all at Oregon, and all the readers of The Herald, as well as all of God's dear ones everywhere, had a very pleasant and profitable (spiritual) time of it on Thanksgiving Day."

Good interest at Dixon, Illinois, on December 6. A Christmas program is being arranged for Sunday morning, December 20. They are a faithful group at Dixon. Watch their church grow when the new church is built.

We are pleased to announce that a few responses are beginning to arrive with a view to making it possible for Bro. and Sr. Williamson, of St. Paul, Nebraska, to enter the Golden Rule Home. It is hoped that many more will respond, and that very quickly, in their behalf.

In the Thanksgiving number, page 60, The Herald stated that 55 baptisms had been reported since August 1. Of these 14 were credited to Minnesota. The statement should have given 70 for the total, of which 17 should have been credited to Minnesota, and 12 to Wisconsin. Three more are now reported from Wisconsin, making the present total, as reported, 73.

A fine response has been received at the Herald office from the Christmas Card Circulars that were recently mailed. Well over two hundred orders already have arrived. This printing, together with the other current shop work that is coming in, keeps the Herald job press busy more than full time. However, further orders in great abundance will be welcome and, D. V., all work will be completed shortly after the order is received.

The brethren at Oregon, Illinois, were pleased to have Bro. Sydney Magaw, of Lester Prairie, Minnesota, call on them on Tuesday of last week. On Wednesday he continued his journey to Aurora, and from thence to Ripley, Illinois, where he is engaged in a series of meetings.

Bro. Magaw has been doing good work near Clear Lake, Wisconsin, for the past three months. The writer was there over last Sunday and was very much pleased with the report of the work. In three months the work has grown from a membership of three or four to one of about twenty. Three were immersed by Bro. Magaw on Sunday last. Without exception, so far as the writer heard, the community regards their pastor of three months very highly.

A WORK FOR BEREANS

The Bereans have the sale of the new Story Book, "Jesus The Light of The World," to put over NOW. That is our particular Christmas task our privilege of service. Will each Berean sell himself, and several others, as many as he can? People are glad to get an attractive, well written book for children for Christmas gifts.

Mrs. Idona Romine.

The Herald as a Christmas gift to new subscribers for one year for only \$1.00.

MINNESOTA CONFERENCE

The Fall session of the Minnesota Conference was held at Bergen, beginning Friday night, November 20, and closing Sunday evening, the 22nd. Members of the Mora and Eden Valley congregations were present and assisted in making the meetings a spiritual feast.

The meetings were well attended and every one received a full blessing.

We were much pleased to have back with us once more our beloved Brother Martin. Even though his voice is not as strong as it was in years past he still can preach sermons which touch the heart.

The opening sermon was preached by Bro. C. E. Randall. Bible classes were conducted in the forenoon and afternoon on Saturday. Bro. Drinkard spoke Saturday evening to an interested audience. The sermons on Sunday were preached by brothers Martin, Abbott and Randall. Each one of the speakers gave us good sermons, and our only regret is that there were not more present to hear them.

Dorothy Magaw, Sec. Pro. tem.

OUR STORY BOOK

Sr. Romine, our Corresponding Secretary, after receiving the first allotment of "Jesus, The Light of The World," wrote as follows:

"Have just received my first supply of our new story book. Am very much pleased with them. Sr. Gesin has done splendidly in the material used; Sister Dorothy's cover is fine; the folks who selected the stock and did the type work have given us a tasteful output. These books will sell very readily if we all get behind them and show them to our friends. I have sold seven,—more soon. One man thinks he will want them for his Sunday School class. Get busy, everybody."

The books are five by seven inches in size, containing forty pages, and sell, postpaid, for 25 cents each, or \$2.75 per dozen. They may be ordered from The National Berean Society, Oregon, Illinois.

Committee.

REPORT FOR NOVEMBER

Sermons: Hillisburg, 2; Rensselaer, 2; Burr Oak, 1; Plymouth, 1; Pleasant View, 2; St. Louis, Mo., 2; Blush, Mo., 4. 1 Bible Lesson at Rensselaer. Funerals, 2.

Received in Indiana, Rensselaer, \$25.00; Burr Oak, \$6.00; Plymouth, \$15.00; Pleasant View, \$13.00.

Expenses \$9.79.

J. H. Anderson.

JULIA SMITH

died at the home of Sr. Cyrus Evans, Williamsport, Indiana, November 21, 1925. She had just passed her 82nd year.

Sr. Smith had been a member of the Church of God for nearly 50 years. During the last few months of her life she was a great sufferer but bore her affliction with patience. All that loving ones could do was done for her by her daughter, son, son-in-law and others who loved her. The funeral was conducted in her daughter's home, and she was laid beside her husband in the cemetery at West Lebanon to sleep until Jesus comes.

J. H. Anderson.

LUELLA FRANCES FUNK

was born December 15, 1874, and died at her home November 14, 1925, aged 50 years, 10 months and 29 days.

She is survived by her husband, Rob't L. Funk, three children, Mrs. Isabelle Ritenour, Mrs. Myrtle Mae Stinson, and Carl William, and seven grandchildren, all of Seven Fountains, Virginia.

Sr. Funk had been an invalid for more than a decade, suffering very much during part of the time. Death came as a sweet relief to the patient sufferer.

Words of comfort were spoken by the writer from Job 14:14.

Sr. Funk was laid at rest in the Seven Fountains cemetery, there to wait "all the days of my appointed time till my change come." Harry A. Sheets.

MINISTERIAL LIST

The following is a list of the ministers of the General Conference of the Church of God under date of December 8, 1925.

ARKANSAS

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

FLORIDA

Geiselman, N. H., Tampa.

ILLINOIS

Austin, F. L., Oregon.
Johnson, Paul C., Oregon.
Siple, F. E., Oregon.
VanVactor, D. E., Evanston, 2234 Sherman Ave.

INDIANA

Anderson, J. H., Michigantown.

IOWA

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

KANSAS

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

MICHIGAN

Blakely, F. V., Grand Rapids,

1037 Lafayette Ave., S. E.

Patrick, James A., Caledonia.

Woodward, Mrs. M. A., Lansing,
223 W. St. Joseph St.

MINNESOTA

Drinkard, T. A., Eden Valley.

Randall, C. E., Mora.

NEBRASKA

Cowles, J. E., Moorefield.

OHIO

Conner, L. E., Cleveland, 13906 Chautauqua Ave.

Lyon, M. W., Tippecanoe City.

NEW YORK

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

OREGON

Darby, A. W., Gresham.

SOUTH CAROLINA

Durham, A. N., Greenville.

TEXAS

Bradley, A. S., Mullin.

Geisler, E. E., Dallas.

Stewart, E. O., Sweetwater.

VIRGINIA

Sheets, H. A., Maurertown.

LEST WE MISTAKE

(Continued from Editorial page)

be scattered more freely or cheaply than could possibly be the case otherwise.

It is common knowledge to all people of experience in the matter that a religious publication which carries little or no advertising must have a very large subscription list in order to be self-sustaining. Thus the work which some would at first think was secular or material is but an earnest effort to provide a surplus with which to perform effectively along the other lines upon which the brethren of the Church of God have their aims. All contributions, financial, moral and otherwise, are faithfully devoted to these aims and it is believed that with such devotion of aim the work is actually religious at heart and in sentiment and that the day is near when religious teachings and home comforts will be in plain evidence. It is therefore believed that any who might think otherwise are probably mistaken in their decision.

It is a pleasure to have any of the brotherhood visit any and every department of the General Conference labor at Oregon.

It is common knowledge that there are occasional evil reports relative to the work. This is not surprising. In fact it would be surprising if such were not the case, for such is the case relative to any and every undertaking ever put forth by man. Therefore at headquarters these occasionally evil reports are not at all disquieting, regrettable though they are.

"EARLIER LIFE-TRUTH EXPONENTS"

"Earlier Life-Truth Exponents" is a fifty page booklet by A. J. Mills, of England, giving in brief outline data relative to many who have advocated throughout centuries past, life only through Christ. It has valuable information for all truth-seekers and truth-defenders. Price 15 cents, post paid.

Order from
National Bible Institution, Oregon, Illinois
or
R. H. Judd, Grafton, Ontario

The Children's Column

PAUL IN MILETUS AND ROME

By Lois Hunt

CHILDREN, we have come to the last story of Paul. Are you sorry or glad? Have you read your maps all along the way? Do you love Paul? Do you want to be as brave and faithful as he always was?

Last week the story told of Paul, as prisoner, starting to Rome; how the boat was wrecked, but all lives saved. They were cast upon an island—then called Melita—now Malta—which lies near the middle of the Mediterranean Sea.

God has friends for His people in unexpected places, and so it was that the people of the island showed real kindness to the distraught voyagers. The first thing needed was a fire to dry their clothing, and warm their chilled bodies. So all set to work gathering sticks and drift-wood.

A peculiar incident occurred at this time. As Paul laid his bundle of sticks on the fire a poisonous snake—a viper—came out of the fire and fastened upon Paul's hand. The islanders saw the snake, and immediately decided that Paul was a prisoner—murderer, perhaps; and that, although he had escaped death in the storm, the snake had been sent to complete his punishment. However, Paul merely shook the serpent off into the fire. Much to the astonishment of those watching, nothing further happened. They expected him to die; and when no harm did come to him they changed their minds, and said he must be a god. Their wonder must have grown even more when Paul healed many of them.

Publius, the chief man of this island, invited Paul and others to lodge in his house. They were very grateful for this kindness, remaining three days. Paul was, no doubt, happy to do a real kindness in return. The father of Publius was very sick. Therefore Paul went into the sick man's room, prayed to God for help, laid his hands on the invalid and healed him at once.

Of course, this miracle was soon known over the island, and many others came and were healed. Out of appreciation for this great service, the natives brought Paul many gifts.

After three months spent at Melita, the travelers again set sail in another ship of Alexandria. They stopped at Syracuse three days, then Rhegium and Puteoli. Here seven days were given to visiting with brethren. Then on to Rome!

Jewish believers in Rome heard that Paul was on his way and came to meet him. Much encouraged, he at once thanked God for these friends.

Rome at last! Julius had performed his mission. His prisoners were all safely delivered to the captain of the guard. Paul, however, was permitted to live by himself with a soldier as guard. His friends were also allowed to visit him.

Three days passed. Then Paul invited the Jewish leaders to his dwelling. He explained to them how it came about that he was in Rome as prisoner. They had not been told of the trouble, although they had heard that some of his teaching was spoken against. A later day Paul preached to

them as he had in other places, some believing, others not. He told them that he had been sent to preach salvation also to the Gentiles.

Thus Paul spent two years in Rome, living in a house for which he paid rent. Our Bible tells us no more of Paul's life, other than the letters he wrote; so, let us leave him in Rome "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

In his own words—"I have fought a good fight, I have finished my course, I have kept the faith" we find his life story, and his faithful obedience to the Master's call. Let us try to live as faithfully and sincerely as Paul did, learning and remembering his words—"I have fought a good fight, I have finished my course, I have kept the faith."

The Sunday School

By Alta King

CHRISTMAS LESSON

LESSON 12 DECEMBER 20, 1925
READING LESSON: LUKE 1:5-38

Golden Text: For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:11.

Memory Verses: Luke 2:13, 14.

FOR STUDY

This week's lesson leaves the story of Paul's missionary activities, and considers the birth of Jesus the Christ, the proclamation of whom was the purpose of those activities.

The birth of Jesus is the controlling factor in the world's development. Before it took place, it was the purpose toward which all development worked. Since then, the Christ, who came into existence by that birth, has been the life and ruler of all development and will continue to be such until all things become one with God in Him. Read Col. 1: 15-20.

We cannot hope to grasp fully, in one short study, the service which God the Father has rendered to mankind through the birth of Jesus. However, by prayerful and continued study, we do receive into our hearts and understandings something of the breadth, and depth and height of that service; and grow thereby somewhat into the likeness of God.

Let this, then, be my object in this study—to comprehend more fully the purpose which God had back of the birth of Jesus. Realizing that that purpose covered me; individually and personally, as well as the world at large, may I realize the particular care and interest which God the Father has in me as one of many. May I also realize that, having such care and interest in me as one of many, He has the same care and interest in the other ones of many. My own care and interest in the other ones of many must grow by such realization.

I. God's Purpose in the Birth of Jesus.

(a) As concerns the world. John 1:29; 1 Tim. 1:15; Phil. 2:10, 11; Col. 1:19, 20; Heb. 2:14; 1 John 4:10; 1:2; 1 Tim. 2: 1-6; Luke 2:13, 14.

Do not read these scriptures casually. Think them through, to their inner meaning; not that our thinking can reach the limits of their meaning, but that our thinking may sense something

of the bigness of their meaning and in the presence of that bigness, become humble and grateful.

(b) As concerns the church. Eph. 1:1-12, 22, 23; 2:4-7; 3:14-21; Col. 1:9-18.

(c) As concerns Israel. Luke 1:32, 33; Isaiah 62; Luke 2:25-32.

These scriptures by no means include all the statements of God's purpose in the Christ. There are many others, some stating His purpose as concerns the resurrection, the execution of judgment, the lifting of the curse from all nature; and many touching more directly individuals as individuals. And if we would see the well-balanced harmony that exists among all these purposes, we must discern that John 1:29 and 1 Tim. 1:15, and others similar, are the A B C statements of God's purpose in Jesus the Christ. They are simple, direct statements of His fundamental purpose. Statements of His purposes as concerns the church, the nation of Israel, the resurrection, the judgment, or as concerns any work whatever, are the statements of purposes the working out of which is but contributory to the working out of the great elemental purpose of taking away the sin of the world and saving sinners.

We are prone to emphasize that contributory purpose which most directly touches us. Often the Christ's work as concerns the church looms so largely in our thinking that the salvation of the church is all that we can see in God's great plan—a plan that has covered ages of development and is yet to cover ages more.

The Christ's work as concerns the church cannot loom too largely in our thinking, except as it looms as an isolated work. The development of the church is a stupendous and glorious work. But the church completed is merely a contributory factor in the accomplishment of the yet more stupendous and glorious piece of work that is bound up in the simple statement, "Behold the Lamb of God which taketh away the sin of the world."

Israel's vision of God and His plan was narrowed and shortened by her close-up view of herself in that plan. The ultimate end and purpose of God's plan was herself, not the world. Hence, her narrow selfishness as regards the world.

II. The Beginning of God's Purpose in the Christ: When did God formulate His plan and center it in the Christ? Rev. 12:8; John 17:5; Eph. 1:4; Gen. 3:15.

III. The Christ's Birth. Luke 1:26-35; 2: 1-19. Before reading the story of the birth of Jesus try placing yourself back among the people of that time. Become one of them in their historical background of God's direct revelations to and dealings with them; of their suffering and national degradation because they had disregarded those revelations and dealings; and last and greatest of all, their background of history in which there was ever shining the promise of One anointed to be King and Savior. Sensing this background, become one of the few who realized something of what that promise meant. Reading the story in this setting will help you to hear the glad note of joy and victory that rings in the angels' message to the shepherds; will help you to see the birth of the child Jesus as the most far-reaching event of the world's history, reaching back to the beginning of man's history and forward to the eternity of man's future.

MY IDEA OF GOD

By Professor J. Gresham Machen

(Continued from last week)

BIBLE REVEALS GOD

IN the third place, God is revealed in the Bible. He is revealed in the Bible in a way which is entirely distinct from those ways that have just been mentioned; the Bible tells us things about God of which no slightest hint is found either in nature or in conscience. Of those things we shall speak in a moment. But first it should be observed that, in addition to that fresh information the Bible also confirms the revelation which has already been given. The confirmation is certainly necessary, for the revelation of God, both in nature and in conscience, has been sadly obscured. The facts were already there, and also the gift of human reason for apprehension of them; but the light of reason somehow was obscured until the Bible men were enabled to see what they ought to have seen before.

Thus in these three ways there is attained, I hold, a genuine and objective knowledge of God. Certainly that knowledge does not remove the feeling of wonder which is dear to the mystic's heart. Indeed, it ought to accentuate that feeling a thousandfold. There is nothing in the knowledge of God which should stifle, but everything which should awaken, the "numinous" quality in religion of which Otto speaks. God has gently pulled aside the curtain which veils His being from the gaze of men, but the look thus granted beyond only reveals anew the vastness of the unknown. If a man's knowledge of God removes his sense of wonder in the presence of the Eternal, then he has not yet known as he ought to know.

The Transcendence of God

Yet partial knowledge is not necessarily false, and there are certain things which are known about God. At the very centre of those things stands that which is the most often denied to-day: the very centre and core of Christian belief is found in the awful transcendence of God, the awful separateness between God and the world. That is denied by modern men in the interests of what is called, by a perversion of a great truth, the "immanence" of God. We will have nothing to do, men say, with the far-off God of historic theology; instead, we will worship a God who exists only in and with the world, a God whose life is found only in that little life which pulsates through the life of every one of us. Pantheism is substituted for theism on the ground that it brings God nearer to man.

But has it really the desired effect? I for my part think not. Far from bringing God nearer to man, the pantheism of our day really pushes Him very far off; it brings Him physically near, but at the same time makes Him spiritually remote; it conceives of Him as a sort of blind vital force, but ceases to regard Him as a person whom a man can love. Destroy the free personality of God and the possibility of fellowship with Him is gone; we cannot love a God of whom we are parts.

Thus I for my part cling with all my heart to what are called the metaphysical attributes of God—His infinity and omnipotence and creatorhood. The finite God of Mr. H. G. Wells seems to me to be but a curious product of a modern mythology; He is to my mind not God, but a god; and in the pres-

ence of all such imaginings I for my part am obliged to turn, very humbly, but very resolutely, toward the dread, stupendous mystery of the infinite, and say with Augustine: "Thou hast made us for Thyself, and our heart is restless until it finds its rest in Thee."

Ethical Atheism Wrong

This devotion to the so-called metaphysical attributes of God is unpopular at the present day. There are many who tell us that we ought to cease to be interested in the question of how the world was made, or what will be our fate when we pass through the dark portals of death. Instead, we are told, we ought to worship a God who is not powerful but merely good. Such is the "ethical theism" of Dr. McGiffert and many others; Jesus, it seems, was quite wrong in the stress that He undoubtedly laid upon the doctrine of heaven and hell and the sovereignty of God. We moderns, it seems, can find a higher, disinterested worship—far higher than that of Jesus—in the reverence for goodness divested of the vulgar trappings of power.

It sounds noble at first. But consider it for a moment and its glory turns and leaves us in despair. What is meant by a goodness that has not physical power? Is not "goodness" in itself the merest abstraction? Is it not altogether without meaning except as belonging to a person? And does not the very notion of a person involve the power to act? Goodness divorced from power is therefore no goodness at all. The truth is that overmuch abstraction has here destroyed even that which is intended to be conserved. Make God good and not powerful, and both God and goodness have been destroyed.

In the presence of all such abstractions the heart of man turns with new longing to the living and holy God, to the God who is revealed in nature, in the dread voice of conscience and in the Bible. But as one turns to such a God there is no comfort, but only despair; the whole human race is separated from God by an awful abyss. Strange indeed to us Christians seems the complacency of the world; the very root of our religion is found in the consciousness of sin.

But at that point, on the basis of such presuppositions, there comes the really distinctive revelation that the Bible contains. It is not a revelation of things that already were true, but the explanation of an act. The Christian religion is based not merely upon permanent truths of religion, but also upon things that happened in Palestine nineteen hundred years ago; it is based not merely upon knowledge of what God is, but also upon a record of what God did.

Christ God's Gift

Into our sinful world, the Christian holds, there came in God's good time a divine Redeemer. His coming marked a stupendous miracle, was a voluntary act of condescension and love. During the days of His flesh He proclaimed by His word and example the law of God; He proclaimed it in a new and terrible way that of itself could only deepen our despair. But with His proclamation of the law there went His proclamation of the Gospel; with His pronouncement of the divine judgment upon sin there went His offer of Himself as Saviour. When that offer was received in faith there was not only cure of bodily ills, but also forgiveness in the presence of God.

At first faith was implicit; men trusted themselves to Jesus without fully knowing how it was that He could save. But even while He was on earth He pointed forward with ever-increasing clearness to the redeeming work which He had come into the world to do. And at last, on the cross, that work was done. The divine Saviour and Lord, for the love wherewith He loved us, bore all the guilt of our sins, made white and clean the dark page of our account and reconciled us to God. There is the centre of our religion. But how pitiful are my words! I may perhaps make men understand what we think, but I can never quite make them sympathize with what we feel. The holy and righteous God, the dreadful guilt and uncleanness of sin, the wonder of God's grace in the gift of our Saviour Jesus Christ, the entrance through Christ into the very house of God, the new birth by the power of God's Spirit, the communion with the risen and ascended Lord through His Holy Spirit present in the Christian's heart—these are the convictions upon which rest our very lives.

HERE AND THERE

Here there are hours of sadness,
And trials hard to bear;
There all is joy and gladness,
Without a passing care.

Here there are heavy crosses,
Which weigh the spirit down,
There every brow is circled
With an immortal crown.

Here wars, and strifes, and tumults
Rage on, and never cease;
There not a thought can ruffle
The deep celestial peace.

Here worn with anxious labor,
Our life so weary grows;
There rest is one with service,
And work is but repose.

Here fairest buds of promise
Droop in the stormful showers;
There, in their perfect beauty,
Are never-fading flowers.

—Author Unknown.

WHAT DOES THE CHRISTIAN PAY?

(Continued from page 75)

"And so shall we ever be with the Lord."

"And we shall reign on the earth." Rev. 5:10, A. V., R. V., Emphatic Diaglott and Rotherham.*

* A physical "brightness" of the Lord—when He returns to the earth—is not going to blind people, causing them to reel to the ground. The Bible (various versions) does not say, that the "light that shined round about Paul at Damascus" emanated from Christ, in any sense. But the Word does say, "A light from heaven". Simply a miracle. He was heard, but not seen.

By a miracle, on the sense of sight, His identity was withholden from Mary at the sepulchre. John 20:14. And the two disciples on their way to Emmaus had their eyes "holden that they should not know Him." Then "their eyes were opened, and they knew Him." Luke 24:16, 31. Note, also, 2 Kings 6:17.

Dear reader, if we think the Prize worth striving for we should not stop to consider cost, but continue pressing toward the mark.

WITH CHRIST IN THE SCHOOL OF PRAYER

"Lord, teach us to pray". Yes, us, Lord. We have read in Thy Word with what power Thy believing people of old used to pray, and what mighty wonders were done in answer to their prayers. And if this took place under the Old Covenant, in the time of preparation, how much more wilt Thou now, in these days of fulfillment, give Thy people this sure sign of Thy presence in their midst. We have heard the promises given to Thine apostles of the power of prayer in Thy name, and have seen how gloriously they experienced their truth: we know for certain, they can become true to us too. We hear continually even in these days what glorious tokens of Thy power Thou dost still give to those who trust Thee fully. Lord! these all are men of like passions with ourselves; teach us to pray so too. The promises are for us, the powers and gifts of the heavenly world are for us. O teach us to pray so that we may receive abundantly. To us too Thou hast entrusted Thy work, on our prayer too the coming of Thy kingdom depends, in our prayer too Thou canst glorify Thy name; "Lord, teach us to pray." Yes, us, Lord; we offer ourselves as learners; we would indeed be taught of Thee. "Lord, teach us to pray."

"Lord, teach us to pray." Yes, we feel the need now of being taught to pray. At first there is no work appears so simple; later on, none that is more difficult; and the confession is forced from us: we know not how to pray as we ought. It is true we have God's Word, with its clear and sure promises; but sin has so darkened our mind, that we know not always how to apply the Word. In spiritual things we do not always seek the most needful things, or fail in praying according to the law of the sanctuary. In temporal things we are still less able to avail ourselves of the wonderful liberty our Father has given us to ask what we need. And even when we know what to ask, how much there is still needed to make prayer acceptable! It must be to the glory of God, in full surrender to His will, in full assurance of faith, in the name of Jesus, and with a perseverance that, if need be, refuses to be denied. All this must be learned. It can only be learned in the school of much prayer, for practice makes perfect. Amid the painful consciousness of ignorance and unworthiness, in the struggle between believing and doubting, the heavenly art of effectual prayer is learned. Because, even when we do not remember it, there is One, the Beginner and Finisher of faith and prayer, who watches over our praying, and sees to it that *in all who trust Him for it* their education in the school of prayer shall be carried on to perfection. Let but the deep undertone of all our prayer be the teachableness that comes from a sense of ignorance, and from faith in Him as a perfect teacher, and we may be sure we shall be taught, and we shall learn to pray in power. Yes, we may depend upon it, He teaches to pray.—*Andrew Murray*.

DEAD flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.—*Eccl. 10:1*.

THE LORD—JEHOVAH

By Alex Allan

THIS is a subject upon which no religious Jew cares to talk, especially with a Gentile. One was asked, if that was Jehovah who said to Moses, "I am the God of Abraham". He said, "Yes." When again asked, if that was Jehovah that Moses and his company saw on mount Sinai, and of which it is written, "they saw God and did eat and drink", he rather evaded the question by saying, "I suppose so". Another, a deep student of Judaism, was asked, "Do the Israelites believe there is also one to whom they may apply the word God?" And he said, "Yes." "Who is He?" Then, pointing above, he said, "The one up there."

In our common version, the name Jehovah is generally, though improperly, translated by "the Lord". (Young). Unto Moses God said, "I am the Lord (Jehovah); and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty (Al-Shaddai), but by My name Jehovah was I not known to them." Ex. 6:3. When Moses was in Midian the angel of the Lord (of Jehovah) appeared unto him in a flaming bush. Moses turned aside to see this great sight. When the Lord (Jehovah) saw that he turned aside, God called unto him out of the midst of the flaming bush, "Moses, Moses." When Moses answered, "Here am I", God said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Ex. 3:1-6.

Just how this angel of the Lord could be also Jehovah and the God of Abraham, must be a perplexing question to any one who rejects the doctrine of the Logos as explained by John 1:1—"In a beginning was the Word, and the Word was with God, and the Word was (a) God." This is the reading in the Diaglott word for word translation. Rotherham—"the word was pertaining to God". This is not a translation, but it is an explanation, that the Greek "logos" without an article means something pertaining to God, while the context must determine what that is. According to good authority, it would be proper to say—"and the Word was as God."

That the angel of the Lord that spoke to Moses was not Jehovah, is made emphatic by our Lord's words, who to the Jews said: "Ye have neither heard His (Jehovah's) voice at any time, nor seen His shape". Again, John says, "No man hath seen God at any time". Here we come face to face with a dilemma, because we cannot reject either one of these statements; neither where it says that God spoke to Moses, nor the words of Jesus. We are exhorted to endeavor to preserve the oneness of the Spirit, and so we must accept John's testimony, that there was one who in a beginning was with God and was himself as God, and spoke to Moses as the voice, and the the Word of God in the first person—"I am the God of Abraham".

DOETH not wisdom cry? and understanding put forth her voice? . . . Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the

words of my mouth are in righteousness, there is nothing froward or perverse in them. . . Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies! and all the things that may be desired are not to be compared to it.—*Proverbs 8:1, 6-8, 10, 11*.

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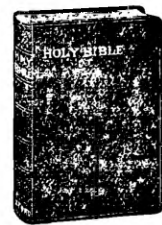
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THE RESTITUTION HERALD

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Number 11

MAKING THE DESERT BLOSSOM

By PROFESSOR ELWOOD MEAD

UNITED STATES COMMISSIONER OF RECLAMATION

ADDRESS DELIVERED AT THE EXTRAORDINARY CONFERENCE
ON PALESTINE AT BALTIMORE

IF THE Zionist hope is realized and the prophecy of Isaiah fulfilled, the deserts of Palestine will again blossom like the rose. The waters at Jericho will be healed and it will become again a pleasant city. The world has already gained more than it realizes by what the Zionists have achieved.

They have planted the civilization of the twentieth century beside that of the tenth. I doubt if the poor oppressed fellahin on the Valley of Jezreel had ever seen a modern plow or properly turned furrow before he watched his Jewish neighbors working on their farms at Balfouria and Nahalal. The contrast between their windowless mud huts and the cow stables of the Jewish settlements must make them feel dimly that their neglected or badly tilled fields and their meagre lives have languished too long in this historic land. I saw one having his donkey shod by a Jewish blacksmith at Nahalal. He watched water piped from a hillside spring flowing from a tap, and must have contrasted that with the goatskin bag in which his wife carried their daily household supply.

Whatever one's religious belief may be no one can visit Palestine without rejoicing at the change being wrought in the appearance of the land and in the life of all its people. Ruined cities, barren fields and unpeopled valleys are being replaced or given a setting of comfort and beauty which help our imagination recreate the historic past. It is fortunate that the task has been undertaken by the Jews. Separated and without an organized national life for so many centuries, the mandate gives them an opportunity to show their conception of life. The university just opened at Jerusalem, the cities being planned and built at Tel Aviv and Haifa, and the rural communities and farm homes of Benjamin and Balfouria enable the race to use their learning, taste and constructive power in creating institutions that will show the world some of their altruism and social ideals. I believe from this renaissance will come distinct contributions to the world's progress.

THUS far the Zionist's Palestine has been quite largely a haven of refuge for the cruelly oppressed people of other countries who have come without money, often without training for the task needed to be done. This is particularly true of farming. The organization and training of these ardent but uninformed pioneers is one of the difficult but urgent tasks of this movement.

The cities must have a background of rural life. Enough of Palestine must be owned, improved and farmed by Jews to make it an economic homeland and render the people on farms safe from the raiding desert Bedouin. The railway from Cairo, the steamship lines to Haifa are making Palestine easier of access to the casual tourist and to those interested in its historic past. If the new cities and farms can be so planned and developed as to contribute to the solution of modern problems, this movement will soon take on an interest and importance to the world out of all proportion to the size of the country.

WHAT has been accomplished gives reason to believe that the Zionists in Palestine are opening the way for the regeneration of all the countries along the eastern shore of the Mediterranean. The

old city of Jaffa, with its crooked, badly paved streets and its battered looking buildings not only looks as the city must have looked a thousand years ago, but it has within itself no germ of improvement or progress. Alongside of it is the modern city of Tel Aviv, where somewhere between 30,000 and 40,000 people now live. This

Jewish City is being designed by the best city planners in Europe. It has wide paved and parked streets, with electric lights in its houses, with a sanitary system unsurpassed anywhere, and a pure and ample supply of water for household use. Its homes and stores made me think of the fine cities and coast towns of California and the Pacific Coast.

The urge of a religious and patriotic impulse was needed to achieve what has been accomplished in the creation of modern homes and the introduction of all that sciences and learning can contribute towards life in Jerusalem, Tiberias, Haifa, and Tel Aviv, but even this would not have brought success. It had to be united with the determination, the sagacity, the altruism and imaginative power which are such outstanding qualities of the Jewish race.

THE most difficult part of the creation of a homeland is its agriculture. The best part of this will come through irrigation, and this requires works to utilize the waters of the Jordan and to develop the underground supplies which come from rains falling on the uptilted strata of the Judaeen hills. The extent and location of these supplies need to be determined, and the escape of water through underground channels to the sea cut off. Doing this is a task of the geologist and the engineer. Underground supplies are indicated in the marshes of the valley of the Kishon River and along the Mediterranean coast. Draining these marshes will put an end to malaria and provide water for the intense culture and high-priced crops of irrigation. It will mean that the valleys of Esdraelon and Jezreel will again be the granaries they once were when Beisan was a great city.

The engineering and exploratory work needed in Palestine is of the same character of that being carried on in America and Australia. The rewards of development and of expert cultivation will be as great as they now are in California and in the valley of the Murray. It is the same kind of soil and the same climate, and has the demonstrated ability to grow the same high-priced products.

IT does not require one's memory of the past to make the view from the top of Mount Carmel inspiring, but that view gains immeasurably in interest and significance when the eye falls on the newly planned modern addition to Haifa, the splendid technical school that has been established, the modern flour mill, and the farms and gardens already established under the inspiration of this movement.

THERE is much of Palestine, especially of the Judaeen hills, that has no agricultural value. It has some pastoral value and doubtless there will always remain an Arabic population with its flocks of sheep and goats, with its little olive orchards and dry-farmed grain fields, which will produce far more abundantly and with less effort than in the past

(Continued on page 88, column 2)

Watch and Pray

SO hath Christ left us, with the sacred charge,
"Watch, watch, and pray!"

In life's great garden we can roam at large,
But still we may
Not lie at ease, but work while it is day.

Yes! we must watch, and while we watch must pray,
Lest we, too, fall;
Temptations hover strangely o'er our way;
God knows them all,
And saves from danger those that on Him call.

When next Christ comes, in all His glorious power,
Let Him not say,
"What! could ye not watch with Me one hour?"
Perchance this day
May witness that return! Then: "Watch and pray!"
—Selected.

THROUGH THE NEW TESTAMENT IN ONE YEAR

AN URGE FOR REGULAR, SYSTEMATIC, DAILY BIBLE READING

LET US LIFT THE BIBLE TO ITS PROPER PLACE IN OUR DAILY LIFE

NORMALLY, as a man thinketh so is he. And he thinks along those lines where the mind is directed, by voluntary effort or by outside attraction. The mind of man is most wonderful in many particulars, one of which is the faculty of recalling or recollecting thoughts of the past. Thus one in old age has a mind that is stored full with reminiscences of life's experiences from childhood. What a storehouse the mind really is. How important then that we fill this mental storehouse with thoughts of the greatest value. Such thoughts are on file in the Book of books. It is therefore urged that old and

young will take up this *Daily Bible Reading Course* and will do so with earnest effort to fill mind and life with the richest of mental treasures.

It is also suggested that all interested in this Daily Reading Course will endeavor to interest their friends and acquaintances of the factory, the salesroom, the office, the farm, the home, the schoolroom—anywhere, everywhere.

The outline of Daily Bible Readings given below is adapted from Albert M. Ludbrook's outline. A memory verse, enclosed in parentheses, is opposite each day's reading. To

the end that this study can be conducted systematically, this outline is being also printed as a "Book Mark". In this way every reader may have a Book Mark in his Bible for Daily Reading reference.

It is suggested that all those wishing to take this reading course together will at once send to the National Bible Institution, Oregon, Illinois, for one or two copies of these Book Marks. Those wishing to send a few pennies to cover the overhead expense thus occasioned, may do so, but regardless of this, we solicit as many requests for the Book Mark.

Jan. 1. Matt. 1.	(21)	Apr. 2. Luke 7:1-23.	(9)	July 2. Acts 11.	(26)	Oct. 1. Eph. 4.	(3)
Jan. 2. Matt. 2.	(2)	Apr. 3. Luke 7:24-50.	(30)	July 3. Acts 12.	(7)	Oct. 2. Eph. 5:1-17.	(2)
Jan. 3. Matt. 3.	(15)	Apr. 4. Luke 8:1-25.	(1)	July 4. Acts 13:1-25.	(23)	Oct. 3. Eph. 5:18-33.	(27)
Jan. 4. Matt. 4.	(19)	Apr. 5. Luke 8:26-56.	(39)	July 5. Acts 13:26-52.	(46)	Oct. 4. Eph. 6.	(13)
Jan. 5. Matt. 5:1-26.	(20)	Apr. 6. Luke 9:1-17.	(2)	July 6. Acts 14.	(23)	Oct. 5. Phil. 1.	(27)
Jan. 6. Matt. 5:27-48.	(48)	Apr. 7. Luke 9:18-43.	(24)	July 7. Acts 15:1-21.	(11)	Oct. 6. Phil. 2.	(9)
Jan. 7. Matt. 6:1-18.	(1)	Apr. 8. Luke 9:44-62.	(60)	July 8. Acts 15:22-41.	(36)	Oct. 7. Phil. 3.	(20)
Jan. 8. Matt. 6:19-34.	(34)	Apr. 9. Luke 10:1-24.	(2)	July 9. Acts 16:1-18.	(14)	Oct. 8. Phil. 4.	(8)
Jan. 9. Matt. 7.	(12)	Apr. 10. Luke 10:25-42.	(30)	July 10. Acts 16:19-40.	(33)	Oct. 9. Col. 1.	(10)
Jan. 10. Matt. 8:1-17.	(16)	Apr. 11. Luke 11:1-28.	(13)	July 11. Acts 17:1-15.	(2)	Oct. 10. Col. 2.	(8)
Jan. 11. Matt. 8:18-34.	(26)	Apr. 12. Luke 11:29-54.	(32)	July 12. Acts 17:16-34.	(30)	Oct. 11. Col. 3.	(16)
Jan. 12. Matt. 9:1-17.	(13)	Apr. 13. Luke 12:1-31.	(21)	July 13. Acts 18.	(26)	Oct. 12. Col. 4.	(12)
Jan. 13. Matt. 9:18-38.	(36)	Apr. 14. Luke 12:32-59.	(37)	July 14. Acts 19:1-20.	(10)	Oct. 13. 1 Thess. 1.	(3)
Jan. 14. Matt. 10:1-22.	(1)	Apr. 15. Luke 13:1-17.	(9)	July 15. Acts 19:21-41.	(21)	Oct. 14. 1 Thess. 2.	(19)
Jan. 15. Matt. 10:23-42.	(40)	Apr. 16. Luke 13:18-35.	(34)	July 16. Acts 20:1-16.	(7)	Oct. 15. 1 Thess. 3.	(13)
Jan. 16. Matt. 11.	(25)	Apr. 17. Luke 14:1-24.	(13)	July 17. Acts 20:17-38.	(32)	Oct. 16. 1 Thess. 4.	(16)
Jan. 17. Matt. 12:1-23.	(6)	Apr. 18. Luke 14:25-35.	(26)	July 18. Acts 21:1-19.	(14)	Oct. 17. 1 Thess. 5.	(8)
Jan. 18. Matt. 12:24-50.	(30)	Apr. 19. Luke 15:1-10.	(2)	July 19. Acts 21:20-40.	(20)	Oct. 18. 2 Thess. 1.	(12)
Jan. 19. Matt. 13:1-30.	(3)	Apr. 20. Luke 15:11-32.	(20)	July 20. Acts 22.	(16)	Oct. 19. 2 Thess. 2.	(13)
Jan. 20. Matt. 13:31-58.	(33)	Apr. 21. Luke 16.	(31)	July 21. Acts 23:1-16.	(11)	Oct. 20. 2 Thess. 3.	(1)
Jan. 21. Matt. 14:1-21.	(14)	Apr. 22. Luke 17:1-19.	(5)	July 22. Acts 23:17-35.	(21)	Oct. 21. 1 Tim. 1.	(5)
Jan. 22. Matt. 14:22-36.	(31)	Apr. 23. Luke 17:20-37.	(21)	July 23. Acts 24.	(16)	Oct. 22. 1 Tim. 2.	(8)
Jan. 23. Matt. 15:1-20.	(13)	Apr. 24. Luke 18:1-17.	(14)	July 24. Acts 25.	(8)	Oct. 23. 1 Tim. 3.	(15)
Jan. 24. Matt. 15:21-39.	(27)	Apr. 25. Luke 18:18-43.	(31)	July 25. Acts 26.	(29)	Oct. 24. 1 Tim. 4.	(13)
Jan. 25. Matt. 16.	(18)	Apr. 26. Luke 19:1-27.	(26)	July 26. Acts 27:1-20.	(1)	Oct. 25. 1 Tim. 5.	(2)
Jan. 26. Matt. 17.	(5)	Apr. 27. Luke 19:28-48.	(31)	July 27. Acts 27:21-44.	(24)	Oct. 26. 1 Tim. 6.	(10)
Jan. 27. Matt. 18:1-20.	(15)	Apr. 28. Luke 20:1-26.	(25)	July 28. Acts 28.	(31)	Oct. 27. 2 Tim. 1.	(5)
Jan. 28. Matt. 18:21-35.	(21)	Apr. 29. Luke 20:27-47.	(44)	July 29. Rom. 1.	(5)	Oct. 28. 2 Tim. 2.	(15)
Jan. 29. Matt. 19.	(6)	Apr. 30. Luke 21:1-19.	(12)	July 30. Rom. 2.	(13)	Oct. 29. 2 Tim. 3.	(16)
Jan. 30. Matt. 20:1-16.	(6)	May 1. Luke 21:20-38.	(28)	July 31. Rom. 3.	(26)	Oct. 30. 2 Tim. 4.	(13)
Jan. 31. Matt. 20:17-34.	(23)	May 2. Luke 22:1-20.	(7)	Aug. 1. Rom. 4.	(5)	Oct. 31. Tit. 1.	(5)
Feb. 1. Matt. 21:1-22.	(22)	May 3. Luke 22:21-46.	(27)	Aug. 2. Rom. 5.	(11)	Nov. 1. Tit. 2.	(12)
Feb. 2. Matt. 21:22-46.	(33)	May 4. Luke 22:47-71.	(70)	Aug. 3. Rom. 6.	(4)	Nov. 2. Tit. 3.	(5)
Feb. 3. Matt. 22:1-22.	(12)	May 5. Luke 23:1-31.	(13)	Aug. 4. Rom. 7.	(4)	Nov. 3. Philemon.	(10)
Feb. 4. Matt. 22:23-46.	(29)	May 6. Luke 23:32-56.	(34)	Aug. 5. Rom. 8:1-21.	(14)	Nov. 4. Heb. 1.	(14)
Feb. 5. Matt. 23:1-22.	(13)	May 7. Luke 24:1-35.	(27)	Aug. 6. Rom. 8:22-39.	(28)	Nov. 5. Heb. 2.	(10)
Feb. 6. Matt. 23:23-39.	(23)	May 8. Luke 24:36-53.	(49)	Aug. 7. Rom. 9:1-16.	(8)	Nov. 6. Heb. 3.	(6)
Feb. 7. Matt. 24:1-28.	(3)	May 9. John 1:1-28.	(1)	Aug. 8. Rom. 9:17-33.	(33)	Nov. 7. Heb. 4.	(15)
Feb. 8. Matt. 24:29-51.	(30)	May 10. John 1:29-51.	(41)	Aug. 9. Rom. 10.	(3)	Nov. 8. Heb. 5.	(12)
Feb. 9. Matt. 25:1-30.	(1)	May 11. John 2.	(19)	Aug. 10. Rom. 11:1-18.	(12)	Nov. 9. Heb. 6.	(19)
Feb. 10. Matt. 25:31-46.	(46)	May 12. John 3:1-18.	(5)	Aug. 11. Rom. 11:19-36.	(26)	Nov. 10. Heb. 7.	(19)
Feb. 11. Matt. 26:1-25.	(8)	May 13. John 3:19-36.	(36)	Aug. 12. Rom. 12.	(2)	Nov. 11. Heb. 8.	(1)
Feb. 12. Matt. 26:26-50.	(40)	May 14. John 4:1-26.	(24)	Aug. 13. Rom. 13.	(11)	Nov. 12. Heb. 9.	(24)
Feb. 13. Matt. 26:51-75.	(53)	May 15. John 4:27-54.	(34)	Aug. 14. Rom. 14.	(17)	Nov. 13. Heb. 10:1-18.	(10)
Feb. 14. Matt. 27:1-26.	(3)	May 16. John 5:1-24.	(23)	Aug. 15. Rom. 15:1-17.	(13)	Nov. 14. Heb. 10:19-39.	(25)
Feb. 15. Matt. 27:27-50.	(29)	May 17. John 5:25-47.	(46)	Aug. 16. Rom. 15:18-33.	(2)	Nov. 15. Heb. 11:1-19.	(3)
Feb. 16. Matt. 27:51-66.	(51)	May 18. John 6:1-21.	(14)	Aug. 17. Rom. 16.	(19)	Nov. 16. Heb. 11:20-40.	(33)
Feb. 17. Matt. 28.	(13)	May 19. John 6:22-46.	(27)	Aug. 18. 1 Cor. 1.	(18)	Nov. 17. Heb. 12.	(1)
Feb. 18. Mark 1:1-22.	(3)	May 20. John 6:47-71.	(58)	Aug. 19. 1 Cor. 2.	(5)	Nov. 18. Heb. 13.	(8)
Feb. 19. Mark 1:23-45.	(35)	May 21. John 7:1-24.	(17)	Aug. 20. 1 Cor. 3.	(16)	Nov. 19. Jas. 1.	(27)
Feb. 20. Mark 2.	(2)	May 22. John 7:25-53.	(39)	Aug. 21. 1 Cor. 4.	(2)	Nov. 20. Jas. 2.	(8)
Feb. 21. Mark 3:1-19.	(4)	May 23. John 8:1-30.	(29)	Aug. 22. 1 Cor. 5.	(7)	Nov. 21. Jas. 3.	(17)
Feb. 22. Mark 3:20-35.	(21)	May 24. John 8:31-59.	(56)	Aug. 23. 1 Cor. 6.	(11)	Nov. 22. Jas. 4.	(17)
Feb. 23. Mark 4:1-20.	(11)	May 25. John 9:1-16.	(7)	Aug. 24. 1 Cor. 7:1-19.	(3)	Nov. 23. Jas. 5.	(11)
Feb. 24. Mark 4:21-41.	(24)	May 26. John 9:17-41.	(31)	Aug. 25. 1 Cor. 7:20-40.	(22)	Nov. 24. 1 Peter 1.	(25)
Feb. 25. Mark 5:1-20.	(6)	May 27. John 10:1-21.	(10)	Aug. 26. 1 Cor. 8.	(1)	Nov. 25. 1 Peter 2.	(9)
Feb. 26. Mark 5:21-43.	(36)	May 28. John 10:22-42.	(25)	Aug. 27. 1 Cor. 9.	(16)	Nov. 26. 1 Peter 3.	(15)
Feb. 27. Mark 6:1-29.	(16)	May 29. John 11:1-29.	(27)	Aug. 28. 1 Cor. 10:1-13.	(13)	Nov. 27. 1 Peter 4.	(16)
Feb. 28. Mark 6:30-56.	(31)	May 30. John 11:30-57.	(42)	Aug. 29. 1 Cor. 10:14-33.	(16)	Nov. 28. 1 Peter 5.	(7)
March 1. Mark 7:1-13.	(13)	May 31. John 12:1-26.	(24)	Aug. 30. 1 Cor. 11:1-16.	(1)	Nov. 29. 2 Peter 1.	(21)
March 2. Mark 7:14-37.	(35)	June 1. John 12:27-50.	(42)	Aug. 31. 1 Cor. 11:17-34.	(29)	Nov. 30. 2 Peter 2.	(21)
March 3. Mark 8:1-21.	(15)	June 2. John 13:1-20.	(8)	Sept. 1. 1 Cor. 12.	(13)	Dec. 1. 2 Peter 3.	(18)
March 4. Mark 8:22-38.	(34)	June 3. John 13:21-38.	(35)	Sept. 2. 1 Cor. 13.	(4)	Dec. 2. 1 John 1.	(7)
March 5. Mark 9:1-29.	(23)	June 4. John 14.	(23)	Sept. 3. 1 Cor. 14:1-19.	(15)	Dec. 3. 1 John 2.	(14)
March 6. Mark 9:30-50.	(50)	June 5. John 15.	(5)	Sept. 4. 1 Cor. 14:20-40.	(20)	Dec. 4. 1 John 3.	(2)
March 7. Mark 10:1-31.	(17)	June 6. John 16.	(7)	Sept. 5. 1 Cor. 15:1-28.	(10)	Dec. 5. 1 John 4.	(16)
March 8. Mark 10:32-52.	(43)	June 7. John 17.	(23)	Sept. 6. 1 Cor. 15:29-58.	(58)	Dec. 6. 1 John 5.	(3)
March 9. Mark 11:1-18.	(9)	June 8. John 18:1-18.	(4)	Sept. 7. 1 Cor. 16.	(19)	Dec. 7. 2 John.	(4)
March 10. Mark 11:19-33.	(30)	June 9. John 18:19-40.	(36)	Sept. 8. 2 Cor. 1.	(4)	Dec. 8. 3 John.	(7)
March 11. Mark 12:1-27.	(25)	June 10. John 19:1-22.	(5)	Sept. 9. 2 Cor. 2.	(14)	Dec. 9. Jude.	(21)
March 12. Mark 12:28-44.	(29)	June 11. John 19:23-42.	(30)	Sept. 10. 2 Cor. 3.	(6)	Dec. 10. Rev. 1.	(9)
March 13. Mark 13:1-20.	(10)	June 12. John 20.	(21)	Sept. 11. 2 Cor. 4.	(9)	Dec. 11. Rev. 2:1-11.	(10)
March 14. Mark 13:21-37.	(34)	June 13. John 21.	(17)	Sept. 12. 2 Cor. 5.	(6)	Dec. 12. Rev. 2:12-29.	(25)
March 15. Mark 14:1-26.	(18)	June 14. Acts 1.	(3)	Sept. 13. 2 Cor. 6.	(9)	Dec. 13. Rev. 3.	(5)
March 16. Mark 14:27-50.	(31)	June 15. Acts 2:1-21.	(4)	Sept. 14. 2 Cor. 7.	(14)	Dec. 14. Rev. 4.	(1)
March 17. Mark 14:51-72.	(54)	June 16. Acts 2:22-47.	(38)	Sept. 15. 2 Cor. 8.	(10)	Dec. 15. Rev. 5.	(13)
March 18. Mark 15:1-25.	(21)	June 17. Acts 3.	(21)	Sept. 16. 2 Cor. 9.	(7)	Dec. 16. Rev. 6.	(9)
March 19. Mark 15:26-47.	(34)	June 18. Acts 4:1-22.	(19)	Sept. 17. 2 Cor. 10.	(7)	Dec. 17. Rev. 7.	(14)
March 20. Mark 16.	(6)	June 19. Acts 4:23-37.	(29)	Sept. 18. 2 Cor. 11:1-15.	(4)	Dec. 18. Rev. 8.	(3)
March 21. Luke 1:1-25.	(17)	June 20. Acts 5:1-21.	(4)	Sept. 19. 2 Cor. 11:16-33.	(2)	Dec. 19. Rev. 9.	(11)
March 22. Luke 1:26-56.	(32)	June 21. Acts 5:22-42.	(42)	Sept. 20. 2 Cor. 12.	(28)	Dec. 20. Rev. 10.	(8)
March 23. Luke 1:57-80.	(70)	June 22. Acts 6.	(4)	Sept. 21. 2 Cor. 13.	(9)	Dec. 21. Rev. 11.	(1)
March 24. Luke 2:1-24.	(7)	June 23. Acts 7:1-21.	(2)	Sept. 22. Gal. 1.	(14)	Dec. 22. Rev. 12.	(1)
March 25. Luke 2:25-52.	(49)	June 24. Acts 7:22-43.	(37)	Sept. 23. Gal. 2.	(6)	Dec. 23. Rev. 13.	(10)
March 26. Luke 3.	(3)	June 25. Acts 7:44-60.	(60)	Sept. 24. Gal. 3.	(20)	Dec. 24. Rev. 14.	(15)
March 27. Luke 4:1-30.	(12)	June 26. Acts 8:1-25.	(12)	Sept. 25. Gal. 4.	(11)	Dec. 25. Rev. 15 and 16.	(15)
March 28. Luke 4:31-44.	(36)	June 27. Acts 8:26-40.	(35)	Sept. 26. Gal. 5.	(7)	Dec. 26. Rev. 17.	(20)
March 29. Luke 5:1-16.	(4)	June 28. Acts 9:1-22.	(6)	Sept. 27. Gal. 6.	(22)	Dec. 27. Rev. 18.	(20)
March 30. Luke 5:17-39.	(24)	June 29. Acts 9:23-43.	(27)	Sept. 28. Eph. 1.	(1)	Dec. 28. Rev. 19.	(2)
March 31. Luke 6:1-26.	(13)	June 30. Acts 10:1-24.	(15)	Sept. 29. Eph. 2.	(22)	Dec. 29. Rev. 20.	(4)
Apr. 1. Luke 6:27-49.	(36)	July 1. Acts 10:25-48.	(36)	Sept. 30. Eph. 3.	(10)	Dec. 30. Rev. 21.	(4)

Careful usage of these Book Marks and personal influence should be the means of interesting various friends and acquaintances in the Bible. Who knows, but that the result might lead many to a deep study of the Scriptures and to an obedience of the Gospel.

The Herald editor is making no apologies nor excuses for this work. It is undertaken because of personal desire to further the work of the Gospel. It is realized before starting that it will be impossible, owing to the many other phases of work, to give that proper study and thought to this labor that should be given, and that the readers are really, in justice, entitled to. But he has been disappointed so long in regard to doing work along this line, that he feels an urge to undertake to do what may be possible and then to rest content.

An effort will be made to publish a short paragraph with reference to each day's lesson. Each issue of the Herald will, D. V., contain a paragraph on each of the readings for the seven days beginning with Sunday following the date of issue. The first will appear in the issue of December 22 for January 1 and 2, 1926.

A postcard from all interested in following this "all-together" Daily Reading Course will be appreciated.

Every good end can be worked out by good means. Of course it often looks easier to use doubtful methods in order to reach a good result. It is a common excuse for wrong-doing to explain that it was meant to turn out all right. But it is really no excuse at all, for evil cannot transform itself to good.—*Young People.*

THE SLEEP OF THE DEAD

By R. H. Judd

TO the Editor of The Globe: Since writing in response to Mr. St. George, I notice a letter from "Anchored", of Alderdale, Ontario, which has evident reference to a recent communication of mine. His remarks bring out several matters of interest. But as it is a recognized fact that a reply to questions of that nature of necessity requires more space than the question, I am afraid I cannot, at this writing, deal fully with them.

Much depends on what is true Scripture teaching with reference to the state of the dead in Sheol, or Hades, its equivalent. One correspondent endeavors to prove from 2 Samuel 22:6, that "Sheol" is a place of conscious sorrow. Reference, however, to the Revised Version will show that "the cords," or bonds of death, is the more correct translation, that "Sheol," and of course "Hades" also, is a place of corruption and death, of silence and darkness, and that men and animals, trees, household effects and weapons of war also go into "Sheol" is evidenced by the following passages: Psa. 30:3, 9; Isa. 38:17-19; Ezek. 32:27; Hosea 13:14; Gen. 42:38; 1 Sam. 2:9; Psa. 31:17; 49:14; Isa. 14; Job 24:19, 20; Psa. 146:4; Acts 13:36; Numbers 16:33, where it says they "Perished."

Albert Barnes, the commentator, says, "He that is in the grave is in Sheol, but he that is in Sheol may not be in a grave (properly prepared), but in any pit or in the sea." In short, "Sheol" and "Hades" represent "grave-doom" Scripture always links "death and Hades;" but "life" and "Hades" never, for they are opposite conditions. We cannot

therefore deny these unqualified statements without denying God's own inspired word. Any thoughtful mind will on consideration recognize that fact.

The case of Samuel and the witch of Endor is a unique one, and its explanation varies even among members of the same congregation, irrespective of sect. We have but space to call attention to one or two outstanding facts that bring it into harmony with the Scriptures above quoted. The language of Samuel is not the language of one called from conscious activity, but from quiet, unconscious repose, and well coincides with Scripture usage, in both Old and New Testaments, of the words "sleep" and "are asleep," which is strikingly at variance with the current opinion as expressed by "Anchored" and other recent writers in these columns. There is not opportunity to enter fully into the interesting subject here, but that Scripture does speak of that which "sleeps in the dust of the earth," and may be miraculously "awakened," as a seed is awakened in springtime, to bodily life and action, there seems to me to be no possibility of doubt.

David said, "I shall be satisfied, when I awake, with Thy likeness." Acts 2:29, 34 and 13:36 amply prove that this has not yet taken place. With reference to the remark of Samuel respecting Saul and his sons, let the reader turn to Job 3:13-19, and note the contrast of Scripture with that of current belief, nor do the words of Samuel or of Job in any way favor the common idea that "Sheol" is divided into two compartments, one for the good, the other for the bad. I will not at this writing state whether I think the appearance was actual or otherwise; there are strong arguments on both sides of that question.

Now, as to the "Dying Thief." Our friend quotes the reply of Christ from the middle instead of at the beginning. Christ did not say, "Today thou shalt be with Me in Paradise." What He did say was, "Verily, verily I say unto thee today, thou shalt be with Me in Paradise." Punctuation is not inspired, and must be used in harmony with facts of context. The thief desired to be with Christ when He came in His kingdom. That time has not come, but Christ that day gave the promise that he should be with Him on that day, the day of His coming. Eminent Greek scholars admit that to be a correct rendering. In the Septuagint and Greek Testament the adverb qualifies the following verb 51 times, and the preceding verb 170 times. When Christ wished the word "today" to go with the following verb He put the Greek word *hoti* (that) to separate the two clauses. See Luke 4:21 and 19:9. (Quoted from Prof. C. L. Ives, M. D.) Or the passage may be correctly rendered, "On this day, viz., the day you speak of." Punctuation has been altered in Heb. 10:12, entirely altering the sense of the passage by the British and Foreign Bible Society: also in other places. The Curretinian Gospels in the British Museum read, "Verily I say unto thee today, that with Me thou shalt be in Eden's garden." Paradise in Scripture is always connected with the earth.

As to "eternal life", why not adhere to Scripture language? Inability to do so evidences want of harmony with Scripture teaching, for Bible doctrine should be stated in Bible language, and we find no such phrase as "eternal existence" in contradistinction to "eternal life" anywhere in the Sacred Record. True Scripture says, "hath" eternal

life. God also said to Abraham, "I have made thee a father of many nations." Romans 4:17 explains them both and brings them into harmony with Luke 18:30; 20:35, 36, and Mark 10:30. Why cannot our friends, instead of antagonizing Scriptures, harmonize them, and thus find harmony and help from them all? There would be fewer infidels if it were so, and less confusion among Christians.

WITH CHRIST IN THE SCHOOL OF PRAYER

LORD, teach us to pray." None can teach like Jesus, none but Jesus; therefore we call on Him, "Lord, teach us to pray." A pupil needs a teacher, who knows his work, who has the gift of teaching, who in patience and love will descend to the pupil's needs. Blessed be God! Jesus is all this and much more. He knows what prayer is. It is Jesus, praying Himself, who teaches to pray. He knows what prayer is. He learned it amid the trials and tears of His earthly life. In heaven it is still His beloved work: His life there is prayer. Nothing delights Him more than to find those whom He can take with Him into the Father's presence, whom He can clothe with power to pray down God's blessing on those around them, whom He can train to be His fellow-workers in the intercession by which the kingdom is to be revealed on earth. He knows how to teach. Now by the urgency of felt need, then by the confidence with which joy inspires. Here by the teaching of the Word, there by the testimony of another believer who knows what it is to have prayer heard. By His Holy Spirit, He has access to our heart, and teaches us to pray by showing us the sin that hinders the prayer, or giving us the assurance that we please God. He teaches, by giving not only thoughts of what to ask or how to ask, but by breathing within us the very spirit of prayer, by living within us as the Great Intercessor. We may indeed and most joyfully say, "Who teacheth like Him?" Jesus never taught His disciples how to preach, only how to pray. He did not speak much of what was needed to preach well, but much of praying well. To know how to speak to God is more than knowing how to speak to man. Not power with men, but power with God is the first thing. Jesus loves to teach us how to pray.

What think you, my beloved fellow-disciples! Would it not be just what we need, to ask the Master for a month to give us a course of special lessons on the art of prayer? As we meditate on the words He spake on earth, let us yield ourselves to His teaching in the fullest confidence that, with such a teacher, we shall make progress. Let us take time not only to meditate, but to pray, to tarry at the foot of the throne, and be trained to the work of intercession. Let us do so in the assurance that amidst our stammerings and fears He is carrying on His work most beautifully, He will breathe His own life, which is all prayer, into us. As He makes us partakers of His righteousness and His life, He will of His intercession too. As the members of His body, as a holy priesthood, we shall take part in His priestly work of pleading and prevailing with God for men. Yes, let us most joyfully say, ignorant and feeble though we be, "Lord, teach us to pray."

"Lord, Teach us to Pray."

—By Andrew Murray in "With Christ."

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

IN HIS NAME

IT is gratifying to receive, even as many contributions as are being received in behalf of Bro. and Sr. Williamson, of St. Paul, Nebraska. We had hoped that, especially from the State of Nebraska, there would be a much larger response to this appeal than there has been. Nevertheless it is gratifying to receive what has been received. The reader is asked to consult the Wince Fund for the progress of this work.

We are encouraged to hope that all the necessary funds will be received in the near future. It should be remembered that this elderly brother and sister are needing the benefits of the Home at the earliest possible moment.

THE GOSPEL IS THE POWER OF GOD UNTO SALVATION

SALVATION is a gift of God. It can not be earned by man. It is beyond man's earning capacity.

It is given by God only on conditions. The one great condition is that of faith—faith in God the Author of the only reliable plan of salvation, the Author of every trustworthy promise of life.

With a view to salvation God has revealed the good news, the Gospel of Christ the Savior, which gives evidence of God's righteousness in His provisions and plans for man. Paul, facing all the persecution that such a declaration might bring to him, wrote in Romans 1:16, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith". This

agrees with the Savior's parting word to His apostles, Mark 16:15, 16, "Go preach the gospel to every creature: he that believeth and is baptized shall be saved; but he that believeth not shall be damned."

In both these scriptures it is evident that God—whose word can not be broken by man—has promised salvation upon the one condition of faith. It is further evident that the gospel—in revealing the righteousness of God—is the instrument which produces the evidence upon which faith in God is possible, yes, is built. Therefore the gospel "is the power of God unto salvation, to every one that believeth".

How important, then, that the gospel should be understood. How careful all should be to preserve untarnished and unpolluted by man the purity of the "gospel of Christ". How important that one and all should carefully and with perseverance study the gospel to know its revelations and its instructions. It is God's life-buoy shot from the throne of the all-powerful One to perishing man for his salvation. Faith in God from whom this instrument of salvation has been sent will impress one to sieze the instrument and obey its every revealed instruction, that the Giver thereof may complete His promise—His promise of salvation.

CHRISTMAS CARD THANKS

WE want to thank all for the part taken in securing orders for Christmas cards. Our fullest expectations will have been realized by Christmas, and the experience of this season greatly encourages us to believe that we are pursuing the correct methods to make this feature not only beneficial to the people but advantageous to the Herald plant in coming years.

Some of the numbers have been completely sold, and re-orders have been sold, so that it is now necessary to substitute orders for Numbers 1, 4, 6, 7, 8 and 10, with other numbers.

Again we thank one and all.

THE WINCE FUND

INQUIRY has come to the Herald revealing the fact that all do not understand the Wince Fund. This fund is so named in memory and recognition of the life work of the late Bro. John L. Wince and his widow, Auntie Wince. This fund was originated with a view to providing means to assist needy applicants for membership to the Golden Rule Home. In this way the church as a whole provides, in the Home, such as are in need.

These funds are for no person in particular, but are for any one eligible to enter the Home, who, in so doing, needs the help of the brotherhood.

This fund was wholly depleted once when the money was drawn out and placed to the credit of an in-going Home member. Being placed to the credit of this member, this fund, like all funds to the credit of the Home members, is held in trust for such member so long as the member lives. Under no circumstances is the money used for business or anything else, than the personal good of the member for whom it is held in trust.

With the advice and recommendation of the banker with whom the N. B. I. banks, the N. B. I. treasurer and secretary invests all such Home membership trust funds in what are regarded sound bankable bonds, drawing around five or six percent interest.

CHRISTMAS CLUB

WE are glad to call attention of the readers to the thermometer indicating the progress toward the 200 mark of the Christmas Club. It now comes to be important that every minute will be used in this direction. Remember that the contributions to this club have been conditional that two hundred or more would join in this matter.

We are encouraged to believe that if one and all who are thoroughly interested and have the work at heart will put their "shoulders to the wheel," in these last days preceding Christmas, the 200 mark can be reached. But it will require the cooperation of all interested.

Recently another degree has been added in memory of a deceased mother. One or two Sunday Schools have contributed to this fund from their treasury. Different ladies' aid societies have done likewise. It is suggested that young people's classes, Sunday School classes, Aid societies, Sunday Schools, etc., can pool their smaller amounts and collectively contribute to this amount.

We sincerely urge one and all to act very promptly now, that we may pass the 200 mark by Christmas in accordance with the condition made by the first pledge to this effort.

Consult the thermometer today to see what more is needed, and let each one do his part in proportion to his interest and his ability.

DAILY BIBLE READING COURSE

THE HERALD solicits the earnest consideration of all Bible students, of parents, pastors, Sunday School teachers, Sunday School superintendents and others in coworking to make this New Testament Bible Study for 1926 of the greatest possible benefit to everyone concerned.

It will be endeavored to arrange this work so that friends and neighbors may peruse with the Herald readers given New Testament (Continued on page 88, column 3)

HERALD RECEIPTS

Mrs. Sarah Seely; A. M. Jones; Mrs. Clara M. Young; Mrs. Al. Cordill; Lucy B. Groat; Mrs. C. F. Stuhler; Zoa B. Hamilton; D. B. Jacksen; Mrs. Oscar Jenkins; H. M. McInturff; D. Hatten; Mrs. Chris Emigh; Mrs. Harriet E. Boice; Mrs. Harry Unterkircher; Anna Sleight; A. Nichols; Belle McCandless; Herman Dickel; Fred N. Patterson; J. E. Cowles; Mrs. Chloe Sims; Mrs. H. E. Russel; Mrs. Anna M. Wertz; Mrs. John Hammond; A. S. Simmons; J. S. Simmons; W. J. Simmons.

WINCE MEMORIAL FUND

	\$796.70
Previously mentioned	10.00
Ella M. Siple	5.00
Mrs. M. A. Woodward	5.00
Mrs. Mate Worthington	1.00
Mrs. C. A. Gray	10.00
Springfield & Laurenceville, O., Churches	1.00
Icel Stedman	10.00
A Sister in Nebraska	3.00
Anna E. Sleight	3.00
Mrs. H. E. Russel	10.00
E. Howard	3.00
Mr. and Mrs. Joseph Rosser	1.50
Mrs. H. C. Starbuck	10.00
Mr. and Mrs. Enos E. Elton	2.00
Mr. and Mrs. John E. Miller	5.00
Mr. and Mrs. Chas. H. Roose	2.00
Mrs. Harriet Gesin	2.00
Zoa B. Hamilton	5.00
Joy and Roy Main	2.00
Esther Sealine	1.00
Leo. Behrends	11.00
Mrs. Lou Himmelright and Verna	

Total

\$\$\$2.20

Among the Churches

Bro. Ralph Canode and wife, of Oregon, Illinois, have moved to Dunkerton, Iowa.

The Dixon, Illinois, appointment for the third Sunday of December has been canceled.

Report from Bro. C. C. Maple says that he is engaged in a good meeting in the southwest.

Sr. S. W. Harlan, of Holbrook, Nebraska, who has been very low with erysipelas, is reported much improved.

Bro. E. E. Elton, of Tustin, California, was knocked off his bicycle by an auto on November 4 and severely bruised. He has nearly recovered.

Bro. Austin reports good interest at Brush Creek, Ohio, where Bro. Lyon has been holding special services and where Bro. Austin arrived last Thursday evening to assist over Sunday.

Last word from Ripley, Illinois, brought the news that roads were improving and the house was well-filled. Bro. Magaw has been conducting services there since December 3, and Bro. Siple joins him today, the 15th. Pray for the success of these different meetings.

A pleasant meeting was enjoyed by the editor from December 3 to 6 with the Burr Oak church at Burr Oak, Indiana. Many new faces replace faces of 20 years ago, which were more familiar to the speaker.

Bro. M. T. Aslaksen was very pleasantly surprised on Sunday, the 13th, by having his daughters, and their husbands, gather at Golden Rule Home for dinner and a short visit.

In the absence of Bro. Austin from Oregon last Sunday, Bro. E. Cedric Pope, of DeKalb, Illinois, very acceptably filled the appointment at that place.

The Burr Oak church is putting forth noble effort in Sunday School and Berean work, having a regular attendance above that of former years. Bro. Anderson's work with this church is very much appreciated by the congregation. The only regret is that his appointments of necessity consist of but one Saturday evening each month.

Dear Readers of "The Restitution Herald:—Some of us have found an outlet for our copies of the "Herald" in the public libraries of Canada and the States. This seems a promising field for much service, and if any of you feel that you would like to join us in this effort, I shall be pleased to get into communication with you, and arrange for you to send your copy after reading, direct to a given library. I am supplying Kingston, another friend is supplying Cobourg, and thus we may make our paper do more than double service at little expense.

Yours faithfully,

R. H. Judd,

Grafton, Ontario.

MICHIGAN

Arrangements have been made for Bro. Jas. A. Patrick to speak at Coats Grove once a month.

The special meetings at Allen School House, Blanchard, are reported to have been full of interest. They continued till Thanksgiving Day.

SOUTH BEND, INDIANA

An interesting Junior Berean class meets weekly at the home of their leader, Bro. Floyd Stilson. The attendance is from thirteen to fifteen.

To a South Bend young man go the honors for the largest individual sales of Christmas cards for the N. B. I. Paran Anderson isn't looking for publicity; but credit to whom credit is due. Some one yet has a chance to beat his record.

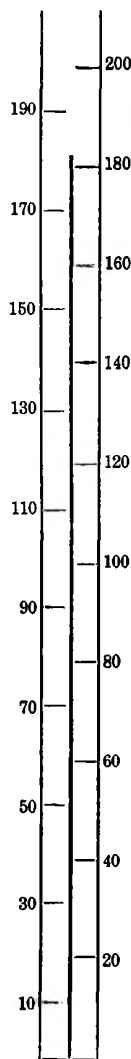
The church here met for usual services, Sunday, Dec. 6, with 27 present. Bro. Floyd Stilson

conducted the church service and used for his subject, "Abstain from All Appearance of Evil."

Plans for the annual Christmas party were discussed. Young and those not so young gather for a short Christmas program and social evening.

Several from here drove to Burr Oak to attend the meeting there Sunday evening, and to hear Bro. Austin. Sr. Lydia Railsback, Bro. and Sr. Romine and son Otis, Madeline Byers and Forest Stilson were those who enjoyed that privilege. The Burr Oak church had a good meeting and always welcomes visitors. It is noticeable that a number of young men seem to be attentive listeners. Bro. Anderson preaches once a month there and the outlook for growth is good.

Will it Run out the Top? ? ?



We think it will !!

Where it now stands

We KNOW IT WILL
if
seventeen more
will put a shoulder
to the wheel
and PUSH.

Think of the work that
can be accomplished
when the "mercury"
reaches the top and
overflows.

Lend a shoulder and then
watch it climb.

SPREAD THE GOSPEL

By Sydney E. Magaw

IF GOD be for us who can be against us?" To know that God is for us is to know that our enemies shall not conquer us.

When the apostles were tempted and tried when they were in prison, when they were stoned and whipped, they knew that they were not conquered. They were serving Jesus, and knew that because of that they would not be left alone.

Jesus had told them to "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

Because the apostles were doing their Master's will they knew He was with them. They were preaching the gospel and baptizing those who believed "the things concerning the kingdom of God and the name of Jesus Christ."

The words of our Savior come down to us, "Lo, I am with you always, even unto the end of the world."

The one sure and certain way to have Christ with us, is to spread the gospel. Let us "go out quickly into the streets and lanes of the city", let us "go out into the highways and hedges," let us "bring in hither the poor, and the maimed, and the halt, and the blind."

We can not all be preachers, but we are all members of one body, even the body of Christ. We each have a talent to use for the spreading of the gospel.

Let us preach the good tidings of the kingdom of God and "compel them to come in" that the house of our Lord might be filled.

When we unite in a supreme effort for our Master's cause, as the apostles did, then we can hear the words of Jesus, "Lo, I am with you always, even unto the end of the world."

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

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

Motto: Search the Scriptures Daily

JAMES WRITES TO THE JEWS

By June Romine

JAMES was a Christian, a servant of the Lord Jesus Christ. Although he did not believe in Jesus at first, he was convinced by His resurrection that He was the Christ.

He did not write to the Jews alone, but to all the Christians of the tribes of Israel. Therefore, as Christians, it is to us also.

He tells us to be swift to hear, that is, glad and willing to listen, slow to speak and slow to wrath, meaning, careful of what we say. We are not only to be hearers but doers. He tells us not to seem to be religious, but to be religious, not doing things that we know are wrong or that would seem wrong to other people. This does not apply to Sundays alone, but to every day of the week.

DEAR Bereans:—Having seen Sr. Dauntler's request in the "Herald" I will say a few words. We are admonished to work while it is day, for "the night cometh, when no man can work."

If we cannot do one kind of work for the Master, we can do another. I cannot preach, or go to foreign lands as a missionary: there are a great many things I cannot do: but I can write an article sometimes, send out reading, do an act of kindness—there are little things that I can do that the Master will count as done unto Him.

In the new "Herald" song book there is a beautiful song entitled "Oil." As the verses express my desire better than I can I will copy them:

"While the dread hour of darkness
Is setting o'er earth,
And the Bridegroom is still far away,
And we wait His returning,
O God of boundless grace,
Give me oil in my vessel today.

"There are many who slumber;
But O that I may keep
Faithful watch till my Lord shall appear!
I would watch every sign
That the day-dawn is at hand,
And rejoice that His coming is near."

And the chorus:

"Give me oil in my lamp,
Keep me shining in the camp
Until the break of day."

— Lillie H. Willis

The Sunday School

By Alta King

REVIEW -- PAUL'S SUMMARY OF HIS LIFE

LESSON 13 DECEMBER 27, 1925
LESSON TEXT: 2 TIM. 3:1 to 4:18
RESPONSIVE READING: PSALMS 142; 143

Golden Text: I have fought a good fight, I have finished my course, I have kept the faith.—2 Tim. 4:7.

Memory Verses: 2 Tim. 4:1, 2.

FOR STUDY

Instead of making the review a summary of the historical facts of the quarter's lessons, we shall consider the summary which Paul gives of his life in his second letter to Timothy, which is one of the last of his missionary services.

From this summary there breathes the Spirit which made possible Paul's missionary accomplishments. These accomplishments, as facts, are in the past and dead so far as we are concerned, but the Spirit that made those accomplishments possible still lives, and this Spirit must touch our lives if we are to serve the Christ in any degree as did Paul. Historical knowledge of those accomplishments is worthless, but the sensing and absorbing of the Spirit back of those accomplishments is priceless. In Paul's summary of his life we find, not a long list of the things he had done, but a message that is alive with the Spirit that had empowered him to do and that was sustaining him during his last hours. This summary, then, is a fitting review of Paul's missionary activities.

I. The Writing of the Epistle. From 2 Tim. 4:6, 7, footnotes and Bible commentaries discern the time and place and environments under which the Epistle was written.

Keep these conditions in mind as you study the portion of the Epistle chosen for this lesson. Note the contrast between the Spirit breathing through the words written under those conditions, and the conditions. The contrast is as great as that between darkness and light. Few, if any of us, are called upon to face the black conditions Paul was called upon to face, yet a contrast between our physical condition and our spirit is often not discernible. Our spirits are prone to absorb the hue of their surroundings. But Paul had the Spirit of the Christ.

I. A Dark Picture. 2 Tim. 3:1-17. It is impossible for words to paint a darker picture of world conditions than is here painted, yet, there does not sound one pessimistic note; nor is there railing denunciation of the world to eternal torments and destruction in frantic efforts to save it. There is merely a statement of facts as they will be.

Why did Paul point out these coming conditions to Timothy? Verses 13, 14. Why did Paul refer to his own life's service? Verses 10-12, particularly the last part of verse 11 with verse 12. Does the victory of faith in the life of one help to build up faith in the life of another?

What good reason for continuing in "the things which thou has learned" did Paul point out to Timothy? Last part of verse 14. To whom does "whom" refer, Paul or Christ, or Christ in Paul?

What further safeguard does Paul point out to Timothy to prepare him against the conditions predicted in the first of the chapter?

II. A Bright Picture. 2 Tim. 4:1-8. Verses 1-6 belong in meaning to chapter 3.

"I charge thee therefore". In view of the conditions and needs outlined in chapter 3. What, in verse 1, reveals the reason that Paul was not stormily and fearfully disturbed over the conditions he predicted?

What was Paul's charge to Timothy? The fact that Paul urged endurance, longsuffering, and patience in constant preaching and rebuking, proves that he knew these to be the effective influences against the conditions predicted. An honest person cannot urge that in which he has no faith.

Though the effectiveness of these influences is often not discernible yet we can have faith in Paul's urging, for Paul's wisdom is the Christ's. Until verse 1 becomes fact, the effective weapon against evil is preaching and rebuking, notwithstanding the disrepute into which they have fallen; but preaching and rebuking in harmony with the Christ spirit.

Why did Paul thus charge Timothy? Verse 5. Paul realized the exceeding value in the Christ's work of the person who is imbued with the Spirit by means of personal contact with one who knows by experience the workings of the Spirit and its faith, and who, through love of the Christ and His work, find the Timothys and make such contact with them. Jesus recognized the principle of personal contact in the preparation of His workers; Paul recognized it in the preparation of Timothy, and urged Timothy to recognize it. 2 Tim. 2:2. Why do not more religious leaders of to-day recognize it, find the Timothys, make personal, individual, and continued contact with them and thus give them the preparation that is otherwise impossible? Is it because they themselves have experienced within themselves so little of the power of the Spirit and its faith that they have nothing with which to charge a new worker?

Verses 7 and 8. These verses are the summary of Paul's life. They are a brief statement, but they are condensed and concentrated in meaning. Paul had kept the faith by preaching the truths that are the basis of faith in God the Father. Think back through Paul's preachings and list some of these truths. Which of them has entered most directly into the building up of your faith in God?

Can you show that Paul had kept the faith in a more basic way than preaching truth? (Recall conditions in Paul's life, the endurance of which proves that Paul had kept a steadfast heart-faith in God's power, and wisdom, and love.)

In what words does Paul recognize the fact that his life was a course assigned to Him by God? What did Paul foresee as the result of having found that course and run it faithfully?

Analyze the phrase, "love His appearing". Does it refer to his spiritual appearance and influence in the lives of men, or to his physical appearance, or to both? Which of the three interpretations "satisfies our longings as nothing else can do" by meeting the evident needs of the world?

III. Paul's Aloneness. 2 Tim. 4:9-18. Recall Paul's prison as you read these verses. What verse shows that not only the unfaithfulness of others, but Paul's own unselfishness caused him to be alone in prison with only Luke? Find evidences that the unfaithfulness of others and the evil done him left no rankling bitterness in his heart. In

what verse does Paul express his realization that the real purpose back of his appearances before thrones was the preaching of the gospel?

Was Paul bewailing the fate that was hanging over him? Verse 18. Why not?

Why was "charging" Timothy a great missionary activity prompted by the missionary spirit?

FOR CLASS

Why was 2 Tim. 3 and 4 selected as a review of the quarter's lessons?

Describe the physical conditions under which the epistle was written.

Describe the conditions of the world against which Paul warned Timothy, and the safeguards which he pointed out to him. What was Paul's charge to Timothy? Why did he make it?

Show how this lesson brings out the following attitudes of mind which enabled Paul to do his vast missionary work: calm assurance in the face of increasing evil; faith in the slow process of preaching and rebuking; faith in the coming of Christ as the remedy for world conditions; faith in the future; lack of bitterness and the unforgiving spirit; consciousness of his work and course as laid out by God.

Discuss Paul's charge to Timothy as a great missionary activity and as the means of preparing workers for the field.

Discuss other points in 2 Tim. 3 and 4 that made particular appeal to you.

How may we profit from knowledge of Paul's missionaries activities?

WHO WAS HE?

By Jas. A. Patrick

UNDER the above caption there occurred in the Herald of Nov. 17th some very surprising statements.

1. In reply to the statement of another writer that there is not one positive statement which definitely establishes the identity of Jesus Christ with Michael, it was said, "Deep spiritual truths are seldom taught in positive statements; they are to be spiritually discerned in the light of the sure word of prophecy."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "I am come that they might have life, and that they might have it more abundantly." "So hath He given to the Son to have life in Himself." "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 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." And I might go through the whole Bible where every great spiritual truth will be found in the most positive language.

2. "But why insist on positive statements? Had Jesus said, 'I am Michael come in the flesh,' would that be more positive than His words, 'I am come down from heaven' . . . 'What if ye shall see the Son of man ascend up where He was before?'"

a. In the sixth chapter of John we find the following statements of the Master: "For the bread of God is He which cometh down from heaven". "I am the bread of life". "For I came down from heaven".

"The Jews then murmured at Him, because He said, I am the bread which came down from heaven." "I am that bread of life." "This is the bread which cometh down from heaven". "I am the living bread which came down from heaven". "The bread that I will give is My flesh". "Whoso eateth My flesh, and drinketh My blood, hath eternal life". I have quoted from verses 33, 35, 38, 41, 48, 50, 51, 54.

In what sense did Christ's flesh come down from heaven? In the same sense that the manna came from heaven. It is said of the manna that it was bread from heaven. It is said of John, "There was a man sent from God whose name was John." Of course John was with the Father personally before God sent him. The manna was really in heaven and God sent it down upon the grass for the Hebrews to gather. Of course Christ was with God in His flesh before He came into the world, for it was His flesh that came down from heaven.

b. "What and if ye shall see the Son of man ascend up where He was before?" When this statement is read it is usually supposed that Christ was talking about ascending to heaven. When Christ is talking about the bread that came down from heaven giving life He is teaching the Jews in the synagogue. But when His disciples said, "This is an hard saying; who can hear it?" the verse above quoted is given in answer. Whatever that ascending was, it was to prove to the disciples that He was the living bread that would give life to the world, and would convince them that His saying was true. Did His ascension to heaven convince them of anything? No. Even doubting Thomas was convinced before He ascended to heaven. Not one of them but believed that He was all He claimed before He ascended. If He wasn't talking about His ascension, what was He talking about? The word translated ascend is *anabaino* in the Greek. In Revelation 13:1 the same word occurs and is translated rise. While the word has the meaning of ascend, it is also defined by Greenfield's Greek Lexicon to the New Testament, to grow or spring up as plants. In Rev. 13:1 John sees the beast rise (Greek, *anabaino*) out of the sea. What convinced the disciples that Jesus was the Life-giver but His resurrection from the dead? His ascension to heaven did not convince them of one thing.

To quote, "I am come down from heaven" "What and if ye shall see the Son of man ascend up where He was before", without any consideration of the context, to prove that Jesus preexisted, is much like the man writing in a Minneapolis (Minn.) daily some time ago who quoted the statements of Jesus, "If I bear witness of Myself, My witness is not true." "Though I bear record of Myself, yet My record is true" (John 5: 31; 8:14), without any consideration of the context, to prove that Christ contradicted Himself.

3. "The author of Hebrews (not Paul) speaking of Christ says: 'Unto which of the angels said He at any time, Thou art My Son; this day have I begotten Thee?' The brother thinks this excludes the possibility of Christ having been an angel. But Christ, of whom this was spoken, was a man, the man Christ Jesus. So in this same connection it says: 'What is man that thou art mindful of him?' What is man that He should say, 'Sit thou at My right hand?' The brother's argument, if it were tenable, would exclude the possibility of Christ be-

ing a prophet; for unto which of the prophets saith He 'Sit thou at My right hand?'"

When the author of the above quotation says, "The brother's argument, if it were tenable, would exclude the possibility of Christ having been a prophet; for unto which of the prophets saith He, 'Sit thou at My right hand?'" it shows into what desperate straits he is placed to prove his point, for he practically admits that if God had said, "For unto which of the prophets saith He, Sit thou at My right hand?" it would have excluded Christ from being a prophet. But God didn't say that. The quoted author said that. Neither did God say, "What is man, that He should say, 'Sit thou at My right hand?'" The same author said that. But God did say, "Unto which of the angels said He at any time, Thou art My Son; this day have I begotten thee?" and it forever excludes all possibility of Christ ever having been an angel.

4. Our author says, "The brother objects, that Hebrews 1:1, 2 prohibits my interpretation of Hebrews 12:25, 26." The interpretation given is that Christ is the one that spake on earth and is the one that is now speaking from heaven. Well, if Christ is the one that spoke on earth He is "angels", for it is distinctly stated several times that it was angels that spoke at Mt. Sinai. "Who have received the law by the disposition of angels". Acts 7:53. The law "was ordained by angels in the hands of a mediator." Gal. 3:19. But the strongest evidence is in Heb. 2:2-4. "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?" Can any one by any stretch of the imagination make out that the angels that spoke and Christ are the same? This distinctly shows that the angels that spoke then and Christ that spoke when He was here on earth are different agencies used by God to carry on His work. It was God that spoke on earth through the medium of angels and it is He that speaks from heaven, and the closing verses of Hebrews 12 are conclusive proof of this. "See that ye refuse not Him that speaketh. . . . Whose voice then shook the earth. . . . Let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire." That is why we are not to refuse Him that speaketh.

I wish every one that is interested in this subject would look up the Herald of Nov. 17th and read the article under consideration, especially the last part of it. I cannot quote it all as I would like to do. And I am really surprised at the effort there made to try to prove a point.

I quote in part: "The voice of the day of the Lord is the voice of the archangel. And it is written: Christ shall descend from heaven (from where He now speaketh) with the shout, and with the voice of the archangel and the dead in Christ shall rise first." Why didn't the writer quote the words which he left out? Let me quote the entire passage and I think you can see why. "With a shout, with the voice of the archangel, and with the trump of God." Are "the shout", "the voice of the archangel", "the trump of God" all instruments used by Christ? Does He shout, and is that shout the voice of the voice of the archangel, and at the same time does He blow the trump of God? The lan-

guage shows that these three agencies accompany Christ.

Again I quote: "Therefore wait upon Me, saith the Lord, until I rise up to the prey; for My determination is to gather the nations." Daniel, speaking of the same time, says: 'At that time shall Michael stand up, and there shall be a time of trouble, and many who sleep in the dust shall awake.' Notice the words: 'Michael shall stand up.' If then Michael shall stand up, what is it but that he also sat down—sat down on the right hand of God?" If Jesus is still Michael is He still Jesus? Our brother has tried to take away our Savior and give us an archangel instead. If He was ever an archangel He could not have been the seed of the woman, if language means anything.

The verses quoted above containing *rise up*, *stand up*, and *sat down*, and used to try to prove that Christ and Michael are the same, remind me of what Mrs. Patrick's cousin once said to his mother. He said, "Mother, I can prove that the Bible teaches that it is right to murder." She replied, "Now you hush up. You can't do anything of the kind, etc." "Well," said he, "Doesn't the Bible say, Cain killed Abel?" "Yes." "And doesn't it say, Go thou and do likewise?" "Y-e-s, but—," and then there was a long argument.

A Christian speaks louder by his actions than by his words: watch your step, the world is watching you; and God is holding you accountable for a portion of His Holy Spirit, and of heavenly Light.—Haney

COLOUR

ONE more step brings us to colour, which is caused by the vibrations of *light*, as sound is caused by the vibrations of *air*.

There is a relation between the two, so that a particular colour corresponds to a particular note in music.

Hence there are seven colours answering to the seven musical sounds, and it is found that sounds which harmonize, correspond with colours that harmonize, while discords in colour correspond with discords in music.

The *seven*, both in music and colour, are divided into three and four. Three primary colours and four secondary, from which all others proceed, answer to the three primary sounds called the Tri-chord, or common chord, and four secondary.

The subject is too abstruse to enlarge further upon here. Sufficient has been said to show that in the works of God all is perfect harmony, order and symmetry, both in number and design; and one corresponds with the other in a real and wonderful manner.

The one great question now is, May we not expect to find the same phenomena in that greatest of all God's works, viz., His Word? If not the greatest in some senses, yet it is the greatest in its importance to us. For if we find in it the same corresponding perfection in design, then we see throughout the whole of it the same mysterious autograph. And its truths, and promises, and precepts come to us with increased solemnity and power; for the words of the book say with the stars of heaven

"The hand that made us is divine."
—*Number in Scripture* by E. W. Bullinger.

THE MAN OF SIN AND FUTURISM

By Auntie Wince

SOME of our dear brethren contend that the man of sin already has appeared, and has done all that was predicted he would do. Others stoutly affirm that he has not and will not step on the stage of action until some time in the future.

Yet he certainly has appeared. "He began," just as Bro. Tomlinson says in a recent letter to me, "to head up into a system" in the days of Paul. He has been in existence ever since and will continue to exist until he is consumed and destroyed by the brightness of the coming of Jesus. "He has a past, a present and a future."

So why should our brethren disagree or quarrel over the question of futurism? Futurism is alright when rightly understood. The future will witness the rising, not of an entirely new system of evil, but only a continuation of the old; an awakening or revival into new life and vigor of Roman Catholicism, and perchance of the burning of Christians at the stake.

So what is there wrong about futurism? It is just as proper to call that horrible system a "man," as it was for God to call the nation of Israel, "My son," when He said, "Out of Egypt have I called My son," when it was not an individual He was calling but Israel in her entirety.

But I have said there would be an awakening of the Roman Catholic church into renewed life and vigor and also a repetition of the awful scenes of massacre of God's followers that lie in the past. If not, what is to bring about the time when the slain will cover the earth from one end of it unto the other, not enough men being left to lament or bury the dead? My surmise may, of course, be wrong here, as God has given us no hint as to the cause of this very near depopulating of the earth. But be that as it may, Rome is at this very time fast coming to the front in our country.

Let me quote a bit from a letter just received from Sr. Lillie Willis, of Galva, Illinois, one of the most wide-awake women in our ranks. She says (quoting from the Forum): "The Italian Facist order, or 'Black Shirts,' is spreading over America. It is claimed there are 180,000 of them. They are leagued with the Vatican and send an envoy to Rome to represent them. A nephew of the Papal secretary is a professor in the Roman University in Washington, D. C. These Facists are told to work in the interests of the papal dictator—Mussolini; even treachery is urged. They are told that Italian citizens of America ought to Americanize themselves just enough to make a living and win at elections." The article adds, "It does seem, to the ordinary, plain American, as if some swift deportations ought to grow out of this situation."

The Forum also says, "Papal women hold session to plan the Romanizing of America." "Their most important subject for discussion is that of immigration. They are devising means of combating any congressional action towards further tightening the immigration laws, passing alien deportation laws, and further than that, they are planning their campaign for killing the present laws that have done so much good in keeping out undesirable aliens."

"Papal newspapers are flooding the mails with propaganda for blocking any movement in congress that might farther check

the pope's plans to make America a Catholic nation. Their campaign is well organized."

Sr. Willis adds: "The Catholic power claims it is losing religiously and gaining politically. God is bringing her into power to destroy her."

She sent me many sheets more containing matter of the same import but I have given you enough to open your eyes as to the fearful danger that confronts our nation.

Read the second chapter of Revelation and "he that hath an ear, let him hear what the Spirit saith unto the churches", especially to the church of Thyatira.

This is what it says, "And unto the angel of the church in Thyatira write; These things saith the Son of God (take note of who it is that is talking), who hath His eyes like unto a flame of fire and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds."

Like sins bring like punishment. The people of our country are committing the self-same sin that the denizens of Thyatira committed, and will meet with a like, if not sorer punishment. The reign of the anti-christ is not yet over. He is to dominate the world in the future, for a brief time at least, just as he has in the past.

"Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

"Lift up thy voice like a trumpet, and shew My people their transgressions, and the house of Jacob their sins." Let no one be lost for want of a word—a word that you might have spoken.

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MAKING THE DESERT BLOSSOM

(Continued from front page)
because these people are beginning to use good tools and good seed and better methods of planting and tillage. But here is need of constructive work that will hide the scars of ten centuries of devastation and reforest the barren Judaeen hills.

GOING back to my own boyhood on a farm and the pride and satisfaction which we felt in its appearance and in the ability to grow good crops and to have good stock, leads me to regard the organization of Nahalal and Benjamina as best adapted to the future, but I am not unmindful of the growth of cooperation, and hence welcome rather than oppose the experiment being made in Palestine of the establishment, side by side, of individual and cooperative communities. It may be that the latter have a contribution to social well-being in which the whole world in time will share.

MY brief visit to Palestine was filled with intense interest. I hope that an opportunity will come to repeat it, and to see the progress being made and study again the

methods and impulses that are restoring to this ancient land its material and ethical greatness. *The New Palestine.*

DAILY BIBLE READING COURSE

(Continued from Editorial page)

ment sections each day.

The outline will be found on another page of this issue.

Those having friends whom they would like to interest in this matter should send to the Herald for further information and helps, as per statement given under above heading on page 82.

Also, should you wish them to be able to read the weekly paragraphs on these daily sections which will be published in the Herald throughout the year, tell them that they can secure the Herald till January 1, 1927 for the regular subscription price of Two Dollars per year. Or should anyone wish to make a Christmas Gift of the Herald to such friends, we will be glad to contribute a part thereof and fill such gift orders at the price of One Dollar for one year. This special gift price is for this month only.

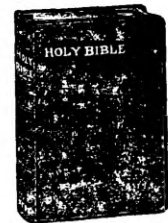
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THE RESTITUTION HERALD

CHRISTMAS NUMBER

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BETHLEHEM

By S. A. Chaplin

The flocks were all gathered and lay on the green,
And the shepherds were lost in their dreams;
When a far away glory, disclosing its sheen,
Shot through the star-splendors, its beams.

O, what could it be that in Palestine's night
Grew brighter o'er shepherd and fold?
'Twas the glory of God,—the ineffable light,—
That shone from the city of gold.

On that ladder of brightness the angels came down
And sang their sweet hymnals to earth;
For Bethlehem City, prophetic town,
Had given Immanuel birth.



“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.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.”

“O, fear not, nor tremble; glad tidings I bring,
Which shall be to all nations around;
In a manger lies cradled a Heavenly King,
The babe is in swaddling clothes bound.”

Thus sang the lone herald,—when sudden there came
The Morning-star songsters that sang
In the Choirs at Creation, to Elohim's name
When sweetly their golden harps rang.

“All glory to God”; each musical voice
In melody hymned the Most High,
“On Earth peace to men; be ye glad and rejoice,”
Sang the multitude bands of the sky.



To the City of David, the infant to view,
The shepherds repaired with delight,
To their dwellings in heaven the angels with drew.
And again fell the curtains of night.

“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.”

TIDINGS OF JOY

By M. W. Lyon

WHEN the angel on that first Christmas morning heralded forth his message to the wondering shepherds, it marked the dawn of a new hope for the world. "Behold, I bring you good tidings of great joy, which shall be to all people," is the proclamation borne to earth by the celestial messenger. And it has continued to ring down the centuries until we to-day rejoice with them in the message the angel brought.

The reason for this rejoicing must be apparent to each of us if we consider the history of earth's people. Almost from the beginning of his career man had been learning by association with sin and the curse to experience emotions of regret and sorrow, bitterness and fear rather than those of happiness and joy. When death, the relentless enemy, has struck down those nearest and dearest to us, it is hard to exhibit the expression of joy. There is little of joy in life for those pitiful wrecks of humanity whom disease has robbed of their heritage of health. How many times has the injustice and selfishness of man turned joy into mourning and driven happiness from the heart of fellow man! Only too well do we ourselves know from bitter experience the sorrows and disappointments of this vale of tears.

It is no small wonder, then, that the herald angel in announcing the coming of the Babe of Bethlehem should speak of his message as "tidings of great joy". The listening shepherds could appreciate the significance of that prophetic announcement. Had not Isaiah spoken (9:2-7) of the birth of this Child, and in glowing terms pictured His reign of joy? Isa. 35:2; 51:11. Had not Jehovah sworn by Himself (Num. 14:21) that His glory should one day overwhelm the rule of sorrow? Their father Abraham of old had been justified by his faith in the future Seed (Gal. 3:16) who should be a blessing to all nations. Who knew better than these shepherds of Israel the "great joy" which was to come to all people? They were the first in whom the angel's words found fulfillment.

But since that joy was to be to "all people", in course of time others than the shepherds came to share in it. The Savior Himself, "for the joy that was set before Him (Heb. 12:2) endured the cross," and counted as nothing His suffering. And ever since that day His followers have been thrilled with the joyous hope of His coming again for the purpose of bringing gladness and joy to all people. What radiant joy was brought into the hearts of Mary and Martha as the power of the Master restored their dead brother, and banished their sadness and mourning! How the heart of the cripple at the Temple gate must have overflowed with joy and thankfulness as he experienced in his own body the effects of the great mission of the Christ as it moved onward toward fulfillment! Thus, as time went on, the joy of which the angel spoke was brought to increasingly larger numbers of people through all the world.

Has it come to you, who read this? Do you experience the joy of physical comforts, of worldly attainments, and yet cannot know the joy of sharing your Master's work? Does association with your loved ones of the flesh give joy? How much more, then, the love of your Father in heaven, and the pros-

pect of being made partaker of His own divine nature! What joy, what reward, could the universe itself select to compare with "the glory which shall be revealed in us"? Rom. 8:18. There is no higher ambition to which man may hope to aspire. How fitting, therefore, that we "rejoice ever more." 1 Thess. 5:16. But we must "rejoice in the Lord" (Phil. 4:4), rather than in self.

What beautiful prospect our Savior's birth opened up to our groaning world. Some day the joy which was brought in on that first Christmas Day shall be shared by every living creature. Isa. 55:12, 13. Shall you and I, dear friend, be ready to stand with our Lord and King in that day to carry joy and blessing to all the world? Then let us, like Paul, serve in such fashion that we may finish our course with joy (Acts 20:24) and thus share in bringing about the fulfillment of the angel's prophecy. For this is the meaning of Christmas—the bringing of joy to others.

"I BRING YOU GOOD TIDINGS"

By R. H. Judd

"Be not afraid; for, behold, I bring you good tidings of great joy which shall be to all people."—Luke 2:10.

GOOD tidings of great joy"! What a ringing note of cheer there must have been in those words uttered by the angel! The lonely shepherds on the hillsides of Bethlehem watching their flocks by night, must have felt a thrill of wonder pass over them as they drank in the full meaning of the angel's message.

There can be little doubt that they were God-fearing men, and as men will converse, they were in all likelihood having friendly exchange of thought on the things that were of common interest to them. We can almost with certainty draw our conclusion that their thoughts were not carnal, for then surely no angel from heaven would seek their company. His message came, not in contrast to, but in harmony with their inmost meditations. As they were familiar with "Moses and the prophets", as every well-trained son of Israel was wont to be, it requires no stretch of imagination to suppose that the great star-lit sky above them brought to memory those sublime words of the prophet Isaiah—"Lift up your eyes on high, and behold who hath created these? He that bringeth out their host by number: He calleth them all by name; by the greatness of His might, for He is strong in power, not one is lacking." "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?" "He giveth power to the faint; and to him that hath no might He increaseth strength."

We can almost hear one of them saying, "Truly our God is the God of all comfort." And yet another looks up, and "crossing like a bar" (see Isa. 27:1) athwart the "heavens garnished in beauty" (Job 26:13, R. V., margin) he sees the "swift gliding serpent," emblematic of the evil that had entered Jehovah's fair domain. For a moment consternation at the awful conflict in the heavenlies, gripped him like a vise, but while he was thus an angel of the Lord "stood by"—despair gave place to fear, for they were "sore afraid". And the angel

said, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all the people."

How often do God's messengers carry a double message, so truly illustrating the fact that God's Word is a two-edged sword. Surely the angel had rightly divined the thoughts in their hearts. He had realized that their concern was not for themselves alone, but also for "all the people." It was God's nation, and God's promises to that nation that had been the subject of their meditation when he so suddenly came upon the scene. But primarily the message was to them, to each one of them personally—I bring you good tidings of great joy, which shall be to all the people.—"For, unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Centuries ago, God's Word had been "established in the heavens." For centuries, the mothers of Israel had looked forward to the hope that through them the promised "Seed of the woman" might be given to Israel and to the world. For centuries men of Israel, like the shepherds, had eagerly hoped that in their time the Messiah, predicted of God, might come, the One whom God Himself had prefigured in type and foretold in prophecy. As they thought on these things, how portentous the message must have seemed. At last the Savior had come, and had come to them. Surely it was joy, great joy. The pent up feelings of centuries had at last given place to fact—the Savior, the Christ, the Messiah, had come. Well might the angel sing, and well might the "heavenly host" suddenly "with the angel" join in praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men."

That the tidings were indeed "tidings of great joy" to the shepherds is evidenced by two or three notable facts. First they had realized that the "saying" (see margin, R. V.) had "come to pass". To these devout shepherds there was in these words a far deeper meaning than the mere recognition of an event. To them it was a cause of great joy that God's Word had again been true to promise, and even before, they had seen "Mary, and Joseph, and the babe" they believed the Lord had "made known" to them that "which is come to pass." Second, their joy made them go "with haste", not only for themselves, but that they might make known abroad the good news to others also.

Reader, do you want to get and to give "great joy" this Christmas Day? Joy that will last, and not only last but increase throughout the succeeding ages of an eternity to come? Then remember, "There is joy in the presence of the angels of God, over one sinner that repenteth." One joy is the joy of heaven to earth, which rebounds again with the joy of earth to heaven.

Each reader of the "Herald" may share this joy, the joy of making the "good tidings" his own, and the possibly greater joy of winning others to a knowledge of the truth that, "unto you is born this day in the city of David a Saviour, which is Christ the Lord."

"Joy to the world, the Lord is come!
Let earth receive her King.
Let every heart prepare Him room,
And men and angels sing."

"And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was"

THE POWER OF JESUS

By Samuel E. Haney

THEN said I, Lo, I come (in the volume roll of the book it is written of Me,) to do Thy will, O God". Heb. 10:7.

Paul is here quoting David, who wrote much, prophetically, concerning the Messiah, the Savior of mankind.

Yes, in various ways it is written in the volume of the Book, directly and indirectly, concerning Jesus, the Redeemer of a lost race. And, as I understand the Word, intimation of the Messiah was made by the holy angels long before the creation of Adam and Eve. For instance, the Lord's inquiry, "Then the Lord answered Job out of the whirlwind, and said, . . . where wast thou . . . when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:1-7. This was done when the "foundations of the earth" were laid; and "the corner stone thereof."

The writer opines several causes for this joy of the angels (sons of God): chiefly, a prophetic forethought of Jesus' exaltation. They could also see a perfected race of people on a perfected earth, as the result of Jesus' obedience unto death, "Who for the joy that was set before Him endured the cross," and despised the shame. I believe the angels have prognostic power. My authority for this is Matt. 8:28, 29. The two demoniacs (men demonized) "Cried out, saying, What hast Thou to do with us, O Son of God? Cometh Thou hither before the appointed time, to torment us?"

These demons (fallen angels) were once holy. In due time they shall come under the scrutinizing eye of the church, their future judges (1 Cor. 6:3) who will decide on their fitness for everlasting life, or everlasting death. In that day, under King Jesus, they shall not be able to work off their necromantic stunts as they do now on a spiritualistic world (Sir Arthur Conan Doyle in particular—poor, weak, deluded man!), and millions of professing Christians.

Again this heavenly host appeared on the scene at the nativity of the Savior, and cried out, "Glory to God in the highest, and on earth peace, good will toward men". How they rejoiced over the birth of the Lord, knowing that it meant, in the near future, (near to them) the end of sin; the end of the groaning creation; and the exaltation of Jesus far above that which He requested in His prayer, "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was."

They were not disappointed, for "God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth". Peter says, "Jesus Christ is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him".

We can imagine something of the joy there will be in heaven when Jesus comes and takes charge of the poor, dilapidated race and world!

Then there are many types of Jesus in the volume of the Book, a couple of which will suffice: The "little city Zoar", to which Lot was told to "escape for thy life", Gen. 19; and the Ark, Luke 17:26-31. Zoar and the Ark were providentially prepared and

preserved that God's faithful ones might escape His wrath upon a wicked people. These things "are set forth for an example", to the nations and peoples that forget (neglect) God.

Of the many types Christ is the great Antitypal. This Mighty One (Ark) informs us, "As it was in the days of Noe, so shall it be also in the days of the Son of man; . . . also, as it was in the days of Lot", etc. Mankind had become hilariously drunken of sin—human flesh becoming a mass of moral putrefaction. And today we see a duplication of just such a bestial, salacious condition that is nearly attained. God permitted this condition "until the day that Noe entered into the Ark", and, "the same day that Lot went out of Sodom". Thus, in type, it is written, in the volume of the Book of Him, that God will allow this present condition to

CHRISTMAS SCRIPTURE CARDS

By S. Roxana Wince

Some little bits of cardboard,
Some earnest words of prayer;
And Faith is pressing forward,
And Hope outruns Despair.

For we have tasted Christmas;
Caught sight of Bethlehem,
And heard the angels singing
Of Peace, good will to men.

And that glorious day is coming;
It draweth very nigh;
For Christ has set the signal
In yonder flaming sky.

And our hearts to Him uplifted
Cry out for His return;
For ne'er can earth's strong nations
Bring PEACE for which we yearn.

continue "until the (His set) day" that His saints are safely housed in the Ark Christ Jesus, and taken from the earth in the nick-of-time to escape "the cup of the wine of the fierceness of His wrath", Rev. 16:19.

It is written of Him by all the holy prophets. As every spoke of a wheel points to the hub, even so every page of the Great Volume refers to the great objective point, Jesus Christ. To cite a few: Gen. 3:15, the words "it" and "his" refer to Christ—typical "head and body". Masoretic text renders plural pronouns, "they" and "their" for "it" and "his". "Bruise" conveys the thought, "to lie in wait for". Job 19:25, "But as for me, I know that my Redeemer (vindicator) liveth, and at last He will stand upon the earth (dust)".

David has much to say about Jesus, but a couple of citations will remind us of the awful price paid for our escape from everlasting death. "My God, My God, why hast Thou forsaken Me? Why art Thou so far from helping Me, and from the words of My roaring?" Psa. 22:1 (Matt. 27:46).

What a terrible moment that must have been! Visualize Him there hanging suspended from spikes on that cruel cross! What agony of body and mind! There He is voluntarily dying for us that we might have an opportunity of obtaining an endless existence; "for there is none other name" (or way), by which life is to be had beyond the termination of our little spark of Adamic life. Psa. 146:4; Acts 4:12; John 14:6.

Reader, do we take this matter seriously? Or is it just a trivial affair? If we intel-

ligently reject Him now, Calvary's tragedy will avail us nothing in the future. Paul and Peter, referring to this appalling state, say, "What shall the end be of them that obey not the Gospel of God?" Their conclusion is, The Lord's vengeance on them! "Where shall the ungodly and the sinner appear?" Note the full text: 2 Thess. 1:7-10; 1 Peter 4:17, 18.

Isaiah, referring to Jesus, says, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: . . . 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."

These prophecies of David and Isaiah, that are now Biblical history, should be sufficient to melt the hardened heart of the vilest sinner on earth. And they will when God turns the Light of heaven into his darkened soul that he may see that he is a sinner by birth, and destined to everlasting death if void of "the grace that is in Christ Jesus".

This Light enabled Paul to see "that Christ Jesus came into the world to save sinners, of whom I am chief". 1 Tim. 1:15. Therefore, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool". No one can possibly sink beyond the reach and hearing of the Lord. Isa. 1:18; 59:1.

Paul's summary and conclusion of his position in God's sight, i. e., *I am the chief of sinners*, reminds the writer of his attitude at one time in life. A drunkard at fifteen, and a daredevil rover at twenty. Then suddenly the Lord's heavy chastening hand laid him low, giving him time to take an inventory of *stock on hand*. What a sight: adrift on a boundless sea without Captain or Compass! In course of time he got his *bearing* and headed straight for the Solid Rock Christ Jesus. Then He *lifted* me:

"In lovingkindness Jesus came, my soul in mercy to reclaim,
And from the depths of sin and shame, through grace He lifted me."

"Now on a higher plane I dwell, and with my soul I know 'tis well;
Yet how or why, I cannot tell, He should have lifted me."

And He has been my "Pilot" ever since:
"Jesus, Savior, pilot me, over life's tempestuous sea;
Unknown waves before me roll, hiding rocks and treacherous shoal;
Chart and compass come from Thee;
Jesus, Savior, pilot me.

As a mother stills her child, Thou canst hush the ocean wild;
Boisterous waves obey Thy will, when Thou sayst to them, 'Be still!'
Wondrous Sovereign of the sea,
Jesus, Savior, pilot me.

When at last I near the shore, and the fearful breakers roar,
'Twixt me and the peaceful rest, then while leaning on Thy breast,
May I hear Thee say to me,
'Fear not, I will pilot thee!'"

I like testimonies—telling the world what Jesus has done for us: it helps others. So this is my testimony of the saving power of One who is mighty to save; and whose birth we commemorate to-day.

"O, what a Savior, of whom we talk,
And with whom this Christmas day we walk!"

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

THE GREATEST BIRTHDAY

THE Christian world is again passing through the period of Christmas time in world-wide honor of Him whose birth was heralded by angelic voice.

To some this birth means much; to many it means a little; to most it means at least something. It must be evident to all who think that the birth of our Lord was an event of much more than ordinary importance in the estimation of our Father in heaven.

The events surrounding this one central event, the prophecies pointing forward thereunto, the record of following events—these all give evidence that God Himself clustered many important plans and purposes around the event of the birth of the Redeemer.

So much depends upon the Master and so many important truths encircle Him, dependent upon Him, that it becomes at once even self-evident that Jesus was more in every particular than were those whom He came to redeem.

"Like unto His brethren", says the Scripture, yet more than they; mortal and subject to death, yet without sin; the Son of God, yet in no sense inheriting God's nature; truly a brother of him whom God created for the Garden of Eden, good and very good, but untainted, untarnished, unspotted, uncondemned by ancestry; with full freedom, with liberty of choice, with power to act for good or for evil; this, to the writer, seems to delineate in part the Scriptural teachings with reference to Him whose birth the Christian world is again acclaiming.

"A GREATER THAN JOHN IS HERE"

I AM deeply impressed, and more so as years are lengthened, that Jesus who was born in Bethlehem "in due time" was very much greater than any of those who were guided by Him or whom He later served.

It would seem to be most gladdening if the Christian world as it is known could catch but one bright gleam of the greatness and grandeur of our Savior. To know Him is to honor Him, to serve Him and to adore Him. To know Him as the One who succeeded where His brother, the first Adam, failed; as the One who continued to place implicit trust in God and to exercise unwavering faith, to give constant, loyal service to

Such a Savior is the One whom we are asked to follow in all faith and sobriety, in all purity and with all consecration.

He is greater than man; greater than the greatest of all others of God's creation; great with the God-given greatness which has empowered Him to make us in salvation like unto Himself.

IN this issue will be found notes on the Bible readings for January 1 and 2.

Like all of the Bible work which we are now doing, this also has to be done on the spur of the moment with frequent interruption by other duties and obligations. It is hoped to have sufficient leisure soon that more attention can be given to all Bible research and Bible work.

We solicit a hearty response and cooperation in this united labor of Bible study for the year 1926, and it is hoped that by this united effort one and all will gain more than would be the case if each one should labor by himself.

THROUGH THE NEW TESTAMENT TOGETHER

By F. L. Austin

(This being the Christmas number of the Herald, it is necessary to abbreviate the introduction to this study for this issue.)

THE BIBLE

THE BIBLE claims to be the word of God, Jeremiah. 15:16. This is true as claimed or else the Bible is not even a good book. If true, then it is the one Book of all books; a book to be believed—then studied and re-studied for our learning.

The Bible claims that Christ is the Living Word of God. This is true as claimed or else Christ is not even a good character for man to study. If true as claimed, then Christ is the one loving Helper for man—to be listened to, followed, and honored.

The Bible itself claims to be the words of God, and as such it is as a whole God's word—the written word of Jehovah, discovering to man the purposes and ways of God. See John 17:8, 14, 7; Jer. 15:16. Therefore, while would-be, self-made critics may inject the question of its accuracy and reliability, and then presume to sort His words—"candle" them as the dealer does his eggs, for "spots", and this before the light of his little finite lamp of human learning—I accept the Bible claims with the conviction that it is ours to receive and accept. "Thus saith the Lord," was spoken for our learning, not for our reasoning; for our faith, not for our questioning.

(Continued on next page, column 2)

HERALD RECEIPTS

Mrs. Emma Carruthers; Mr. Calvin McGraw; Sidney Jackson; Mrs. C. A. Bartholomew; Mrs. H. J. Thomas; Mrs. Sarah Austin; Mrs. C. T. Morris; Andrew Thayer; Mrs. C. C. Ezell; James Vance; Mrs. J. J. Hartman; M. Fetters; Mrs. R. A. Miner; Mrs. A. C. Stites; Mrs. Orpha Defeyer; Lawrence Lewis; Mrs. Bart Vincent; Margaret DeCounter; G. L. Ingels; Leon Pixly; Miss Jessie A. Sleight; Mrs. Mittie Chandler; E. W. Moses; Mrs. Sarah Cobb; Mrs. N. S. Hoeg; Mrs. Becca Porter; Mrs. Rosa Vickers; Mrs. C. F. Pontious; Ralph Canode; Warren Knodle; Mrs. Carl Anderson.

WINCE MEMORIAL FUND

Previously mentioned	\$399.25
Mrs. Flora E. Hogue	1.00
Albert Singer	5.00
Mrs. C. J. Chaffee	1.00
Total	\$406.25

CHRISTMAS

By Alice B. Curtis

Over Judaea's hills and vales,
 Night's shadow softly lay,
 And one by one each star unveils,
 God's glory to display.

Over the earth deep silence fell,
 The world seemed wrapped in sleep;
 Save where, upon a verdant hill,
 The shepherds watched their sheep.

And here, sometimes, was faintly heard,
 A sheep-bell tinkle low,
 And the soft chirp of drowsy bird,
 And the brooklet's murmuring flow.

Upon that night—O wondrous sight!—
 A guiding star arose;
 It led the men, with shining light,
 To the Child in swaddling clothes.

They worship Him, and gifts they bring,
 To offer at this shrine,
 For He is Savior, Priest and King,
 God's blessed Son divine.

And strains of heavenly music rang
 Above the listening earth,
 As once before the angels sang,
 To hail Creation's birth.

A star is guiding us to-day
 That man no more need grope
 In sin's dark night and lose the way;
 Our guiding Star is Hope.

The angel music earth has thrilled
 Nor shall its refrain cease,
 Till with God's glory earth is filled,
 And its hills are crowned with peace.

His maker; as the One who resisted sin and evil in the great things as also in the little; as the One who preferred to suffer evil rather than to participate therein; to know Him as the real, true, genuine man, perfect as a human being, like unto the first man, but righteous in every thought and act, and then to know Him as the One whom God hath anointed with the "oil of gladness above His fellows", having been changed from mortal to immortal, from the natural, or soulual, to the spiritual—is to know Him as the Scriptures have throughout described Him.

Such a Savior is able to save us unto the uttermost. Such a Savior knows the infirmities of man. He knows how to pity them that are tempted and to succor them. He knows the relentless power of evil to overthrow truth and right. He knows the shortness of strength of him who would resist to the uttermost. He knows the way of death, and the sweet, strong voice of Him who is able to call the sleeping dead, awakening them to the beautiful light of glad morning of new life.

Among the Churches

Sr. Morgan, of Corvallis, Oregon, is in a hospital for a surgical operation.

Bro. F. E. Siple will fill his appointment in Chicago on December 27. For place of meeting call Leila E. Whitehead, 5439 Ohio St.

Bro. Paul Hatch has been confined to the house by sickness for several weeks. Bereans are urged to cheer him up by sending him their hearty New Year's greetings. The address is, Harvey, Illinois, Route 1.

RIPLEY, ILLINOIS

"Good meetings" was the last word received from Ripley, where Bro. Sydney Magaw has been holding special meetings. Bro. F. E. Siple, after speaking at Kewanee on Dec. 14, has since been working with Bro. Magaw.

BAPTISMS IN VIRGINIA

On Saturday morning, December 12, it was our sacred privilege to baptize two into the name of our Lord Jesus Christ. Those that are thus added to the Royal Family of the age to come are Miss Pauline Grove, of Limeton, and Miss Marie Updike, of Browntown.

Sr. Grove is a Junior in High School, while Sr. Updike is about to finish the grades. Both are girls of sterling integrity.

In thus introducing these two young sisters to the Church we ask the prayers of each and every one to the end that they may remain faithful to the coming of Christ.

They have remembered their Creator in the days of their youth, and God will abundantly recompense them for their obedience.

Our prayers go with them.

Harry A. Sheets.

REPORT FROM OHIO

It was a privilege to again meet with the many friends at the Brush Creek Church in Ohio, December 10 to 13.

In point of numbers Brush Creek is a promising church. The full house on Sunday evening contained a large proportion of young people just reaching out to take hold of life's great problems.

Bro. M. W. Lyon, pastor, has been doing an earnest work in this place for the last two months. He has apparently met his serious problems with careful judgment, and with prayer he has gone forth to his daily duties. The result is showing.

Let us hope and pray for a strong, united, earnest, Christian body at Brush Creek whose light may not go out until He who comes with a shout and the voice of the archangel and the trump of God shall call.

F. L. Austin.

A CORRECTION

In what was said in the Herald No. 10, last page, under the caption, "The Lord-Jehovah", an error appears in the typography.

Moses many times speaks of the Lord God. So the question was asked of a Jew learned in Judaism: "Did Israelites believe there was also one of whom they might speak as, the Word God?" He said, "Yes". This is incorrectly stated at the end of first paragraph of my article.

Then, through an error on the author's part, near the end of the third paragraph are the words, "the Greek 'logos'", etc. This should be, "the Greek 'theos' without an article", etc.

Alex. Allan.

JONATHAN SELL

died at his home in Randolph County, Indiana, December 10, 1925, in his 79th year. He leaves to mourn him his wife, two daughters, eleven grandchildren, three great-grandchildren, and a host of friends and relatives.

One of his daughters, Sr. Edith Mann, her husband J. Q. Mann, their daughter, Sr. Helen, and one of their sons, are members of the Church of God in Jay County, Indiana, having been taught the truth and baptized in Christ by the writer since he began working in Indiana. When Sr.

Mann's father died they sent for the writer to come and conduct the funeral.

Mr. Sell had been a member of the Christian Church for many years. He had expressed a desire to have the writer preach in his church but some of the other members refused to let us in. However, they agreed to let us conduct the funeral in the church house.

It was estimated that 500 people were present at the funeral.

J. H. Anderson.

THROUGH THE NEW TESTAMENT TOGETHER

(Continued from Editorial Page)

These words of God were spoken at "sundry times and in diverse manners". Heb. 1:1. And Timothy was exhorted, 2 Tim. 2:15, to "rightly" divide this "Word of Truth." "Rightly" divide it as to "time", or part, in which and for which it was spoken; "rightly" divide it as to the "manner", or method, or way, used.

It is evident that in the beginning God spoke directly to man—to Adam, Noah,

Abram, etc.

In later "time" He used the human agency of man, prophets, through whom to speak. This was a different "manner".

He next spoke through His Son.

Then again, Acts 1 to 28, through human agency—the Apostles.

Next by the Holy Spirit. See the Pauline Epistles in which the Holy Spirit "guided", John 16:12-15, in all truth.

Again He spoke through man—John at Patmos.

Our self-assigned study begins with the Word as "spoken unto us by His Son".

Four writers, Matthew, Mark, Luke, and John, give reports of the words and doings of Christ. It is evident that their records are for "divers" purposes. They never should be harmonized in the sense of forcing all to tell the same things.

Matthew presents Jesus as Jehovah's King. "Thy King", Zech. 9:9; "A righteous Branch, and a King", Jer. 23:5, 6. For this presentation His royal genealogy is given and, throughout He is presented as being assigned to the highest position among men—King. The Kingdom of heaven with its King is the central theme of Matthew.

Mark presents Jesus as Jehovah's Servant,

(Continued on page 96, column 2)

DOINGS AT HEADQUARTERS

Our heartiest thanks are due and extended:

To all those who have so nicely cooperated in the Christmas Card service through the Herald Print Shop. The patronage of this line has far exceeded expectations, so far that owing to inability to obtain more stock, we have been compelled to substitute many orders arriving late with numbers other than first or second choice, either this or else disappoint the patron altogether;

To those who have so nobly responded to the Christmas Club effort. Although the 200 mark is hardly reached at this writing, we are greatly encouraged to believe that Christmas gifts will yet make up the few remaining degrees. We know this would be the case if all whose hearts were anxious for the work were also able financially to do as they would like;

To the several who have responded to the appeal in behalf of Bro. and Sr. Williamson that they might enter Golden Rule Home at a time when they seriously need the care and home comforts which the church tries to afford the Golden Rule Family through said Home;

To the many friends who have sent Christmas gifts to Golden Rule Home as an Institution for the benefit of all its family, and to those who have remembered in a Christmas way the members of this Home family;

To friends far and near who have written words of greeting appreciative of the labors and efforts put forth by the various workers in the several departments of the N. B. I., or who have so nobly and earnestly cooperated in spirit or in works for the advancement of our common labors.

WILL YOU OPEN

Golden Rule Home to a Brother and Sister of Old Age In Need?

We desire to call attention again to the opportunity for the Church of God to provide the funds necessary to assure the keep and care at a nominal cost, of Bro. and Sr. Williamson within the Golden Rule Home.

Shelter, furniture and all permanent equipment is already provided for in that the Home is ready. But the current, daily expenses of keep are provided only as each individual arranges to enter the Home. This is of necessity the case relative to every member of the Home family and will continue to be the case until such time as a large endowment fund may be provided.

Because of these conditions it is necessary,

rather than to let our brethren need, to present this problem to the church often in the hope that one and all will discover an opportunity to give food and clothing to their brethren.

May we not have an abundant Christmas response in the interest of Bro. and Sr. Williamson.

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" James 2:15, 16.

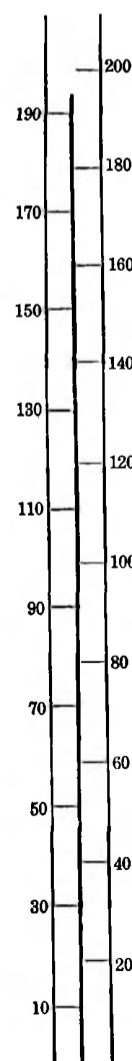
THAT CHRISTMAS CLUB

CHRISTMAS is here and we make our final appeal to the brotherhood to assist in assuring that 200 Twenty-five Dollar contributors, which Bro. Hammond suggested in the latter part of the summer, shall not fail for want of two or three names.

We heartily thank all participants in this work. This includes those whose heart and spirit are even greater than their means. We can not but feel confident that the number conditional on the payment of these promises will be fully realized. We would gladly welcome many more than the 200.

Those who are contemplating taking part in this work, but who have not yet given their names definitely, please do so by return mail, even though the funds must needs be delayed a short time.

All promises are conditional that 200 or more \$25.00 contributions will be made. May we not lose all or much for want of a half dozen names.



The Sunday School

By Alta King

FIRST QUARTER—JAN. 3 to MAR. 28, 1926
The Message of the Gospel According to John

THE WORD MADE FLESH

LESSON 1 JANUARY 3, 1926
LESSON TEXT: JOHN 1:1-18
RESPONSIVE READING: PSALM 36

Golden Text: And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.—John 1:14.

FOR STUDY

For three months the Sunday School lessons are to be taken from the record of the Christ as the Spirit has given it through John.

The outstanding feature of this record of the Christ is that the Christ is the life of men, that is, the life of men in the sense in which the term life is defined in John 17:3, life from the spiritual viewpoint of intelligence, knowledge of, and consequent fellowship with God.

The Christ, through resurrection power, is the source of physical life also, John 5:27-29, but the Spirit's record of the Christ through John is primarily concerned with the fact that the Christ is that life of men which is the light of men, a life that enlightens and illuminates man to the end that he may know and have fellowship with God. John's record of the Christ gives, as perhaps no other record gives, first place to that which is in first place and of prime necessity to the life of men. Physical life without this life that is light is possible, for a time at least; but it is worthless without it.

The purpose of the Spirit's record through John is stated in John 20:21. Realizing this purpose and that the whole record through John, is bent toward the accomplishment of that purpose, let us, in our study, keep that purpose in mind and yield ourselves to it; and the Christ who is that life of men which is the light of men will dispel all darkness from our minds, all attitudes of mind (doubts, fears, hatreds, envyings, pride, etc.) which manifest themselves in the works of darkness listed by Paul in Gal. 5:20, 21.

This Week's Lesson: John's record of the Christ begins at the logical beginning to show that the Christ is the life of men which is the light of men. It states the existence of such a life, its origin and source, and shows the direct relationship between the man Christ Jesus and such life. This foundation concept of the Christ is laid in the text for this week's lesson, John 1:1-18.

I. The "Word." John 1:1-5. The significance of "Word" as it is used here is given by the following: "The Word" (Greek, the Logos) was a term familiar to Greek philosophers and taken over into Hebrew thinking. It expressed what is meant in the Old Testament by "the angel of the Lord," and "the wisdom of God." What part of verse 1 states that the "Word" was the integral part of God's being and character? What part states that it was co-existent with God?

Verses 3-5 state two ways in which the "Word" had been manifested. (The personal pronoun "He" may rightly refer either to God operating through the Word, or to the "Word" as the personification of God.)

The first way was physical creation and its life. Verse 3. The second was life, the life that is the light of men—intelligence, consciousness, the one feature that distinguishes physical life of all creation, including man, from life that is light.

It is here that the Spirit, through John, identifies the "Word" with the life that is the light of men. Keep this identity in mind. Note the negative effect on men of the "Word"—manifestation of life that is the light of men. Verse 5. Thus does the Spirit paint a dark picture, a picture of darkness through which shoots a beautiful ray of light, but a ray of light that does not illuminate beyond its own piercing path. And how true to facts is the picture. Before the time of the Christ, God's Wisdom had ever been and is yet active in words of law and prophecy and in countless miracles, but all this life that is the light of men does not dispel the darkness that exists between God and man.

What does the non-effectiveness of the "Word"—manifestation of light—prove concerning man? John 3:19; Rom. 3:19.

There is no light in man by nature that responds to light; all is darkness. This darkness can never be dispelled except by the inflooding of light from the outside.

II. The New Dispensation of Light. John 1:6-18. Why was John the Baptist sent from God? What witness was he to bear concerning the light? Last part of verse 7. A wondrous departure from the old dispensation of light. From a dispensation of light which does not dispel darkness, we come to that dispensation of the same light through whom all men might believe.

Verses 8-13 are slightly parenthetical in meaning. They point out the evidence which proves that John the Baptist was not himself this new dispensation of the light. The true light is that which lighteth every man that cometh into the world, and therefore must be identical with the light that has existed from the beginning. In verses 10-12 the Light of which John the Baptist bore witness, is identified with the light that had been shining from the beginning in created works, and as the light that is the light of men; but shining without being comprehended by the works created. And not only had created works failed to comprehend Him, but an own chosen people failed to comprehend Him.

How true to facts is this record! John identifies the Light, of which he bore witness, with the "Word" that had been the agency of creation and life from the beginning. Col. 1:16, 17 supports this identification. Rev. 19:10 states that the testimony of Jesus is the Spirit of prophecy. Thus had the Christ, as the "Word," and in the testimonies which are the spirit of prophecy, been manifested in created works and to His own (Israel), but without their comprehension and reception, with a few exceptions mentioned in verse 13, of whom Abraham is an example.

Verse 14 stands out in shining concrete beauty from all that has been said before. It states the foundation for the witness which John the Baptist bore concerning the Light in its new dispensation, the testimony that all men might believe through Him. This foundation is, "And the Word was made flesh". In the man Christ Jesus the "Word", the Wisdom, the life that is the light of men, had completely dispelled the darkness, and, embodied in Him in concrete

demonstration, it dwelt among us (John and other believers) and we beheld, comprehended His glory (light), the fulness of which is grace and truth, and we have not only comprehended, but we have received of His fulness. The light no longer shines in darkness without dispelling it. We have received it into our own lives. Verses 14-16. We have believed because the darkness has been dispelled by the Word made flesh, the Christ, without whom no darkness can be dispelled. No man hath seen (comprehended) God; the only begotten Son, which is in the bosom (complete intimacy and comprehension) of the Father, He hath declared Him.



The Children's Column

THE BABY KING

By Verna Thayer

IT was Christmas Eve, and mother was now ready to tuck her little ones safely in bed for the night. "Come, children," she said, "come, it is time for you to get ready for bed." The children came running to mother and soon were all ready to say, "Good night."

"Whom are you going to tell us about to-night, mother?" said Ruth.

"As this is Christmas Eve," said mother, "I want to tell you about the Baby King."

"Baby King," said Jean, "who ever heard of a baby King?"

"I will tell you about it," said mother.

"Nearly two thousand years ago, Joseph and Mary, of Nazareth, came to Bethlehem. So many people had come to Bethlehem that Joseph and Mary could not find a place to sleep. They searched everywhere, and finally the only place they could find was a barn; just think of it, no place to sleep but in a barn. No nice bed like you have to sleep in.

"That night a very wonderful thing happened in that barn. A little baby boy was born to Mary, and she had no place to put Him, except in a manger, so she wrapped the little baby up warmly and laid it in the manger."

"Oh, mother," exclaimed Billy, "couldn't they find a nice little bed like mine for the baby?"

"No, dear, they could not, so they laid Him in the manger."

"That night a bright star shone in the sky above Bethlehem. Why do you suppose that star was there? Some wise men knew that this little baby would be born and they watched for this star to tell them when to come.

"They came to Jerusalem and asked king Herod where to find this baby. They told Herod that this same little baby was King of the Jews. Herod did not know where the baby was born, so he asked the chief priest and scribes, and they said, 'In Bethlehem of

(Continued on page 95, column 2)

A WONDERFUL MESSAGE

By T. A. Drinkard

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 (Luke 2:4) a Saviour, which is Christ the Lord." (Luke 2:10, 11.)

These words of inspiration reveal to us the magnitude of God's love for the fallen race, thus bestowed in presenting His Son to the world as its Savior and Redeemer. The news herein given was intended as a source of joy to gladden the hearts of the sin-sick and weary in heart, encouraging them in life's purpose.

This announcement had its effects upon these shepherds of the hills, in that they said, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." (Luke 2:15.) A desire to see the Savior of men as He is ushered into this life of difficulties prompts them to satisfy their own minds by seeking the object of their worship.

Having satisfied their own hearts of the angel's announcement they were not content to keep the good news a secret as a means of self-exaltation, but "they made known abroad the saying which was told them concerning this child." (Luke 2:17.)

Here was the star of hope for fallen humanity. He is gladly welcomed by men, and endorsed by the heavenly host. (Luke 2:13, 20.) His mission is outlined for Him—He shall save His people from their sins." (Matt. 1:21.) His Father confers favors upon Him which none others have received. He is qualified to receive these favors conferred upon Him by His Father. He freely expresses His appreciation of these manifestations of love by the Giver of all good and perfect gifts.

Let us who profess to walk with Him follow His example in our daily life, and gain by obedience the reward of faithfulness and loyalty which He has promised.

"GLORY TO GOD IN THE HIGHEST"

By Dorothy Magaw

GLORY to God in the highest, and on earth peace, good will toward men." Glory to God in the highest because Jesus is born, because the Prince of Peace is come. Glory to God in the highest because light rather than darkness is come to the world, because a Savior and Redeemer is come to His people. Glory to God in the highest because these good tidings are of great joy, and to all people, because "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."

"And on earth peace, good will toward men." Peace on earth, good will toward men because a "king shall reign in righteousness, and princes shall rule in judgment." Peace on earth, good will toward men because the greatest gift ever given to mankind was given by our Father on the birthday of our King. Peace on earth, good will toward men 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 the shepherds glorified and praised God for all the things that they had heard and seen. Shall we, too, glorify and praise God?

KEEPING CHRISTMAS

By Mrs. T. J. Ellis.

ONLY he can keep Christmas who insists that the spirit of unselfish love shall rule his life."

The wonder of the Christmas spirit is that it can fit itself into any life. The most hopeless and disconsolate that may read these lines becomes a candidate for unspeakable joy when he surrenders to the spirit of this new law. If we will turn from a life of self to a life of service we will find the joy birds singing and the clouds lifting.

We must turn from the passive, "Oh, to be loved!" to the active, "Oh, to love!" We must cease mumbling, "Oh, to be served!" and sing the triumphant note, "Oh, to minister!" Then we will find that instead of keeping Christmas, Christmas will be keeping us. There are always at hand people to be loved and people to be served, so one can keep Christmas anytime, anywhere, when such love prevails.

Luke does not simply say, "Christ is born," but "unto you" He is born; neither does he say, "I bring glad tidings," but to "you" "I bring good tidings of great joy."

"It is not the deed we do,
Though the deed be ever so fair,
But the love that the dear Lord looketh for,
Hidden with lowly care,
In the heart of the deed so fair."

"When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young Child with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh."—Matthew 2:10, 11.

THE BABY KING

(Continued from page 94)

Judaea.'

"King Herod was troubled about this baby being King and he said to the wise men, 'Go, and find this baby, and when you have found Him, come and tell me, so I may worship Him also.' So the wise men departed.

"They came to Bethlehem and there they found the baby, with its mother, Mary. They fell down and worshiped the baby, and gave Him many beautiful gifts."

"But did they go back and tell Herod, the King?" asked Ruth.

"No," said mother, "they did not, for God told them in a dream not to go back through Jerusalem, so they went home another way, for they knew that king Herod meant to harm this little baby.

"Some shepherds were watching their flocks of sheep that night and all at once a bright light shone around them and they were afraid. An angel came to them and said, 'Fear not, for I bring you good tidings of great joy'. So he told them about the Baby and they immediately came to Bethlehem to see Him.

"Now, children, who can tell me who this Baby King was?" asked mother.

"I can," said little Billy, sleepily. "It was little Baby Jesus."

CHRISTMAS THANKS

By Lottie E. Young

EVEN though the day for thanksgiving set apart by the President of the United States as a national event is past, I am sure every reader of the "Herald" has some special reason for thanksgiving, in addition to the blessings which have indeed made us the Benjamin among nations.

Would it not be a fine thing if, instead of having one day in the year on which to express our thanks to God for His manifold mercies, we should have one day on which to do all our grumbling and devote the other three hundred and sixty-four to thanking God for His lovingkindnesses? Would it not revolutionize the world! Perhaps this can never be accomplished on a large scale as long as the present state of affairs exists, but if every one of us should practice a day by day spirit of thankfulness just think what a good start would be made. A poet has put it:

"Some murmur if their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night."

And I have found it so when visiting among shut-ins; those who are totally helpless from rheumatism, paralysis, blindness, etc., and yet always have a cheerful word and smile when spoken to, and a "thank the Lord, I have such a good home and friends."

I am sure none of us think the Apostle Paul had the easiest kind of a life after he became a follower of the Lord Jesus Christ. Read 2 Cor. 11:23-28 where he speaks of beatings and stonings, shipwrecks and robbers, hunger and thirst, which had come to him in his journeyings to tell everywhere the story of Christ crucified, "to the Jews a stumblingblock and to the Greeks foolishness", and yet see him as the ship on which he is going a prisoner to Rome, is sinking, giving thanks to God for the bread he had to eat after weeks of drifting about; and encouraging the heathen with the promise God had given him that all on board should be saved. Hear him in his letter to the Ephesian church telling them to give thanks always for all things, and rendering thanks to God even in his dark and cold Roman prison. And yet he was just a man of like passions as ourselves, only touched to a wonderful degree with a love for the One who had given His life for mankind, even as Paul gave his life because he was not ashamed of the gospel and preached it to all those with whom he came in contact. We should be thankful our lot has been cast in easier days than the early Christians when all kinds of tortures awaited those who were followers of our Master, so the more we should "Rejoice evermore, and again I say unto you, Rejoice."

Although the general Thanksgiving Day is past, the anniversary of the birthday of our Savior is near at hand. Let us not say with the Apostle Paul, but live it as he did: "Thanks be to God for His unspeakable gift", and may it be the happy lot of us all to hear the song which John did on the Isle of Patmos: "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power be unto our God for ever and ever. Amen."

"And the shepherds returned, glorifying and praising God."

CHRISTMAS

By Jas. A. Patrick

MUCH is being said and done in connection with the holidays at this season of the year. This is true all over the Christian (?) world. We give presents, send the season's greetings, and enter more or less into the festivities taking place around us.

Why so? Why is it that every one, be he atheist, infidel or Christian,—yes, and the Jew, for the Jew stores carry the holiday goods—is touched by the spirit of the season?

I know there are many who claim that it is wrong to celebrate Christmas in any way. They say we are keeping a heathen festival.

I freely admit there are many things in connection with the festivities of the holiday season that are wrong. But there are many things in connection with the work of the church that are wrong. Does that go to prove that all church work is wrong?

I venture to say that had no Savior been born there would never have been any Christmas. Yes, I know there were celebrations at this time of year long before Christ was born, but they were devoted to an entirely different purpose than our Christmas festivities are. So it seems to me that we have a monument of evidence, in Christmas and its festivities, to the fact that Christ lived.

Why is it that so many evidences have been brought to light in recent years by the spade of the explorer so completely answering the infidel objections to the inspiration of the Bible? Why is it that these are being added to the many evidences that have come down to us through the ages? Because this is an age of unbelief. Men are setting aside, with a wave of the hand, the accumulating evidences of the truth of the Bible. So our loving Father is piling up evidence on evidence that these unbelievers may be without excuse in the time when "He shall 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."

Even Christmas and its observances are a monument of evidence to the fact that God raised Christ from the dead.

I seem to see Peter and the other disciples as they stand dejectedly and look out over the sea of Tiberias. They are pondering deeply the incidents of the few days that have just passed. Finally Peter seems to reach a decision. In a voice that is full of heartbreaking he says: "I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing." What was it that called Peter and the others from their nets? Why did they ever write down all these incidents? Did they finally conclude that they would go out and tell a story of having seen the risen Lord rather than admit they had been deceived and deluded into wasting three years of their lives? Did they suffer all kinds of trials and hardships, even unto death itself, for that wrong story? No indeed.

"But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered Him, No. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast

therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; . . . dragging the net with fishes." John 21: 3 to 8.

The risen Christ was the Loadstone that drew Peter and the other disciples from their fishermen's paraphernalia and started them on the road to suffering and a martyr's death.

Would the Christ story ever have been written if He had not risen and appeared to His disciples? Would we ever have had any Christmas time when we turn from the mad scramble after the god mammon and about face and distribute some of their god to lighten the burdens of the poor?

Men talk about the "Christ Idea" having gotten into the minds of a few fanatical priests, and gaining force by repetition finally came into its present form. We might as well talk about the Caesar Idea, the Napoleon Idea, or the Fourth of July Idea.

How thankful we should be that our loving Father has not left us without abundant witnesses of His goodness to us. Is there any responding chord of love in our hearts for all that He has done? Are we giving Him anything in return? You may say that He doesn't need anything. No, but "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Some of our aged ones are suffering. Are we doing anything to relieve that suffering?

THROUGH THE NEW TESTAMENT TOGETHER

(Continued from page 93)

Luke, as Jehovah's Man, while John presents Him as Jehovah's Living Word.

Thus, four distinct phases of the Savior's life are presented by the four Gospels.

JANUARY 1, 1926 — MATTHEW 1 Genealogy

Verse 1 gives the briefest summary of the ancestry of Christ—Christ, David, Abraham.

Verses 2-6—The lay ancestors, 14 generations.

Verses 6-11.—The crowned ancestors, 14 generations.

Verses 12-16.—Lay ancestors, 14 generations.

Verse 17.—Summary repeated in reverse order—Abraham, David, Christ.

This record should convince every Israelite of Christ's heirship to the throne of David as the seed of Abraham.

Begetting and Birth

Verses 18-25—Here God's "word" as to Christ's real status is given. He is God's Son just as Adam in Luke 3:28, is God's son. Both are creations of God. Neither were born after the natural will of the flesh. Both were mortal, free from any ancestral taint, marvelous miracles of God's creative power. Neither were divine in the sense of inheriting nature from God.

JANUARY 2 — MATTHEW 2

Heaven's introduction of the child who is to be earth's King of peace is here given. At once man's opposition is manifested, and man's impotence to hinder is terribly revealed. God's "word", the Stars, Angels, and humans, unite in their testimony.

GLAD CHRISTMAS CHEER

UPON this, another anniversary of the event which was cause for the angelic song of Peace and Good Will, The Herald gladly extends to the household of faith truest Christian wishes for all the peace and joy and good will that spring from Him whose life is the Light of the world.

THE beauty of Christ's life is to-day revealed by beauty of the Christian life in action.

THE truth of Christ is known in no other way better than by the fruits which the follower of Christ bears unto his fellows.

UNDOUBTEDLY our Lord was Himself sufficiently thrilled that He would gladly have filled the earth with joy, peace and good will. But it is quite evident that the only way in which our Savior can become the joy of the world is by others recognizing Him in all His true standing and relaying the music of joy and gladness to fellows the world around.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

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

Motto: Search the Scriptures Daily

Slogan: We Stand for Unity, Truth and Righteousness

NOTES FROM DIXON, ILLINOIS

The Sewing Circle of the Church of God here was organized several years ago. We have had four meetings this year, the last one being held at the home of Sr. Anna E. Drew.

We generally meet twice a month, but at present have been meeting weekly, as there is a lot of sewing to do. We have been making tennis-flannel underwear for children and a few other garments. Lately we have added to our program different kinds of articles to sell, some useful, some ornamental.

We open the session by all repeating the Lord's Prayer, or singing a hymn, one of our favorites being, "What a Friend We Have In Jesus." When we adjourn each member repeats a verse of Scripture and all recite in concert passages of Scripture from the book of Jude.

Ten cents from each one is collected. A scramble dinner is served at noon. Sr. Edith Miller is our very efficient president.

Love from the Circle to all the dear ones who read the Herald.

Alice J. Kerr.

A CHRISTMAS GIFT

With those who wish to send The Herald as a Christmas Gift to a new Reader we will cooperate by offering the paper at ONE DOLLAR for the whole year of 1926.

This offer holds good until January 1, 1926.

IN THIS WAY YOU CAN SEND A "SILENT PREACHER" TO YOUR FRIEND'S HOME EACH WEEK FOR A YEAR

THE RESTITUTION HERALD

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Number 13

The Kingdom Age

By E. O. Stewart

CHRIST taught His disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

In Luke 21, He told them, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And He spake to them a parable; Behold the fig tree (the Jewish nation), and all the trees (other nations). When they now shoot forth (establish republics), ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see all these things come to pass, know ye that the kingdom of God is nigh at hand."

Heavens Shaken

"For the powers of the heavens shall be shaken." In Ephesians 2:2 we find the prince of the power of the air spoken of. And in 1 Thess. 4:16 we find that the saints are to meet Christ in the air. In Eph. 6:12 Paul says, We wrestle "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (heavenly places). The air of which Satan is the prince of the power, is not the air we breathe. The saints being caught up into the air does not mean up into the air we breathe. But they are caught up to the place of ruling authority, to sit in heavenly places, to reign with Christ. In other words, Satan, the ruler of this world, is to be cast out of heaven, that is, lose his ruling power, Rev. 12:7-10, and Christ and His saints are to take the rulership themselves. In this way, the kingdoms of this world shall become the kingdoms of our Lord and His Christ, Rev. 11:15, 18. The saints will then be in the air. The air of which Satan is now the prince of the power, the high places where the rulers of the darkness of this world sit shall be transferred to Christ and His saints.

But they will not gain such a position without a struggle. Hence there will be war in heaven and the powers of the heavens shall be shaken. Satan's power in the heavens shall be broken, he shall be cast out, and Christ and His saints shall become the power of the air, the true rulers. In Heb. 12:26-28 we find this shaking time referred to again. "But now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made: that those things which cannot be shaken may remain. Wherefore we receive

I Shall Be Satisfied

I SHALL be satisfied, but oh, not here,
Where brightest skies are filled with
shadows drear,
Where, trembling, oft I stand 'tween hope
and fear—
Not here, not here.

Shall I be satisfied with withered flowers
That grow and blossom in a world like ours?
Nay, though they bloom within the fairest bow-
ers,
They're fading flowers.

Shall I be satisfied when sin's dark night
Enshrouds the earth with devastating blight?
I long to welcome in the morning bright
With glorious light.

I shall be satisfied when from the tomb,
Forever free from sin and death and gloom,
The friends I've loved shall rise in youthful
bloom—
From out the tomb.

I shall be satisfied, my joy complete,
When I awake in Christ's blest image sweet,
And rest forever at my Master's feet—
My joy complete.

Yes, then, my soul, thou shalt be satisfied,
When He shall come, thy Savior crucified,
And thou shalt dwell in glory by His side—
Thou shalt be satisfied.

ing a kingdom (the authority to rule) which cannot be moved, let us have grace".

This cannot take place until Satan is cast out of heaven, for we read in Rev. 12:9 that "That old serpent" was cast out which is "called the Devil and Satan, which deceiveth the whole world: he was cast out and his angels were cast out with him."

Then immediately we hear the shout, "Now is come salvation and strength, and the kingdom of our God, and the power of His Christ". Why? "For the accuser of our brethren is cast down which accused them before our God day and night."

This introduces the reign of Christ and His saints. Christ then proceeds to bind Satan, so that he shall not deceive the nations any more for a thousand years. Rev. 20. He then rebukes the strong nations afar off and they shall beat their swords into plowshares and their spears into pruning-hooks, and shall cease to learn war; and every man shall sit under his vine and fig tree and none shall make them afraid. See Micah 4:1, 5.

Why Will They Need Pruninghooks?

They shall plant vineyards and eat the fruit of them. One shall not plant and another eat, they shall long enjoy the work of their hands. Isa. 65. This shall be the work of the nations (the subjects in the kingdom). The overcoming saints will then be the rulers with Christ.

"To him that overcometh will I grant to sit with Me in My throne". Rev. 3:21. "And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations." Rev. 2:26. Then "a King shall reign and prosper, and shall execute judg-

(Continued on page 104, Column 1)

Daily Scripture Readings

(Write for the Book Mark with the printed Daily Reading selections for the year 1926. Through the New Testament Together in One Year.)

JANUARY 3—MATT. 3—MEMORIZE V. 15

In Matt. 1 we have a royal genealogy of Jesus; whom Matthew portrays in His God-appointed position as King of the Jews for the establishment of the kingdom of heaven; and the manner of His birth.

In the second chapter is given the fact of His birth, His announcement by angels and by wise men and the futile effort of Herod to destroy Him.

Matthew next narrates, in chapter 3, things about John the Baptist, the forerunner of Jesus. This fact, being another fulfillment of prophecy was another witness as to the credibility of Jesus as the One who fulfilled the prophecies relative to the Messiah.

After asserting God's power to bring forth "children unto Abraham", verse 9, he then, verse 10, with the use of "ax" and "tree" in an emphatic figure of speech, tells his hearers of One who, as an ax at the root of a tree, will cut Judah down. First He would fan out the chaff that He might gather the wheat. The baptism, verse 12, "with the Holy Ghost, and with fire", is very suggestive of Acts 2:3 where the baptism with the Holy Spirit was with the cleansing, purifying power of fire.

"Forbade", verse 14, has the meaning of "was hindering".

The ellipsis in verse 15 has been supplied by the words, "it to be so". This ellipsis might well be supplied with the word, "me"; it would then read, "suffer me now: for thus it becometh us to fulfil all righteousness." John assented. By thus doing he discovered Jesus for himself and for Israel. See John 1:31, "therefore (namely, "that He should be manifest to Israel") am I come baptizing with water."

JAN. 4—MATT. 4—MEMORIZE V. 19

Immediately He was anointed Messiah He was tried, tested, after a similar manner as was the first Adam. The first Adam was tempted in the garden; Jesus in the wilderness. The tempter "came to Him". Three times Jesus answered the tempter with God's words that were "written". These "written" words were by Him accepted as settled facts of truth. How different in the garden of Eden. There, three times, God's word was garbled. Jesus was victorious, the first Adam failed; Jesus continued on His mission, Adam was cast out of the garden.

In three and one-half chapters Matthew covers the genealogy, birth and pre-ministerial life of Jesus. At 4:12 he takes up the narration of the ministry of Jesus. This ministry, as Matthew covers it was divided into four headings: The proclamation of

(Continued on Editorial Page, Column 3)

THE LIFE OF PAUL

By Mrs. Richard Skeels

OUR very interesting lessons for the last several weeks have been concerning the life of Paul, the great apostle of Christ to the Gentiles. It is one of the most important portions of the New Testament.

As a man Paul was one of the most remarkable and powerful characters in all history, and as the servant and missionary of the Savior he was even more remarkable and interesting. He was called Saul in his infancy and Paul after his conversion.

He was a member of a Jewish family living in Tarsus of Cilicia, ("no mean city", he tells us), of which he was a native. His father had received the Roman franchise for services rendered the Romans, during the civil wars. According to Jewish custom Paul learned the trade of tent making. The family seemed to have been possessed of ample means, for Saul was liberally educated and was sent to Jerusalem to complete his studies under the learned teacher, Gamaliel, a Hebrew teacher of Scriptures. He was also a hellenist, member of a distinct Grecian party, and a staunch Pharisee.

Being a man of enthusiastic temperament he became a fierce and uncompromising champion of the traditions of the fathers. The new doctrine of Christianity seemed to Saul an attack upon their religion and he opposed it with great zeal. He took part in the persecutions that were directed against the companions and followers of Jesus of Nazareth and when the first Christian martyr, Stephen, was put to death, he stood by, "consenting unto his death", and took charge of the clothing of the witnesses.

After this, his fury against the Christians was redoubled and it was through him as the prime mover, that the Christians were forced to flee from Jerusalem.

Being determined to carry his efforts still further, of his own accord, he obtained letters from the High Priest to the synagogues of Damascus authorizing him to seize and bring bound to Jerusalem for punishment any Christians, men or women, and armed with these he set out for Damascus.

He had acquired among his own people a reputation for sanctity of life and strict observance of all the traditions of his sect. Saul was maintaining these traditions, rather than having the affront of a murderer. But on his journey a wonderful occurrence took place—an occurrence which changed the entire purpose of his life. As he and his companions drew near to Damascus a light brighter than the noon day sun blazed down from heaven upon the little band, enveloped it, and brought it to a halt. This brightness was not seen by Paul alone, but was visible to all that were with him, and they were stricken to the earth by it. Saul alone was struck blind by it, and he alone beheld in the blaze of Glory the vision of the Son of God.

Jesus revealed Himself to Saul, as the one whom he was wickedly persecuting, and told him of His purpose to make of him a messenger to the Gentiles. Saul at once recognized his Lord and submitted himself entirely to the will of Jesus, asking Him, "Lord, what wilt Thou have me to do?" He only told him to go into the city and await the revelation of the Divine Will, which would be made known to him.

The vision then faded away and Saul, totally blind, was led into the city by his companions who had seen the light, and heard

the voice, but had not understood what was spoken. He was conducted to the house of one of his friends named, Judas, where he remained three days without sight, spending the time in fasting and prayer and in communion with God.

Meanwhile the Savior appeared to Ananias, one of the few Christians living in Damascus, telling him to go to Saul and restore his sight. Ananias had heard of Saul's threatenings and was afraid to go to him, as he had heard the nature of his errand, but the Savior reassured him, and told him that Saul was even then praying and expecting him, having seen Ananias in a vision.

Ananias hesitated no longer, but sought out Saul, and in the name of Jesus of Nazareth restored him his sight and baptized him.

Saul was thus called to the apostleship and began his teachings immediately after his baptism. He joined the Christians at Damascus and preached in the synagogues that Christ is the Son of God, and confounded the Jews who were dwelling in Damascus.

Paul, as he afterwards was called, retired into Arabia, spending a year in close communion with God and was instructed in the truths of Christianity and conversed not with flesh and blood, as he afterwards declared. After this he went back to Damascus to preach but was obliged to flee from there. Escaping from his conspirators he went up to Jerusalem. He spent fifteen days as the guest of Peter, and was presented to the church there. His vehement disputes nearly cost him his life, and he was hurried away by the brethren to Caesarea, sailing on to Tarsus.

Before leaving Jerusalem Paul had again seen the Savior in a vision, this time in the temple, and it was on this occasion that he was commanded to leave Jerusalem and go and preach the gospel to the Gentiles. He went from Tarsus to Antioch, Barnabas going with him. After a while they were sent to Judaea with a collection of money for the sufferers from a famine that was prevalent there.

They returned to Antioch and the church there was commanded by the Holy Ghost to send forth Paul and Barnabas to preach the gospel to the Gentile nations. Taking Mark with them they started out on the Great Apostle's first missionary journey. They went down from Antioch to the island of Cyprus. Here they converted the Roman proconsul, and met a famous magician, who was struck blind for his wickedness.

They suffered many hardships as they traveled by sea and land, Mark becoming discouraged, left them and returned to Jerusalem. They went on to Antioch in Pisidia which, like its Syrian namesake, was very important in the history of Christianity.

After going back to Antioch for a considerable stay, Paul set out on his third missionary journey, this being his last one. He went over his old route, staying at Ephesus all of three years, spending the three winter months in Corinth.

A Jewish plot against his life was planned so he went back through Macedonia and from there to Philippi. He took an affectionate leave of the elders of the church who were there at Paul's bidding. He warned them of their dangers but urged them to cling to the faith of Jesus Christ. They all

knelt down and prayed, accepting and kissing Paul good bye, remembering the words which he spoke unto them that they should see his face no more.

He was about four years on this circuit. While in the temple at Jerusalem certain Jews from Asia assailed him, dragging him into the outer court, and would have killed him had not the Roman guard interfered. He related the incidents of his early life and his conversion publicly, but when he told them of his divine commission to preach to the Gentiles, whom they considered as dogs, they were furious. The soldiers bound him with thongs and would have scourged him, but Paul told them he was a Roman citizen. They were astonished and alarmed at this, and loosed his bonds, but summoned him before the Chief Priests. The Council could not decide his fate, but sent him with a strong military escort to Caesarea to appear before Felix. Paul's accusers were also told to appear.

Felix heard the case, the Jew's lawyer making an eloquent speech against Paul, but Paul replied with such force that Felix refused to pass sentence upon him until he could consult the governor of the castle at Jerusalem, who first arrested him.

He had Paul put in prison, but allowed him to see his friends. Later he sent for Paul with the pretext that he wanted to hear him concerning this new religion, but really thought Paul would bribe him to get free. He also wished to gratify the curiosity of his Jewish wife.

Paul knew him as a man wholly given over to vice, cruel and devoid of all manhood; so lest he should throw "pearls before swine" he talked only of righteousness, temperance and the judgment to come. He knew Felix was stained and hardened with crime, and he made him tremble. Felix told Paul to go for this time—"When I have a convenient season, I will call for thee", or when I believe such talk, I will send for you. Do you think he ever did?

He kept Paul in prison for two years and did often send for him but not for repentance. However, Felix was removed from office without releasing him and Festus was appointed in his place.

As soon as his enemies at Jerusalem knew this, they asked to have Paul brought there and they planned to lie in wait and kill him. Festus did not do this, but had the trial at Caesarea. Paul vigorously protested his innocence and appealed from Festus to Caesar, or demanded a trial at Rome.

Festus had him brought before king Agrippa in order that the king might hear the case and give advice, but Paul took this opportunity to declare the truths of his faith in the most powerful oration on record. Festus was afraid of the influence of this speech on the king and told Paul that much learning had made him mad. Paul told him he was not mad, and king Agrippa said, "Almost thou persuadest me to be a Christian."

Oh, how Paul hoped he and others would know Jesus as he knew Him!

Festus did not keep him waiting long, but sent him to Rome, with other prisoners where he was anxious to be tried and to receive justice. He was anxious also to get to Rome, where he could preach Christ crucified in the Imperial city itself.

After an eventful voyage the vessel was shipwrecked and cast ashore on the Island
(Continued on page 101)

JESUS CHRIST--WHO IS HE?

By R. H. Judd

A Foreword

IN a former treatise we intimated our intention to give a series of articles on "Jesus Christ, Who Is He?" Such a title must of itself arouse attention in the minds of thoughtful persons, for of all others of whom history has given us record, the enquiry has invariably been, "Who were they?" Their history lies in the past, and is buried there so far as they themselves are concerned, and the systems they founded are powerless to pass beyond the circumscribed horizon of their vision, which was limited, not only because human nature has its limitations, but limited because human *life* is limited "by reason of death". In other words, the systems they founded had no origin before them. Except as they embraced truths which were already common among men, they had no *basis* in anything that was past, and no certainty of that which is to come. If these facts are fully grasped, if the reader will carefully meditate on their deep significance, he cannot fail to be impressed by the thought, thus borne in upon him, of the utter incompleteness of that which is of human conception only, in its origin.

There are many ways by which we might prove the immeasurable gap that lies between the religion of Jesus Christ and all other systems, but none surely are of greater significance than the ones we are endeavoring to make clear. Again and again, have we stated it as our belief, our firm belief, that true Christianity does *not* rejoice in its analogy to other religions, but rather in its contrasts to them. Others may delight in seeking to find out points of contact, so that no great change of heart is required to pass from one to the other; but to us, the "points of contact" are few and insignificant, while the differences are marked and insurmountable.

The very fact that Christianity (and we use this term advisedly) centuries before the birth of Christ, was inseparably foreshadowed in ceremony, type and prophecy, must surely evidence its divine origin, *for the founder of any religion, be that religion what it may, can have no control over events before his birth.* Hence other systems being human only, had no prior existence. They could not have unless they were divine. Is it not because Paul believed this very thing that he so frequently referred to the gospel as "the gospel of God," recognizing that none but God could possibly be its Author?

With reference to the above the question may be asked, "Is it not stated that Jesus Christ is the Author of our salvation? (Heb. 5:9; 12:2) How then do you harmonize this statement with your remarks?" With reference to Heb. 5:9, Young gives the meaning of the Greek "aitios" as "cause," "occasion", and the Revised Version corroborates this in the margin. Heb. 12:2 is from another Greek word, "archegos", which, according to the same authority, is "Prince," or "chief leader" (see pages 63 and 776, also margin of R. V., which reads, "captain." In each case, if the context is considered, it will be seen that God Himself is the source, and that all others derive from Him both capacity and power.

But there is another difference between Christianity and every other religion that has made its appeal to the sons of men. Not

only does it prove its divine origin by its vital, undeniable and inseparable connection with the past that anticipated and foreshadowed it, even before the birth of Him who was thus foreshadowed, but its divine origin is proved by the fact that there is a present power, living, vital and progressive, unlimited by human capacity, fitting into and fulfilling prediction concerning Him who was, and who by these very predictions we believe is now, and is to come. Others "could not continue by reason of death" and the stunted condition of that which succeeds them is emphatic testimony to the fact that they are still in its power. In contrast to them there is ample proof in the world today that *Jesus Christ lives.* To deal with that which is material only (and God forbid we should do), events of great moment are daily occurring in these latter days, so much so that human thought has almost ceased to wonder, and their very frequency has in many instances laid to rest that spirit of enquiry so helpful to the attainment of truth. Among these momentous events we unhesitatingly place the return of the Jews to their own land as being of first importance. For centuries, according to prediction long foretold, they have been "scattered and peeled", a people without a kingdom and without a king. The same Word declares that they shall return, and it also reveals that Jesus Christ shall be their King. Blind must he be who cannot read the writing on the wall in that the kingdom is preparing and the King already *lives.* It is, therefore, with hearts filled with adoration and wonder that we seek the answer to our question: "Jesus Christ, Who Is He?"

Reader, will you join us in this enquiry? We trust that it may make a lasting impression in our lives, in things present, in things to come, in things spiritual, eternal, and in things material and temporary as we consider Him to whom our God has given a "name which is above every name."

WHAT DOES CHRISTMAS MEAN TO YOU?

By Lydia Railsback

RECENTLY in looking over a magazine, these words met my eyes, "What does Christmas mean to you? Although this article spoke of giving and getting and the spirit in which it should be done, it was more of an advertisement than any thing else, as it ended with the suggestion of giving the magazine as a Christmas present.

But what does Christmas mean to you and to me? Does it mean the spending of hard-earned money for gifts we feel a duty to give, or does it mean we will receive some beautiful token of love from our best and dearest friends? While to my mind it is all right to give and receive at Christmas time, if it is not carried to excess, I do think that if these things are uppermost in our minds, the real Christmas spirit is crowded out, and we are crucifying our Savior anew each Christmas Day.

What is Christmas, anyway? What does it mean to you and to me? This is what it means to me. It means that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Does it mean that much to you? If not, why not?

The Savior is not the only gift our Father has promised. To those who do the Father's will, and are true and faithful, He

has offered another gift, one equal to the former and through Him. This gift is eternal life through Jesus Christ our Lord. Rom. 6:23. Are we striving to obtain that gift? If not, why not?

DEATH

By C. E. Randall

IN thinking of death we think of it as an enemy, but the death spoken of in Scripture as being "dead to sin" should be cherished by all. It is a condition which all must pass through before getting "into Christ". We are either "dead to sin" or "dead in sins and trespasses". Those who are dead to sin are alive unto God—a relationship, which, when once obtained is seldom severed.

Becoming "dead to sin" requires a certain period of time and cannot be obtained in a moment of intense excitement and overwrought emotions. Many people are persuaded to accept Christ (i. e., go through the form) when in a frenzy of excitement, but emotion is short-lived and shortly the church has a character, whose name has been enrolled on the church record as a member of the body of Christ, who has done according to the proverb: "The dog is turned to his vomit again; and the sow that was washed to her wallowing in the mire." 2 Peter 2: 20-22.

Over-zealousness to get people saved has caused many to devise a short cut to salvation of their own making. Such gateways to salvation are merely openings into the "broad way" that leadeth to destruction, and many there be which go in thereat. They "speak evil of the things that they understand not; and shall utterly perish in their own corruption." If people can be saved in the "body of Christ" and become dead to or apart from the truth and a knowledge of God, then surely the millions of professed Christians are on the Solid Rock. Becoming "dead to sin" separates one from the world—in the world but not of the world. John 17:14-16. We cannot be freed from sin unless we become dead to sin. Rom. 6: 7. Many—yea is it not possible to say the majority of professed Christians—are still the bond-servants of sin, not having become dead to sin. Rom. 6:1-7.

Paul, in the sixth chapter of Romans, assumes that a person isn't dead to sin until he has been baptized into Christ's death. If that be the case, how can people become dead to sin by baptism or sprinkling when they don't really believe Christ died. The writer fails to see why so many of our ministers will baptize people that believe in the immortality of the soul. A believer in the immortality of the soul doesn't believe Christ died. Why try to baptize them into His death? When we baptize such candidates, we are simply beguiling unstable souls. If a believer in the immortality of the soul, the trinity, a never-ending hell and all of those other kindred errors that are always found together, can be inducted into the "body of Christ" and become "dead to sin" by the body of Christ, then truth hasn't any saving power. It then becomes of only par value with the traditions and superstitions of men and doctrines of devils.

Sacrificing truth to hasten people to salvation has brought the importance of truth to a very low ebb in the minds of professing Christians. The effect has been that men are turning from the Word of God to works of fiction and devil-inspired fables.

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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

MAY the New Year, 1926, be a happy and prosperous year in Christ Jesus for all Herald Readers.

1926

WE now commence to date the world's affairs as occurring in the 1926th year since the birth of God's only begotten Son—King, Servant, Man, Word. Millions upon millions of times will this date be written, and every recording will be one more historic witness unto Him whom Heaven first introduced to Adam's race at Bethlehem.

Nineteen hundred and twenty-five such years are in the past. What years they have been! How miraculously have God's wondrous plans been steadily unfolding during all this period! Born in an inn, of lowly birth, God has exalted Him, not only at His own right hand in the heavens, but He has exalted Him around the earth. Millions and hundreds of millions of Adam's people now recognize Him over whom Joseph and Mary alone first marveled. Millions have literally died for His name and cause. "Through faith in His name" these 1925 years have recorded many achievements.

But, like all previous years, the year 1925 closes with strong human influence opposed to Him. God's chosen nation, Israel, is feverishly reentering God's chosen land, Palestine, with no thought of ever acknowledging Him, God's chosen King. And God's Word clearly reveals that it is His intent that His Son shall be King over His people Israel in His chosen land.

Thus, in view of the increasingly rapid development of Palestine by the Jews—

which is all very proper, according to prophecy—one must enter 1926 with the all-absorbing question,—What does the year hold for the world? What for the Church? It seems quite evident that previous to convincing the Jews—by means of a time of trouble such as never was—that Jesus is God's appointment to the throne of David, He will catch the Church away to meet its Savior. *Will 1926 witness this event?* This, the turning point, introducing the next transcendent series of world events, can not be far ahead. Soon He who is to call will call, and will not tarry.

May Herald readers be "wise men" all, watching, not so much for the Savior's coming to earth, as for Him to "come with a shout, with the voice of the archangel, and with the trump of God", when "the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air."

If it be God's will, may 1926 witness this longed-for event and may we be among those called.

GIFT SUBSCRIPTIONS

WE wish to greet all of our new Readers whose names have been recently added to our list. A number of Herald Readers have seen fit to present a year's subscription for same to one or more of their friends. All such new Readers we gladly welcome and pray that The Herald columns will prove to be truly helpful to them and others.

If any inaccuracies or irregularities occur we will esteem it a favor to be notified.

DOCTOR, WHY NOT BREATHE CARBON DIOXIDE NOW?

THE following clipping has been sent The Herald from The Philadelphia Inquirer of December 19, with the comment—"enough to make a mule laugh."

MIRACLE EXPLAINED

Elisha Breathed Carbon Dioxide Into Child, Says Scientist

Special Cable to The Inquirer, Copyright, 1925, by The Inquirer and the New York Herald Tribune.

London, Dec. 18.—A natural explanation of the miracle of Elisha and the son of the Shunamite woman recited in the second book of Kings was offered by Professor Yandell Henderson, Yale University physiologist, in a lecture today before the Dental Board of the United Kingdom.

The child, Dr. Henderson said, probably was in a coma as a result of eating poppies in the fields. Elisha breathed carbon dioxide, which is exhaled by all human beings, into the child, he explained, and recent experiments show carbon dioxide used with anaesthetics allows greater control of breathing and speedier return from anesthetic. He held this use of carbon dioxide would be a great advance in surgery.

Seriously, are not such language and analysis as much in direct opposition to God as was the doctrine of Baal of Elisha's day? Is not the doctor using the same method relative to the Scripture text as are numerous criminal lawyers who, hiding under the cloak of their profession, resort to all but treason against their country in their wild efforts to aid criminals in their nefarious acts, by seeking to misinterpret the country's laws in the interests of said criminals?

To the writer it seems as though the nation's most dangerous criminals—those who should be shackled and restrained most zeal-

ously are the pretentious patriots who, for big money, go to any length in undermining law and its officers that they may protect the criminal in his work of debauchery and slaughter; and that the greatest opponent of the Bible and its God is the man of exalted profession who would seek to undermine man of his faith in God by such far-fetched cablegrams as the above. This surely comes out of the great abyss in that it, at least, came through it.

If Elisha exhaled carbon dioxide why can not the doctor? and all of us? Then why not get busy? But if the doctor can not accomplish revivification by exhaling carbon dioxide, as he explains that Elisha did, then why not concede the miracle and praise God for it?

DAILY SCRIPTURE READINGS

(Continued from front page)

the kingdom of heaven, 4:12 (or 17) to 7:29; the proclamation of the King, 8:1 to 16:20; the rejection of the King, 16:21 to 20:34; the rejection of the kingdom, 21:1 to 26:35.

JAN. 5—MATT. 5:1-26—MEMORIZE V. 20

It seems evident that John and Jesus both taught that the kingdom of heaven would soon be established if the people of Israel would repent and believe. Jesus was prepared to establish the New Covenant prophesied at Jer. 31:31. But this New Covenant required approval and acceptance by Israel as well as by Jehovah. Israel chose to reject the kingdom and its King. Nevertheless Jesus, plainly foreseeing their self-chosen rejection continued to proclaim the kingdom in all its beauty and splendor. Characteristic laws would bring forth the choice fruits of peace, good will, harmony, plenty, and such like.

The sermon on the mount, chapters 5, 6
(Continued on page 104, Column 1)

HERALD RECEIPTS

Mrs. Samuel T. Kee; Mrs. Julia Shellor; Rev. Kelly; Mrs. S. E. Smith; Mrs. R. Burton; Rev. A. B. VanSchoik; C. O. Krogh; Mrs. H. L. Anderson; Mrs. Eunice Edgerton; W. E. Streater; Rev. T. G. Erler; T. J. Davidson; Mrs. W. E. Tubah; Mrs. C. D. Snyder; L. E. Shirley; Mrs. N. A. Church; John D. Davis; F. V. Blakely; Albert Eberhardt; Edna Nelson; C. E. Shook; Mrs. Geo. W. Simpson; Chas. Turpening; H. K. Elton; E. A. Laughlin; Mrs. M. L. Fleming; Mrs. W. H. Eidmiller; Mary F. Cook; Giles D. Cook; Mrs. Geo. House; Archie Lockwood; Mrs. M. H. Luthy; Wm. Lindsay; John Long; Wm. Fey; A. J. Mills; J. C. Thompson; Miss Pauline Grove; James Martin; R. E. Perry; Mrs. Anna Smoot; Mrs. M. V. Pittman; Mrs. G. M. Myers; Mrs. Lena Hawley; Mrs. Edna McNabb; Mrs. Eunice E. Smith; Mrs. Mina A. Crosby; J. G. McGinty; Mrs. J. T. Howell; A. E. Renner; Arthur K. Richardson; Mrs. Frank Baldwin; Elvin Campbell; Mrs. Florrie Houston; Victor E. Westrom; Mrs. Sarah Harper; Mrs. Elma Weinberg; Mrs. Newton Davis; J. D. Jeffries; T. W. Bates; Mrs. D. C. Richardson; Mrs. F. L. Fancher; S. C. Williams; C. S. Maltby; Mrs. P. H. O'Hara; Mrs. B. C. Bratcher.

HELPING FUND

Mrs. F. L. Marsh \$ 50

WINCE MEMORIAL FUND

Previously mentioned	\$906.30
Mr. and Mrs. A. J. Grubbs	5.00
A. E. Renner	1.25
R. H. Judd	4.00
Ripley Sunday School	13.00
Wm. Lansbery and Family	7.00
Mary F. Cook	1.00

Total

\$937.55

Among the Churches

Sr. Hanna Barber should be addressed at 1127 Evans Ave., Pueblo, Colorado, hereafter.

Sr. Wm. McGraw, of Oregon, is spending the holidays with relatives and friends at Macomb, Illinois.

Bro. and Sr. F. A. Stilson, of South Bend, Indiana, reached Oregon Sunday evening to spend a few days with Sr. Stilson's sister, Sr. Thayer.

Bro. Stilson, who is instructor in the Commercial Department of the city schools of South Bend, came by request to aid in improving the N. B. I. office systems to meet the requirements of our rapidly growing activities.

St. Paul, Nebraska, Dec. 18, 1925.

Dear Brethren: We are writing a letter to you to put in the Herald thanking the many good people that have been helping in our time of need for the necessary things of life. Also for the money being raised for our admittance in the Home. Most of all we thank the good Father and our dear Savior Jesus Christ who put it into the hearts of the people to do such good things for us, and we hope we are worthy of their kindnesses.

Mr. and Mrs. J. A. Williamson.

Bro. S. E. Magaw, of Lester Prairie, Minn., has just held a meeting at Ripley, Ill., at the close of which four were baptized. During the past summer and fall he has held meetings at several places in Minnesota and Wisconsin, awakening good interest and has baptized 20 or more.

Bro. Magaw will be at the home of Bro. and Sr. J. E. Hatch for a short time, and writes that he will be glad to hold another meeting should his services be wanted, before returning to Minnesota.

Bro. Magaw is a capable, earnest, soul-hungry young man who has but recently entered the ministry. He is not only willing but anxious to devote his life to this work.

There are several churches which were disappointed in getting an evangelist last fall. If any of these churches can use the services of Bro. Magaw at this time address him at Harvey, Illinois, Care J. E. Hatch. He will be there but a few days.

INDIANA

The South Bend church had a short Christmas service December 20th, led by Mrs. Dessie Fox. Special Christmas songs were sung and particular emphasis given to the deep meaning of the festival season we are entering. The Christmas party was held on Tuesday evening, Dec. 22, at the home of Bro. and Sr. Richard Railsback. Every one was asked to be ready to voluntarily take part in the evening's program.

Bro. and Sr. Lynn Leighty and small daughter Alverta are celebrating Christmas week by moving into their newly built home at 705 S. 26th St., South Bend. Bro. and Sr. Leighty are young in the faith but faithful in service, and all have rejoiced with them in their effort to establish a permanent home.

The South Bend church has a ladies' aid called the Golden Rule Society. This fall meetings have been held monthly and sometimes bi-monthly, and sewing has been done to aid in the work of the National Berean Relief Committee, of which Sr. Sanford is chairman.

Material, both old and new, has been used to make the garments so badly needed by various ones of our people who have been overtaken by disaster. In all a total of 76 garments has been made. For Golden Rule Home a number of pieces of fancy work have been made. The membership in this society is not large (an average of ten attend) but the thought of the needs of our unfortunates lends energy to the workers.

Bro. J. H. Anderson spoke at the Plymouth church at the morning service and at the North Salem church at evening service on Sunday, the twentieth.

BEREAN NOTES

Sales on the Story Books have been going well. A number have been taken by Sunday School teachers of other churches for Christmas gifts

for classes. Our own people have remembered the story needs of the children in their friendly circles. A number of Bereans have served as salesmen for this, our first book venture.

RIPLEY, ILLINOIS

The series of evangelistic meetings at Ripley, Illinois, came to a close on Sunday night, December 20, with a well filled house in spite of stormy weather and bad roads. Bro. S. E. Magaw opened the meeting on Thursday, December 3, and had a splendid interest developed when the writer arrived on the 15th to help for the last several days.

It is with a feeling of thankfulness that we are able, as a result of this meeting, to introduce to the brotherhood four young men who were baptized on the closing Sunday. They are Jim Paisley, Lawrence Lewis and Earl Kirkham, of Mt. Sterling, Ill., Rfd., and Gerald Cooper, of Ripley. The first two and last one named are young men under 21, and the third one in the list is a few years older and has a wife who also belongs to the church.

These will make a valuable addition to the Ripley church, which we are glad to say, is growing and developing in every way. Bro. Magaw's efforts in this meeting are very highly appreciated. We feel that he is a promising young man in the gospel field.

F. E. Siple.

FROM RIPLEY, ILLINOIS

The Church of God at Ripley has just closed an eighteen day meeting. Bro. S. E. Magaw came on Dec. 3, and Bro. Siple arrived on Dec. 15 to assist in the work. The weather was very favorable, but some of the members living some distance from the church were unable to attend on account of bad roads. We feel that we have had a very enjoyable and successful meeting. Not only were the older members strengthened, but four young men yielded themselves to the service of Christ by being baptized into His all-saving name. Our prayer is that all may remain faithful unto the end and be able to enjoy the peace and blessings Christ has in store for all who love and obey Him.

Tessa Laning, Secretary.

MICHIGAN

Bro. Patrick will be working around Grand Rapids and Dutton during the holidays. He will be at Coats Grove, January 3rd.

Bro. Merle Patrick, who travels through Ohio, expected to spend the holidays with his parents, Bro. and Sr. Jas. A. Patrick, at Caledonia, Michigan.

Mrs. M. A. Woodward is spending Christmas and New Years with her sister and family, Mr. and Mrs. J. T. Wynne, West Branch. She accompanied her son and his family, Bro. and Sr. C. L. Austin, of Lansing. After New Years she should be addressed at 223 W. St. Joseph St., Lansing, Michigan.

CHICAGO

Sr. Julia Harsch has been in poor health for some time past.

Bro. Jas. Browning is nicely improving after several days of severe sickness.

DOINGS AT HEADQUARTERS

The Greenhouse did a larger Christmas business than ever before.

A check from Los Angeles for \$100.00 was recently received to aid this feature of our work.

The Floral & Gift Shop business for December was better than for any preceding December.

Bible Training Class will again take up work on Monday, January 4. It is yet uncertain how many may be in the class this winter.

The 1926 Daily Readings Book Mark will be off the press in a few days. It will then be mailed to all requesting it.

Our last order for Children's Bible Stories has not yet been filled, therefore we have been forced to delay in filling orders on our books.

Some late orders for Bibles and Christmas Cards we were unable to fill. The Bible orders will be filled as soon as we receive the books from the publishers.

The Daily Scripture Reading program was not thought of in time to make advance preparations. December was already overcrowded with work. It will therefore be necessary to take this feature up, for a time, as we come to it. The response to the suggestion is appreciated.

Another Job Press, second hand, 8 x 12, was added to the Herald plant last week. 1000 envelopes in 18 minutes were printed on same, as a "try-out". Around 100,000 pieces should be run through this press for the mail order department of the Greenhouse before the middle of January.

We printed approximately 14,000 Christmas Cards this year. And this though our supply house failed us both at the beginning and ending of the card season. Fifty thousand is our goal for next fall.

We welcome suggestions for betterment of this service. We hope to make our Christmas Cards ring with true sentiment and the Christ spirit. Those having good "sentiments" for use next year, please send same in at once, while in the Christmas spirit, that we may have the best possible from which to select a few.

The Golden Rule Home was presented with a nice Christmas tree and the same was well-supplied with gifts from distant as well as local friends. Numerous parcels were received through the mail, some for the Home, others for the Home members. Chicken was on the dinner table, around which all sat to partake of a feast nicely prepared by Sr. Thayer. Bro. Aslaksen, who spent the day with his daughter, Sr. Smith, of Forreston, was the only member of the Family not present.

Sr. Thayer will make further mention of these tokens in next Herald.

OVER THE TOP!!

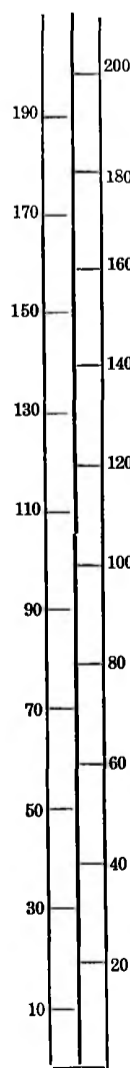
This is to notify Bro. J. E. Hammond of Anaheim, California, and the other 205 who agreed each to give \$25 to the work at Christmas time that the conditional number of 200, with extras, has been realized. So we're now looking for the checks.

Oh yes, Bro. Hammond's check is in—has been here for several days, as have a goodly number of others. And there is no certain evidence that we have yet reached the end, for pledges and checks have been arriving each day.

The two dozen who guaranteed the amount represented by 200 times \$25 are also hereby notified that they are released from obligation, and that each one has the sincere thanks of the Executive Board—and of the General Conference—for making it possible to execute the fall program and thus gain a year in our work.

That the Brotherhood may know something of the fine, earnest spirit, on the part of many, that is behind this work, it should be stated that a score or more, including two from the office force, have notified the secretary that, if necessary, they would contribute an addi-

(Continued on page 104)



The Sunday School

By Alta King

FIVE MEN BELIEVE ON JESUS

LESSON 2 JANUARY 10, 1926
LESSON TEXT: JOHN 1:19-51
RESPONSIVE READING: PSALMS 84; 85

Golden Text: Behold the Lamb of God, which taketh away the sin of the world.—John 1:29.

FOR STUDY

Review: To what is the physical world, including man, likened in John 1:5, last part? When and how did God manifest first the life that is the light of men? What is this life? What was the effect upon darkness of this first manifestation of life? When and how was there a change made in the manifestation of light? What was John the Baptist's testimony concerning this manifestation of light? John 1:7. What was the first tangible effect upon the mass of darkness? John 1:14, 16. What is the purpose of this manifestation of light? John 1:17, 18.

The New Lesson: From now on in John's Gospel we shall find that Light refers, not to the word manifestation of light, but to the Word made flesh manifestation. In this week's lesson, John gives a rather detailed account of how the Light first began to filter through the minds of the "we" of verses 14 and 16. By following John's account, this same Light, the Light through whom all may believe, the true Light which lighteth every man that cometh into the world, will filter through our minds and we too shall behold His glory, the glory as of the only begotten of the Father.

I. John the Baptist's Witness. John 1:19:34. What was John's mission according to prophecy? Mal. 4:5, 6; Luke 1:15-17. What effect did his activities have upon the leaders and authorities in Jewish life? Verse 19. The fact that these great men took the trouble of having a personal interview with John shows that there was in their minds the possibility of accepting his message. As the lesson progresses watch for those circumstances that killed this possibility.

From verses 19-34 make a brief and connected summary of the inquiries made and the answers given. How had John the Baptist discovered that Jesus was the Lamb of God?

What was John's first definite testimony concerning Jesus? Last part of verse 29. What is the sin of the world, a portion of which sin is, or at some time has been, in the heart of each of us? John 16:8, 9. Was this Israel's foremost expectation concerning the Christ of prophecy?

What was John the Baptist's second testimony concerning Jesus? Verse 33. Do you see any connection between this statement of Jesus' mission and the statement found in verse 29? Does this equation hold true: baptizing (immersion) with the Holy Spirit equals taking away the sin of the world?—at least that portion of it that is in the hearts of those baptized?

What was the Baptist's third testimony concerning Jesus? Verse 34. Note that John's whole testimony does not make one reference to the Christ's mission to the nation of Israel. The trained and patriotic leaders of Israel had been trained to think of the Christ in terms of Israel only. John's testimony set forth an idealism too far away and visionary to meet the practical present-day needs of Israel. The prophetic ideal-

ism concerning Israel was not, to them, a part of and a means to a larger idealism concerning the world, hence their Christ was only partially the Christ who was to make that idealism real, and they did not recognize the Christ when He was presented as the means to world idealism.

How quickly would these patriotic leaders of Israel have flocked to John's support, and later to the support of Jesus, if they had only emphasized the Israelitish phase of the Christ's mission—just used a little tact and policy; but they could not, for this would have been making selfishness the basis of discipleship.

To whom did the Baptist, at little later, give the same testimony concerning Jesus? What was the result? Evidently their eyes were being opened to the large conception of the Christ. They were beginning to see the Christ of Israel in a subordinate relationship to the Christ of Israel who is the Lamb of God that taketh away the sin of the world. Keep in mind the three statements which formed the basis of the first personal contact between these men and the Word made flesh. They are the basic truths which constitute the Light for us as well as for them. Why did the Light filter into the minds of these men while it did not filter into the minds of the leaders?

II. Abiding with Christ. Verses 35-51. What term reveals that their minds had been somewhat illumined by the Light? What is the evidence that they felt the need and recognized the possibility of receiving more Light? This is characteristic of the true light—it leads on and on. If we do not find ourselves being thus lead on, we may well conclude that we have not found the true light.

Was the abiding with Jesus that day, a passive abiding? How many men out of the total mass of darkness were brought into contact with the Light during these first few days of its activity? Note how each, as he received the Light, sought out others. This is also characteristic of the Light.

What, in verse 45, shows that Jesus was already known, as a man among other men.

Why was Philip's answer to Nathanael's question in verse 46, a good one?

What foresight did Jesus manifest which was a part of the anointment of the Christ? Verses 42, 48 with Isa. 11:2, 3. What did Jesus see when He saw Nathanael under the fig tree? What does He see when He sees you and me?

Had these men, at this time, received full light? Verses 50, 51. Did they realize the full extent of the communion and the oneness that existed between the man with whom they were abiding and the God they worshiped? Were they to come into this realization? What became of the sweeping confession which they made so readily through partial enlightenment?

When they came into this full realization did they abide with the Christ, or in the Christ, the Christ abiding in them?

CHRIST AS HE IS

By Alex. Allan

In the Herald No. 10 there appeared an article, a very interesting article full of important practical suggestions, and it was written by Bro. Samuel Haney. Towards the end of his writing there is a note marked with an asterisk, having reference to Rev. 5:10—"And we shall reign on the earth".

In a former communication I used the

very best authority (Donnegan) for saying that the words, "on the earth" in this place should be changed to, "over the earth". In Young's Concordance at the word "on" (epi) the author omits any reference to Rev. 5:10, and anyone acquainted with the method of this valuable work knows full well, that the omission is not just an oversight of the author, but that he regards the word "on" as a wrong translation of the Greek word "epi" in this place. These various versions of the New Testament to which the brother refers in corroboration, are not to be considered authority on adaptation of the meanings of Greek words for the bringing out of the thought intended by the author of the original text. The reason for so much variation in the meaning of words in these versions is this: One must first have a full and correct knowledge of the truth to be capable of giving us a perfect translation of the Greek text. And the authors of these versions quite often put into the work the bias of their own mind.

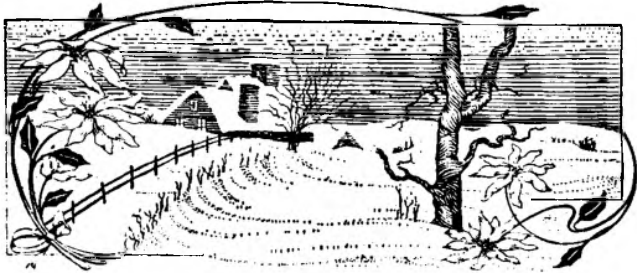
Notice now these quotations which the brother joins together as a kind of preparation for what is to follow—"And so shall we ever be with the Lord"—"And we shall reign on the earth". The Apostle Paul says: "We which are alive and remain (unto the coming of the Lord), shall be caught up together with them in the clouds to meet the Lord in the air". Then he adds—"So shall we ever be with the Lord". Now, if the glorified saints are to be forever with the Lord in the air, when shall they reign on the earth? The answer is, "Nevermore."

We are assured by the Scriptures, that Christ is now in the image of the invisible God, whom no man in the flesh can see and live. Our brother seems not to so understand this scripture; for he notes—"A physical 'brightness' of the Lord—when He returns to the earth—is not going to blind people, causing them to reel to the ground". He further seems to think that the light which blinded Saul while on the way to Damascus, was not the light of the Lord's glory, but merely a light from heaven—"Simply a miracle. He was heard, but not seen". But this is a very careless statement; for the Apostle says himself, that he both saw and heard: Paul, speaking of the manifestations of Christ after His resurrection, says: "And last, of all, He was seen of me, as by one born out of due time". That is, Paul was permitted to see the glorified Christ before that time when the saints, having been born of the resurrection, shall see Him as He is; for they shall be like Him.

In Acts 9:7 Luke says: "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." That was enough to make any man speechless. In Paul's account of this, he says: "I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou Me?" (Acts 22:7.) To king Agrippa, Paul said: "At noonday . . . I saw in the way a light from heaven, above the brightness of the sun shining around about me, and them that journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me. . . . I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose". Luke says, that they that were with Saul, heard a voice, but saw no man; Paul says "they that were with me saw indeed the light, and were afraid, but they heard not the voice (speaking) of Him the spake unto me". There is no contradic-

tion here. The men saw the light, and heard the sound of a voice, but they neither saw the Christ, nor heard the words spoken. They all were shocked and fell to the ground, but only Saul was blinded by the light of glory projected on his face, while only a diffused light shone round and about the men.

From such scriptures as: "And every eye shall see Him", the general belief among those who accept the truth of the second advent is, that Christ will come in a body of flesh and bone; for does it not say, that as He went away, so shall He come again in like manner? And so they sing—"We shall know Him by the print of the nails in His hands." Space forbids offering more than one suggestion. The Greek word rendered "see" in the above reference, means "wish to see"—Donnegan. Every eye shall wish to see Him, or shall be curious to see Him. In the manner of His departure, He was received up in a cloud. And our text (Rev. 1:7) reads: "Behold, He cometh with clouds, and every eye shall wish to see Him", but He said: "The world seeth Me no more."



The Children's Column

LOVE FOR THE CHILDREN
By Elseleone Nokes, Age 11 Years

DID anyone ever tell you how the Lord Jesus loved little children? He would take them up in His arms, and ask God to watch over them.

One day when the Lord Jesus was very busy talking to the people about their sins, the people began to bring their children to Him. The disciples told them to take the little ones away. The Lord Jesus heard them and felt sorry and said, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." The great Teacher meant that even big folks must be humble and meek if they would be with Him in the kingdom.

The Bible tells in the Old Testament in the book of Deuteronomy, how Jehovah showed His love for children. He commanded His chosen people to be diligent in teaching the children His laws, and to bring them to their meetings, that they might hear and learn to fear God. He told them to talk to the children of God when they sat in their houses, when they were out walking, when they went to bed, and when they got up in the morning. They were never to lose a chance to speak a love-word for Jehovah to the little ones.

You children never could guess what a big surprise I received yesterday. I will tell you. It was a nice long letter all the way from Canada from Mrs. Lillian Railton. I am going to try and keep it always, for it has such kind thoughts. The best New Year's wish I can send all the little girls and boys who read this is to hope that you may have one also.

Berean Column.

Edited by
NATIONAL BEREAN SOCIETY,
Leota B. Hanson, Editor,
106 South Second St., St. Louis, Mo
Motto: Search the Scriptures Daily

Slogan: We Stand for Unity, Truth and Righteousness

THE GOSPEL PREACHED BY PAUL By Lynn Leighty

THE word "gospel" signifies good news, or the subject matter of a good message.

The Apostle Paul declares the Gospel to be the power of God unto salvation to those who believe. In writing or preaching Paul uses a different form of speech from any of the other writers of the Bible. It probably could be traced to his boyhood among heathens or to his early schooling. He says, "But though I be rude in speech, yet not in knowledge."

Paul is the only writer in the whole Bible who makes use of the word "immortal" or "immortality". He never applies it to sinners, to neither righteous nor wicked in this world, nor to men's souls at all, either before or after death; he speaks of it as an attribute of the King Eternal. He presents it as an object which men are to seek after by patient continuance in well doing. He speaks of it as revealed or brought to light (not in heathen philosophy, but) in the Gospel of the Son of God. He defines the period when it shall be "put on" by the saints of God, and fixes it at the Resurrection, when Christ who is our life shall appear; Christ the firstfruits; afterward they that are Christ's at His coming; "the last enemy that shall be destroyed is death."

Paul gives us many exhortations to charity, humility and other duties. He says, "Set you affections on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God." He expresses his conviction of the helplessness and hopelessness of humanity: "There is none righteous, no, not one". "All have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God".

LIFE OF PAUL

By Irene Leighty

PAUL (meaning a worker) was first called Saul (a destroyer). He was a Jew, born in Tarsus, a city of Cilicia, between the years 1 and 5 A. D. He was taught by the great Pharisee, Gamaliel, a doctor of the law.

His personal appearance is generally described as being short and slightly bent, his face pale, with a thick beard, and a genial expression of countenance. He was sensible, earnest, easily approached, sweet and inspired with the Holy Spirit.

It was his birth at Tarsus that determined his trade as tent-maker, in which, during so many days and nights of toil and self-denial, the apostle earned his daily bread.

The first mention of Paul is found in Acts 7:58, at the death of Stephen, during which time there was a great persecution against

the church which was at Jerusalem. Saul aided in making havoc of the church and persecuting the Christians.

A great change now came into Paul's life, as he journeyed to Damascus. It was as great a conversion (turning about) as ever was experienced by any person. His age at this time was probably between 30 and 35.

After his conversion, he immediately took up the Lord's work. He visited the church at Antioch and here he was divinely chosen for his work, now beginning his missionary journeys. He was a man of great ability, but weak in body. His speech from the castle stairs is considered one of the finest pieces of literature in existence. He also had ability as a lawyer as well as a speaker. He wrote fourteen books of the New Testament.

Paul suffered many hardships, privations and trials during his twenty years of service for God. He was beaten three times with rods, once was stoned, three times shipwrecked, in perils of water, robbers, his own countrymen, in perils by the heathens, city, wilderness, perils of the sea, among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings and in cold and nakedness; and all these he considered as nothing compared to the reward he expected to receive from his Master.

In 2 Tim. 4:7, 8, 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."

He was beheaded by Nero in 67 or 68 A. D., his age being near 65 years. Thus ended the life of perhaps the greatest minister that ever lived, excepting our Savior.

THE LIFE OF PAUL

(Continued from page 98)

of Melita, he reached Rome. He started on this third and last missionary journey in the fall of 54 A. D. and reached Rome in the spring of 61 A. D.

He was a prisoner at Rome fully two years, living in his own hired house, but kept in chains, arm-bound to a soldier. Christian brethren with Luke and Timothy joined him at different periods. He wrote several of his epistles here to different churches.

At last, after two years of imprisonment here, his case was heard by the emperor Nero, who finding nothing against him set him free. This was about fifteen years after his conversion.

He left Rome at once and visited the churches at Jerusalem, Antioch, Macedonia and many other places. During the time he was at Ephesus the emperor Nero of Rome began his severe persecutions of the Christians. Paul was arrested at Ephesus and taken back to Rome. Two years before he had left there a free man.

It seemingly is not known how long he was imprisoned at Rome but during his time in prison he wrote his last letter to Timothy. About a year after this he suffered martyrdom at Rome, and being a Roman citizen he was allowed to be beheaded without taking the "forty stripes save one".

Like his Master, he suffered without the gates on the busy road leading to the port of Ostia.

Thus by wicked hands ended the life of the great Apostle, some time between A. D. 65 and A. D. 68.

DAILY SCRIPTURE READINGS

(Continued from Editorial Page)

and 7, given well before the sealing of the New Covenant in His blood, Matt. 26:28, evidently had to do with the kingdom which He "began to preach" after His temptation. And to "rightly" divide this portion, one should quite evidently recognize it as belonging to that phase of the kingdom which pertains to Israel rather than to that phase which pertains to the church of later origin. But this is not to state or infer that the principles herein announced do not apply to those of the church who, of their own personal choice, are under the New Covenant. In fact many of these truths are later given to the church.

JAN. 6—MATT. 5:27-48—MEMORIZE V. 48

Lack of space forbids consideration of the many thoughts that might be referred to in this and the following sections.

JAN. 7—MATT. 6:1-18—MEMORIZE V. 1

Prayer is always emphasized. It is a constant essential to a Godly life.

Daily bread, verse 11, probably refers to more than bread from cereals; it seems to refer to a daily portion of the bread from heaven.

Forgiveness is here required if God is to forgive. This is always true. Christ forgave those who crucified Him—without their request. Only by forgiveness is reconciliation with its accompanying peace possible.

JAN. 8—MATT. 6:19-34—MEMORIZE V. 34

"No man can serve two masters"—not even the first Adam and the second Adam. Therefore the second Adam, Christ, never receives a person until he, in some manner, becomes dead to the first Adam—his first master.

JAN. 9—MATT. 7—MEMORIZE V. 12

Here is a wonderful chapter for self-inspection as to numerous phases of life.

"PETER was kept in prison, but prayer was made earnestly by the church unto God for him."—Acts 12:5.

This church had power because it had an objective in its prayer life. Someone says that prayer must have thought in it. The church here had its thought concentrated on Peter. "I saw in a shop window the other day," said Phillips Brooks, "a placard which announced Limp Prayers. It described, I believe, a kind of prayer-book in a special kind of binding which was for sale within; but it brought to my mind a certain kind of prayer to which many of us have listened, in which we could not join, because out of it has been left the whole backbone of thought, and to which we could attach none of our heart's desires."—*Young People*.

THE KINGDOM AGE

(Continued from front page)

ment and justice in the earth." Jer. 23:5.

"In His days Judah shall be saved, and Israel shall dwell safely." Jer. 23:6.

"Many nations shall be joined to the Lord in that day". Zech. 2:11.

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." Jer. 3:17.

This shows the effect of the rule and reign of Christ, when God's will shall be done on earth as it is in heaven, when Sa-

tan shall be bound, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14.

By the eye of faith we can see the mossy old graves burst, and the clods of the valley roll back, and hear the shouts of the redeemed as they clasp glad hands once more. We can see old father Abraham as he views with satisfaction the fulfillment of God's oath-bound promise of long ago, that he should be "the father of many nations." Gen. 17:5; Rom. 4:17. We see them coming from the east, west, north and south to sit down with Abraham, Isaac and Jacob in the kingdom.

We can see the glory shining on the sunny hills of peace,

We can catch the balmy breezes from the land!

Soon earth's stormy voyage of sorrow and its warring strife shall cease,

For God's everlasting kingdom is at hand.

FAITH GROWTH

By Alta King

SETTLED, unwavering faith that is the substance of things hoped for, the evidence of things not seen, is the result, not alone of knowing and believing truth through word statements of truth, but also of knowing truth through experiencing truth. For this reason the Word must be made flesh, and this Word made flesh (the Christ) must work out in us actual experiences in truth before we can have faith—the faith that saves.

For this reason, too, we find often that the faith we have through mental knowledge only, fails us when we most need faith, fails us because the experiences calling for faith are themselves a part of the process necessary to development of faith that does not fail.

For this reason, too, the words and lives of those who have passed through but few of life's deep experiences, can not carry conviction and transmit faith as can the words and lives of those who have passed through the fires of experience.

For this reason, too, the Pauls, the Peters, the John's must take the lead in the field making personal contacts with those dwelling in lesser light, contributing that which has been granted to them for contribution toward the spirit and faith that edifies in oneness. Through them and the experiences which God brings directly into the lives of individuals, the faith of mental knowledge becomes the faith of mental knowledge plus the faith of experience which faith can not be shaken.

Thus do the Peters, the Paul's and the Johns make their largest contribution toward the completion of the work of the Christ, a contribution that meets the basic need of Christian growth. The life of a Peter, a Paul, a John is a life of large sacrifice, but it is the fullest life that can be accorded by the Father.

OVER THE TOP

(Continued from page 101)

tional pledge. On Christmas Eve the office was called by phone from Chicago, and the sister's voice said—"I don't know how I'll do it, but should you lack just one of success, I'll pay it in some way." Young people in different parts have clubbed together to make up pledges. Others have sent what they could—\$1.00, \$5.00—while others, unable to contribute financially, have been

equally interested and concerned.

Such is the spirit that makes possible these joint-labors. And as a result, if God will, we may soon look for increased results all along the line.

The earnestness of each one is very much appreciated.

Thank you, all.

F. L. Austin, Secretary.

Bro. Arthur Johnson slipped out of town Christmas Eve, probably for points in Indiana. He is expected back.

EDEN VALLEY, MINNESOTA

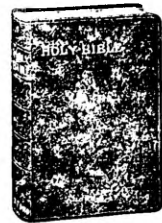
Believing it of general interest to those of the faith, I am pleased to report a short meeting held recently at this place, from Dec. 9 to 13, Bro. James Martin of Minneapolis, being the speaker. This aged brother of 81 years very forcibly delivered a series of sermons intended to be of interest to the church here, and which I am sure will bear fruit in days to come. It is surely encouraging to see a soldier of the cross so faithful in his declining years. Weather conditions were very unfavorable. However the good crowds were evidence to show that his efforts were appreciated. May our God bless His people.

T. A. Drinkard.

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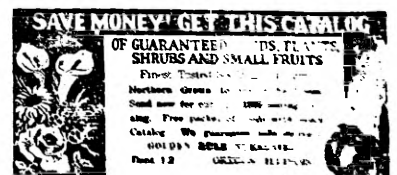
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THE RESTITUTION HERALD

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Number 14

WITH THOSE WHO WAIT

"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".—LUKE 2:25.

WE STAND in the basin of the Tigris and Euphrates rivers. So far as eye can see the almost level, sandy desert stretches away into the distance, where that

"Inverted bowl we call the sky"

drops down to meet the burning circle of the earth. Here and there a wind-molded mound tells the tragic story of a long-buried past. Mighty cities once reared their palaces and temples upon these very plains. The rhythmic tread of marching columns resounded from pavements which now are hidden beneath a hundred feet of drifting sand. Should Time, that Master of Destiny who knows no period marked by years, see fit to call from the pulseless bosom of Mother Earth, the countless millions which slumber here; should those long-dead civilizations be brought to light once more, what astonishment would fill our minds as we beheld! For here lies the very cradle of the human family! Here man developed the first crude rudiments of that culture we call "civilization"! On these historic plains great empires have flourished in the past: the Chaldean, the Assyrian, the Babylonian, the Medo-Persian, the Grecian and the Roman.

The Chaldeans, also called the Accadians, were of Turranean stock, from which likewise came the Chinese. They developed picture-writing, mathematics, astronomy, and architecture. A great influx of Semitic people occurred in the middle or the latter period of their history, and gave a decided impetus to their advancement along all lines, and left a lasting impression on the Chaldean character. After an existence of more than three thousand years, the empire was overthrown by the Assyrians. Abraham, the father of the Hebrew race, was born in the Chaldean city of Ur, contemporary with the period of the nation's highest development. The last Chaldean has vanished from the earth, and the ruins of that once mighty empire lie buried in the forgotten grave of the past, *but Abraham's seed survives—waiting!*

The second great empire of the East was Assyria. Yet with all its greatness, with all its glory of conquest, it would, no doubt, have been practically unknown to the modern world, had it not been for the numerous references made to it in the Bible. No more dramatic incident is recorded in history than that of the destruction of the army of Sennacherib, when it was encamped against Jerusalem, threatening that city with annihilation. But, in the language of Lord Byron,

*The Angel of death spread His wings on the blast,
And breathed in the face of the foe as he passed;*

By G. E. Marsh

And the might of the Gentile, unsmote by the sword
Was melted like snow in the glance of the Lord!

For seven hundred years no country in all the East escaped the heavy hand of the Assyrian, until Ninevah, the capital, was taken by the Scythians. Yet to-day Assyria, as a power in the earth, is both dead and buried, and almost forgotten, except by a few learned antiquaries seeking to unravel the mystey of the past! But Israel, the vassal of Assyria twenty-five centuries ago, lives on—*waiting—waiting!*

The next nation to rise to a preeminent

HE CARETH FOR YOU

HOW strong and sweet my Father's care!
The word, like music in the air
Comes answering to my whispered prayer—
He cares for thee.

The thought great wonder with it brings,
My cares are all such little things,
But to the truth my glad faith clings,
He cares for me.

Yet, keep me ever in Thy love,
Dear Father, watching from above,
And let me still Thy mercy prove,
And care for me.

Cast me not off for all my sin,
But make me pure and true within
And teach me how Thy smile to win,
Who cares for me.

O still, in summer's golden glow,
Or wintry storms of wind and snow,
Love me, my Father; let me know
Thy care for me.

And I will learn to cast the care
Which like a heavy load I bear
Down at Thy feet in lowly prayer
And trust in Thee.

For nought can hurt me, shade or shine,
Nor evil thing touch me, or mine,
Since Thou with tenderness divine,
Dost care for me.
—Selected.

place in the world, was Babylon. Both the city itself, and the empire which took its name, are better known to men to-day than are either of the ruling peoples which went before it. We recall that it was the Babylonian monarch Nebuchadnezzar who fulfilled the prophecy of Ezekiel, and thrice overturned the throne of Judah, thus suspending the kingdom of God on the earth "until He come whose right it is;" and God "will give it Him." It was to this same ruler of Babylon that there was revealed the future history of the world, in the dream recorded by Daniel.

The city of Babylon covered about 130 square miles of territory. Its massive walls were 300 feet high, more lofty than the great gorge through which the Niagara River flows, and of sufficient width to accommodate six chariots driven abreast along the top. Mighty gates of brass guarded its approaches. Its hanging gardens and magnificent palaces were at once the wonder and the admiration of the ancient world. Learning—mathematics, astronomy, architecture, and sculpture—flourished under its patronage. Such was the city and empire which led the proud monarchs of Assyria and Judah in chains.

Babylon to-day is no more than a name, a memory of vanished glory! Nothing but a heap of scattered ruins marks the place where the city stood. Yet Israel, the chosen people of Jehovah, survives—*praying weeping, waiting for redemption!*

With the overthrow of Babylon, the Medo-Persian Empire succeeded to universal power in the East. In process of time it enlarged its borders to ten times the size of the nation whose position in the world it had assumed. According to Dr. Ernst Herzfeld, the great authority on Babylonia, who has just reached London after making important archaeological discoveries in Asia, a large portion of India was brought under the sway of Persia during the later era of her conquests. There can be no doubt that for centuries Medo-Persia ruled over many kingdoms, each of which was much greater in extent than that of David and of Solomon. But before the hosts of Alexander the Great her power was broken, and she was brought into subjection to Greece. And Israel *waited, still waited for their promised deliverance!*

Having brought the world to his feet, the conqueror sighed for other worlds to subdue. He had extended his borders far beyond those of any nation before him, until large parts of India and of China were included. Philosophy, art, and learning of all kinds were highly developed under the encouragement of the Greeks. Luke declares that as a people they were always seeking to learn some new thing. Many evidences of Greek culture remain in the form of sculpture, philosophical writings, and poetry, to testify to the advancement of that highly intellectual people. But this once resistless empire, as a world-power, has long since ceased to exist. The Jews, however, continue to influence humanity for their great Jehovah, *as they wait, simply wait!*

A little band of shepherds, driven from their homes on the slopes of Vesuvius by a great eruption, came in their wanderings to

(Continued on page 111, column 3)

JESUS CHRIST--WHO IS HE?

Number 1.

By R. H. Judd

THE TOPIC heading this paper is a question. One of the surest signs of genuine interest in the pursuit of truth is manifested by enquiry. The pathway of life is strewn with questions, and knowledge and growth in knowledge are attained chiefly by the endeavor to find the answer to that which excites our desire to know the unknown. That the thirst for knowledge is God-implanted is evidenced in many ways. Two things in God's own Word stand out in striking proof. One is that God Himself seeks to draw forth by question man's earnest interest in things concerning Himself; the other is the definite statement oft repeated though varied in form, "that ye may know". Thus encouraged we proceed with our enquiry.

Very briefly, but very pointedly, the Bible gives us God's inspired account of creation. All the wonderful works of nature by nature's God are surveyed in language so majestically brief as to suggest the thought that none but One who is omnipotent could thus modestly describe the stupendous works of His own hand. But once man comes upon the scene the Divine Record becomes extensive in detail. All the vast ages of the past that have led up to him seem to be for the moment forgotten in the great realization of the outstanding event of his creation and his life upon the earth. Unless we give due consideration to this subject, it is difficult for us to realize the greatness of the event in God's sight. Isaiah tells us that God did not create the earth in vain, but He "formed it to be inhabited." Here then is stated comprehensively the why and the wherefore of this world of ours, and in it the thought is surely expressed that the underlying and ultimate aim of every detail connected with creation throughout its long ages of process was specially directed for man's habitation. If we grasp this thought in some of its profound bearings it will help us to measure in our minds the high purposes that God purposed for man and intended that he should fulfill. That these purposes had no temporary design must be evident, for purposes so embedded in the past must have their unfolding in ever increasing volume in a future of interminable duration. With such preparations for his coming, and with powers given to him that are almost without limit in their variety and scope,—powers known and yet to be known,—we get just a glimpse of what God intended man to be, and of the value that He placed upon him. Much as we would like to look further into these interesting preludes of the history of our race and the great purposes of God in relation to its future, as viewed from its beginnings and its progressive developments, we feel we cannot now do so, for our subject is not man in general, but Jesus Christ in particular. The two subjects are, however, closely allied, therefore any study of Christ must of necessity include some preliminary consideration of man; and to the extent that we realize his position in the sight of God are we able to appreciate the greatness of God's gift to him in Christ Jesus. The outstanding feature in man's characteristics according to Scripture revelation, was to be that he should, under God, exercise dominion over things on the earth (Gen. 1:28), the rest of the ani-

mate creation being specially mentioned as coming under his rule. It may, or may not, be significant that before Adam "gave names . . . to every beast of the field" he himself was put under rule by the command not to eat of the tree of knowledge of good and evil. For the supreme purpose of his life he was put under test, and in the test he failed, and failed before the very object over which he should have had rule. By his disobedience to God's command he sinned, and thus brought himself and his posterity under the power of death, nor has he to this day gained dominion of the animal kingdom put under his charge. Not only they, but the whole earth was to be his, and he was to "subdue it." We are only in these days beginning to find out what a wonderful heritage God has "given to the children of men." Thus briefly we have given us by Moses the servant of God, the story how man was created in God's image, how God gave to him the earth with its storehouse of teeming treasures animate and inanimate, things visible and things invisible that he and they might shew forth His glory (Psa. 29:2 and Isa. 43:7), and thus contribute to the pleasure of Him who created them (Rev. 1:11). Here, too, we have the record how man, we know not for how long, lived in happy innocence and in constant fellowship with his Creator, and here also is related the fact of his fall through disobedience, the loss of communion with his Maker, the loss of dominion, and to crown it all, the loss of his life. But, friends, the record goes farther. It shows us the contrition of Adam and Eve by the acceptance of the covering provided, and their recognition of the fact that Another, innocent of sin, must redeem their forfeited life. This other was to be of the Seed of the woman who should bruise the serpent's head (rule), and thus regain the life and dominion lost. To some the reference in these early chapters of Genesis to the promised Redeemer may seem to be scant and lacking in fulness, but a careful and close study of the narrative reveals to us the fact that much was revealed to Adam and Eve, and the evidence seems clear that they thus interpreted God's dealing with them. This evidence, we would submit, is first shown by their acceptance of the coats of skins provided for them, and indicating the substitution of life for life already forfeited. Their continuance of the practice of sacrifice thus instituted is borne out by the sacrifices of Cain and Abel, who could only have gained knowledge of the rite from the precepts and practices of their parents. That they deemed the blood of beasts to be insufficient for the purpose of redemption is apparent by the fact of their repetition of the sacrifice both by them and their children. In this, also, we have the evidence that they looked forward to a Redeemer yet to come. Only under such conditions is it possible to rightly understand why Cain's sacrifice was refused and Abel's accepted. Genesis 4:7, "If thou doest well", is rendered by the LXX, "If thou offer correctly", thus showing that acceptance was not dependent altogether upon their doing apart from the sacrifice itself (as might possibly be inferred from the authorized rendering) but on the sacrifice itself. Cain's offering indicated no sacrifice of life. Abel's did. Cain thus practically denied a belief in a Redeemer to come as God had said. Further evidence that a Redeemer was promised who should be of "her seed" is found in the cherished hope of the expectant mother from generation to generation.

If we have succeeded in this first section of our subject in arousing interest in a theme which will increase in interest as we progress, we shall thank God that our labor has not been in vain in the Lord.

"EVERY one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not go unpunished."

THE NEGLECT OF SALVATION

By Rufus A. Curtis

PROCRASTINATION is said to be the "thief of time." We may neglect some things for a time, and yet not experience a very serious loss; but our loss will be irremediable, "if we neglect so great salvation." (Heb. 2:1-4; Luke 9:23-25.) The deliverance of the Israelites from their pursuing enemies, on the one hand, and the surging waves of the Red Sea, on the other, was a wonderful deliverance; but great as it was, it falls infinitely short of the "great salvation" contemplated in the plan of redemption, as disclosed in the Bible. For the one was temporal, whilst the other is "eternal." (Heb. 5:9.)

Some people seem to think that if they do not assume a hostile attitude toward the plan of salvation, or ally themselves with its open and avowed enemies, but assume a neutral position, they will experience the "great salvation" anyway. To all such I would say the question is not about a warlike attitude toward Christianity, but the simple "neglect" of its holy requirements, and a failure to comply with its "reasonable service." (Rev. 22:14; Matt. 12:46-50; Mark 3:35; Rom. 12:1, 2.)

The question, "How shall we escape, if we neglect so great salvation?" implies there will be no escape. Those who neglect the "way" to escape shall not escape. (1 Cor. 10:11-13; 1 Thess. 5:1-10.) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12; 10:43; John 20:31; Heb. 7:25.)

We cannot be neutral, in the warfare between truth and error, for the Master has said, "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." (Matt. 12:30.)

I implore you, do not follow the example of Felix, who had "sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." (Acts 24:24, 25.) He neglected the "great salvation". Acceptance of the truth could have made him "free", yes, "free indeed." (John 8:32, 36; 17:2, 3.) "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him: and to our God, for He will abundantly pardon." (Isa. 55:6, 7.) He is able to save "to the uttermost" all those who come unto Him through the agency of His dear Son, who is "the door unto the sheepfold". (Heb. 7:25; John 10:1-16.) To attempt to climb up "some other way" will prove unavailing, for thieves and robbers will be excluded from "the kingdom of God." (John 10:1, 1 Cor. 6:9, 10.)

A passive faith will not avail. Faith must be vitalized into action. (James 1:25, 24)

18.) "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; Luke 6:46-49.)

In our merciful Father's "eternal purpose which He purposed in Christ Jesus our Lord" there are

FACTS TO BE BELIEVED

(Eph. 3:11; Heb. 11:6; Mark 11:22; Acts 8:5, 12; 16:30-33; 28:22, 23; 1 John 5:9-12.)

There are *commandments to be obeyed*. (Acts 2:37-41; 3:19-23; 16:25-33; 17:30, 31; 26:20; Mark 1:14, 15; 6:12; Luke 13:1-5.)

There are "*exceeding great and precious promises*" to be enjoyed! (1 Peter 5:4; John 6:40, 44, 54; 10:27, 28; 1 John 2:25; 2 Peter 1:4-12.)

Is it possible that there is no responsive love in your heart, to "*the glad tidings of the kingdom of God*"? (Luke 8:1.) "See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven." (Heb. 10:28, 29; 12:25; Num. 16:1-50; Acts 3:19-23.) Our present life (termed "the life that now is", in contradistinction to "that which is to come", (1 Tim. 4:8), is very precious to us, notwithstanding the many disappointments, heartaches, and "sufferings of this present time", that are inseparably connected with it; but when we turn our contemplation from the transitory life of the present (which is compared to a vanishing "vapour", (James 4:14), and contemplate *the endless life* of "*the world to come*", with its "*fulness of joy*," and "*pleasures for evermore*", it would seem that no one would "neglect" pardon so freely offered, mercy so lovingly extended, and eternal life so graciously proffered, as God's "unspeakable gift", "through Jesus Christ our Lord." (Rom. 8:18; Job 14:1, 2; Matt. 19:27-29; Mark 10:28-30; 2 Cor. 9:15; Psa. 16:10; Rom. 6:22, 23.)

As a fitting climax to God's marvelous love, as manifested in His plan of redemption, I quote John 3:14 to 17, "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." "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called". (1 Tim. 6:12; Phil. 3:10-14.) "Choose you this day whom ye will serve". (Joshua 24:15; Psa. 103:7-18.)

Life is to be lost, or won! (Mark 8:34-38; Matt. 10:37-39; John 5:38, 39.) Is not "*the prize*" worth the effort? (Phil. 3:10-14.)

If one uses the Divine Power to make money, all money made must be used in a consecrated manner. Selected.

THE TIME OF THE GENTILES

By Verna Thayer

IN THE STUDY of the time of the Gentiles three conditions enter your mind at once; their condition from a religious standpoint before the time; their condition during the time; and their condition after the time has closed.

Let us turn to Eph. 2:11-12 to get some light on their condition before their introduction to the Christian religion. "Wherefore, remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands: that at that time (the time before their introduction) ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Can you imagine a more wretched condition? "And you hath He quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. 2:1-3.

Here is an ideal picture of man in his natural life, without God, without hope, with nothing to look forward to.

Christ came, His work was performed, and the twelve were sent out, but were instructed to go not to the Gentiles. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Matt. 10:5. But thanks be to God, the Father, this condition came to an end. Israel must not give up her hold for the time of the Gentiles must now be ushered in. Israel rejected her King, stoned and killed the prophets and apostles, so she now is laid aside and the Gentiles' welfare is taken into consideration. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, 'Blessed is He that cometh in the name of the Lord'." Matt. 23:37-39.

The dark days are past, a light now shines for the Gentiles. Now they can have hope and there seems to be a salvation for the Gentiles also. "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon Him, and He shall shew judgment to the Gentiles. . . . And in His name shall the Gentiles trust." Matt. 12:18, 21.

In Acts 10, we have described a complete change on the stage of action. Peter now takes up his work with the Gentiles. He goes about preaching Christ to them. In Caesarea, Cornelius and his household are baptized into Christ. How astonished the apostles and brethren in Judea were when they heard what Peter had done. But as he rehearsed to them his experiences they said, "Then hath God also to the Gentiles granted repentance unto life." Acts 11:18. Life now has a brighter outlook. "But now in Christ Jesus, ye who sometimes were far off are

made nigh by the blood of Christ." "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God." Eph. 2:13, 19. "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward. . . That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel." Eph. 3:1-2, 6.

Now we look forward with the eye of faith until the time of the Gentiles must close, then what will be their condition? 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. Their time is ended, another change has taken place. A time of peace and safety is here. Christ has come back to earth. He has gathered His own, and the work of refreshing this old earth has started. "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." 1 John 3:2.

We are now living in the time of the Gentiles and if we want to live in the next age we must make our calling and election sure. Let us therefore run with patience the race that is set before us that we may reign with Him when He comes. So shall we ever be with the Lord.

TWENTY-FIVE YEARS

By Israel Zangwill

FROM the scientific aspect, the last quarter of a century has certainly been the most wonderful in the world's history. Broadcasting has practically annihilated time and space, girdling the earth more swiftly than even Ariel dreamed of, the gramophone and the film have caught and preserved sound and vision, and to our bodily powers the airplane and the airship have added flying.

But these scientific devices are merely extensions of man's senses and have coincided with a diminution of man's sense. As the devil can quote Scripture for his own purposes, so all these inventions have been put to his uses. And while they have served to increase the prosperity of the masses, mankind as a whole has been losing faith, hope and charity.

America has made the greatest contribution to material comfort and has proved a haven to millions of poor and oppressed races—and a heaven to many—but America herself has been disappearing. For every country is at bottom a spiritual conception.

The same regression of civilization is to be observed in Europe, where Russia, by her theories that are no longer even honestly applied has made men look back wistfully even to the bloody autocracy of Czardom; where France has lost her cultural hegemony and heads the continent only in instruments of destruction; where Germany has developed a senseless anti-Semitism; where Italy lies under the heel of a despot, and where even England, in her dealings with the Jews, has preferred the acquisition of Palestine to her reputation as an honorable nation.

Thus, if we are to draw up a balance sheet, we should celebrate the close of this mauvais quart de siecle not with jazz-jubilation over our material gains, but with sackcloth and ashes for our spiritual losses.

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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

OUR TIME

A New Year has dawned unto us. A brief survey of the past naturally forces itself upon the mind. And in this survey it is so easy to recall the apparent attainments of the first quarter of this century. How has the world apparently advanced? What strides has man made? The electrical development of this first quarter of a century has carried man beyond every imaginable dream of 1900. In these twenty-five years the automobile has filled the highway; concrete has paved lanes of travel everywhere; the airship navigates the heavens; the submarine finds its way on the ocean bed; the radio reveals the crowded condition of the atmosphere with the electrically conveyed sounds and vibrations. All this has brought mankind unto a nearness and oneness of operation and activity that give the world of today a closeness of relationship such as the people of Palestine did not enjoy in the time of the birth of our Savior.

A spirit for social, commercial and industrial peace has grown apace. The world clamors for a peace and a oneness that permit and encourage individual labor of progress and growth. Legislation seeks to curb the oppressor in every field. This seeking has reached the international committees. They would even disarm the nations for peace, rather than to arm them for war.

But with this tremendous stride in the development of those things long ago provided for by Jehovah, the criminal mind is given assistance as well as the industrial mind. This criminality is found in every branch of life's work, from the social to the national. Whether it be the criminal individual in

society, the individual in the family of commerce or the individual nation among nations, it nevertheless remains that at his fingers' end is every new device, by the use of which he may perpetrate the crime of his vision.

To disarm the nations may be an attainment ideal in man's vision. But our Savior has taught more deeply. One way, and one way only, will result in that peace for which man longs. That way is to disarm the individual life of its devotion to sin. This disarmament cannot be wrought by legislators. The Master and the prophets have assured that such disarmament shall be attained, but that it shall come through the choice of the individual to learn of His ways and walk in His paths.

It is for this great and wonderful accomplishment that the Christian prays for the return of our Savior. He who could eradicate disease, forgive sin, convert the life to righteousness, is the One and the only One who can utilize the developments of the world for the ideal benefit of man.

Therefore, in reviewing the past ought we not to review it with an eye to the future? Ought we not, as Christians, to anticipate ever more and more the power of our Lord, and, withdrawing ever more completely from the self-trustful man of the day, follow more faithfully Him who alone can bring light out of darkness, righteousness out of sin, peace out of commotion, life out of death?

THEY TWAIN SHALL BE ONE FLESH

THE present day indifferent consideration of the God-established relationship of husband and wife arouses earnest thought with reference to this relationship as introduced and taught by the Holy Scriptures. Every believer in God as the Creator recognizes that man is the product of God's hand. God is the Creator: man is the creature. It is recognized by every civilized government, as well as every individual Christian, that to destroy or kill man, the creature of God, is an act of rebellion toward God Himself. It is not essentially injurious to the individual to be killed, but it is definitely a destruction of the work of God and that contrary to God's own instruction for one to kill his fellow.

But in the creation God made them male and female and in the creation God provided that man and woman should be joined together "and they two shall be one flesh". In life, in office, in results, it was God's creative program that the two should constitute one flesh. For this reason God ordained that man should leave his father's house and be joined to his wife.

Nor are they one flesh in the meaning and in the sense in which God gave the instruction, unless they are joined together as husband and wife.

In view of these things, for anyone to destroy that union, either in fact or in principle, is in degree a rebellion against God like unto the rebellion made manifest by the destroying of one's fellow. It was God's law, not only that such unions should be established, but that having been thus united, they should under no circumstances be broken.

If these be correct statements, in harmony with Scripture, then it is certain that there is no excuse whatsoever for any an-

nulment of this relationship. However should one party to the covenant of marriage in principle, even though not in fact, break this union, our Savior in Matthew 19 and elsewhere instructs that the one offended is free to annul in fact that union which the offender already has annulled in principle.

Looking at this subject apart from the law of the land or the law of society, but as a portion of God's creative law, how sacred must the relationship of husband and wife be held.

Only God knows the full meaning. Sufficient is it for the individual, especially the Christian, to accept the ordinances of God in this matter as in others and to conform thereto.

There are numerous excuses imagined and presented by the finite mind for not recognizing this provision of God. The unmarried may present the excuse that marriage binds, halts and ties the individual undesirably. The married often present the excuse of uncongeniality, incompatibility, etc. When these excuses are analyzed carefully it is found that in nearly every case the excuse is based upon the desire or anxiety to satisfy selfish aims and ideas.

It would be, perhaps, expecting too much to presume the non-Christian should be conscientiously governed by these Biblical rulings. But to the Christian it would be expecting too little to presume that any such should not be anxious to discover and obey the rulings of our Creator.

The Christian person lives, not for self, but for others. In such a manner it is his privilege and duty, not only to bear with another one, but to endeavor so to live and direct as to be of benefit and aid to the other one; lifting him and strengthening him to higher ideals in Christ. This same principle holds true in the marriage relationship. Supposing that husband and wife do find themselves not wholly ideal in the estimation of each other. At once the Christian duty is for one to endeavor to aid and build and uplift the other as to make both con-

(Continued on next page, column 3)

HERALD RECEIPTS

Mrs. Fred Crittle; Melvin A. Snyder; Sanford Kutcher; Mrs. Lily Macy; Mrs. Edna Botkin; Mrs. Maude Holland; Mrs. Ada Stevens; Silas M. Claypool; Mrs. L. C. Margrave; J. A. White; C. M. McCaskill; E. S. Wagner; T. A. White, Jr.; E. C. Pearson; C. A. Stowe; L. B. Boggs; Mrs. Elizabeth Mackie; Mrs. Edith Titus; Ralph E. Morgan; Mrs. J. W. Dismukes; S. P. Dismukes; Miss Minnie Lund; Mrs. Dora Shearer; Mrs. A. H. Cook; Mrs. Albert Logsdon; W. L. Coverston; Mrs. J. M. Hockenberry; Wm. Birkey; Chas. Nelson; John Threalkill; Mrs. Arthur Knott; Miss Ferne Moore; Mrs. John R. Kirker; Sylvester Logan; Mrs. R. V. Querry; Ed. Zimmer; Mrs. P. G. Armour; Mrs. M. O. Webster; Mrs. Walter Fisk; Mrs. Maria E. Berry; Luther Cossey; Wm. Ford; Mrs. John Roberts; Mrs. Fede C. Demott; Mrs. Eva McQuilkin; W. H. Marme; Henry Behrens; Mrs. C. C. Curry.

WINCE MEMORIAL FUND

Previously mentioned	\$937.45
C. A. Stowe	3.00
Ora L. Worley	3.00
Mrs. Deborah Pearson	1.00
Mrs. R. A. Robinson	1.00
Mrs. Alma B. Steffa	3.00
Nora Johnson	2.00
Miss Marjorie Flewelling	2.00
Milton Long	2.50
An Omaha Sister	1.00
Mrs. Ada Stevens	.50
Total	\$966.45

Among the Churches

Mary Catherine was heartily welcomed to the home of Bro. and Sr. John Railton on December 29th. Weight 8¾ pounds.

We are glad to report that Sr. Susan Williams, who a few months ago was very low, is again about the house in almost, if not quite, her normal health.

Sr. Carrie Turney, of Citronelle, Alabama, recently suffered a severe attack of illness, and at last report her condition was very serious. God grant her recovery, if it be His will.

Golden Rule Home has been enjoying (?) a siege of hard colds and accompanying distress. Nearly all in the Home have been afflicted. Bro. Aslaksen has been under the doctor's care for several days.

Our Herald Print Shop is running over time. Both press and Linograph have been operated several nights recently. It will be the middle of January before the present rush can possibly be completed.

Dear Bro. Austin: Enclosed find two dollars to be used for Bro. and Sr. Williamson. We would not see our fleshly grandparents in want. How much more then should we look after those of like precious faith.

Much love to all.

(By a young sister who not only keeps house for her widowed father and his large family, but who also works for income whenever possible.—Ed.)

IOWA TAKE NOTICE

Brethren who wish to contribute to the Iowa Conference, please send your contributions to the Treasurer, Miss Ferne Moore, 223 Vine St., Waterloo, Iowa, as we need the money to carry on the Lord's work.

REPORT FOR DECEMBER

Sermons: Hillisburg, 1; Lisbon, Randolph County, 1; Burr Oak, 1; Plymouth, 1; Pleasant View, 2; North Salem, 1.

Funerals, 1.

Money received: Rensselaer, \$25.00; Burr Oak, \$5.00; Plymouth, \$15.00; North Salem, \$6.00; Pleasant View, \$18.00. Expenses: \$8.34.

We wish to extend our thanks to all who remembered us during the holidays.

J. H. Anderson.

Blair, Nebraska, Dec. 28, 1925.

Dear Bro. Austin: Am writing you in regard to Sunday School literature. Can you tell us where we might find some that would be suitable to use in our Sunday School work? At one time, in Kennard, we used the Advent Christian literature, but do not know if they still publish such literature. We were wondering if you could tell us their present address or give any other suggestions that would help us in our work here.

Yesterday, Dec. 27, instead of our regular Sunday lesson we had a short Christmas program, the children and part of the grown-ups taking part.

I also want to mention the serious illness of Sr. H. A. Wright, of Kennard. She is at present under the care of a nurse. Her daughter, Sr. Jessie Ward, Kennard, Neb., would no doubt be glad to hear from the many friends over the state.

Wishing you and your family a Happy and Prosperous New Year,

Laura Bates, Sec.

P. S. Dec. 29. Grandma Wright passed away this morning.

MICHIGAN

The Grand Rapids Sunday School gave a fine Christmas program Sunday, Dec. 20. A good deal of credit for the success of the program is due Er. Leon Pixley.

The Bridegum, Henry Holly and Overholt families from Dutton, and Sr. Clark, of Middleville,

were in attendance at the Christmas program at Grand Rapids.

Merle Patrick, of Ashland, Ohio, spent the holiday vacation with his parents at Caledonia.

A watch night meeting was held at the home of Bro. and Sr. Geo. Benaway, on Coit Ave., Grand Rapids, the last night of the old year.

Bro. Patrick was at Coats Grove, Sunday, January 3.

Bro. Patrick held services in the morning on the south side and in the evening on the north side in Grand Rapids on the 20th and 27th of December.

A Christmas program was given by the Sunday School at Blanchard Sunday evening, Dec. 27, which we feel was a success.

THANKS FROM GOLDEN RULE HOME

We wish to thank one and all who aided in making Christmas such a happy time at the Golden Rule Home. So many pretty and useful gifts were received by each and every one, and the Home in general received a bountiful supply. From Texas, Missouri, Nebraska, Iowa, Illinois, Indiana, Michigan, Minnesota and Oklahoma have come so many pretty and comfortable things to make our Home "a Home"; for which we thank you. May God bless and guide you all for your kindness, is our prayer.

Verna Thayer.

A LETTER OF THANKS FROM THE RELIEF COMMITTEE

I wish to express thanks and appreciation to all of the brothers and sisters who responded to my appeal, and to the ones who previously have so faithfully helped in this Christian work. You have helped make it possible for me to give to our unfortunate families the cheer and comfort that is needed at this time of year.

Special attention is being given to our aged people. Their homes have been made comfortable and I am sure you will be happy to know that with your help Christmas dinners were provided for them.

The different Aid Societies in the church deserve praise and thanks for the way they have helped in this relief work. A wonderful supply of nice warm clothing has been made by them for our children, and I am happy to tell you that with this help and the financial help I have received, each child is going to be dressed warmly this winter. The parents and aged ones, living alone, have been given warm bed blankets and comforters, the latter being made and donated by the Aid Societies.

I am sure each one of you who have sent donations take pleasure in the thought that you are helping in the Master's work of making others happy, and I trust, should you at any time know of any of our people in the Church that need assistance, you will let me know and I will give them, with your help, the care and attention that I am giving to others. As many of you know, this Berean Relief work is not confined to Bereans alone, but to the Household of Faith, and does not mean just at the holiday time, but all through the year.

And now, in behalf of our families that have had misfortune come into their lives and whom, with your help, I am trying to relieve of their anxieties, I thank you, and may God's richest blessings be yours through the coming year.

Mrs. Orpha Sanford, Chairman of the National Berean Relief Committee of the Church of God. 174 Cedar St., Aurora, Illinois.

MANY more people underwork than overwork. Nature rewards us for honest effort by giving us through the experience gained the capacity to do still greater things. The record of nearly every great man tells what a worker he was and how discouragement and obstacles challenged him to try harder. The quitter never gets very far.—Selected.

WE are not likely to make much of a success of anything which we undertake unless we are willing to work, and, coupled with the work, we must do a good deal of thinking. The thinking helps us to direct our work intelligently and to make it amount to something. We are happier when we are working to good purpose, and we always make much quicker progress than we are frittering away our time.—Young People.

THEY TWAIN SHALL BE ONE FLESH

(Continued from Editorial Page)

form more fully and more truly to true Christian activity and ideality. Under such aim and effort we at once come back to the original truth of God where there is no reason whatsoever for husband or wife, in fact or in principle, to violate the marriage covenant and relationship toward the other. Therefore what God hath joined together, let no man put asunder.

GOLDEN RULE HOME SERVICE

THERE will be found in the first column of this page an excerpt from a letter from a young girl heavily laden with family cares who nevertheless remits her little portion with kindly words relative to older ones. These words speak volumes in that they carry out so truly definite Christian thought and consecration.

Providing for our own—how much it means. How carefully ought one and all to guard themselves in order to do in the name of Christ just this thing.

It had been hoped so much that many would see an opportunity in this direction and would promptly and heartily unite in providing those beneficial home comforts and pleasures for Brother and Sister Williamson which the Golden Rule Home at Oregon is so well equipped to provide, if only the current individual maintenance for same is forthcoming.

Much has been done through this Golden Rule Home for different ones. Much more may yet be done for the benefit of others. This Home is a real, true Home for any who need such, and the one manner by which this is assured is through making advance provision for each one entering this family. There is room for the accommodation of triple the number now being accommodated and a portion of the expense necessary for the maintenance of each individual is also being provided by the unstinted and unremitting labor and devotion of different ones who are giving their lives in this service. Gladly would the Home management receive enough people to fill the house to its capacity. One thing only stands in the way, namely, no one would consent to receiving any person or persons into this Home with the knowledge that there was no fund nor way of providing daily food, fuel for warmth and such things as incur constant and steady expense.

Brother and Sister Williamson are more than grateful for the interest that has been manifested in this direction.

Once more, thanking all for what has been done, the brotherhood is asked to consider anew the possibility of providing sufficient funds to admit this aged brother and sister into the Home in the near future.

"SINCERITY is a virtue everywhere. But in religion it is an absolute necessity."—Sel.

The Sunday School

By Alta King

JESUS AND NICODEMUS

LESSON 3 JANUARY 17, 19:26
LESSON TEXT: JOHN 3:1-17; 7:45-52; 19:38-42
RESPONSIVE READING: JOHN 3:22-26

Golden Text: For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John 3:16.

Memory Verses: John 3:31, 32.

FOR STUDY

Review: What progress in the dispensation of light through the "Word made flesh" was recorded in last week's lesson? What were the three distinct testimonies which John made concerning the Word made flesh? Show that these statements were the basis of later opposition from leaders and authorities. Show that they were also the beginning of light for men who were not blinded by national pride, and patriotism, and self-righteousness.

The New Lesson: This week's lesson records how the light began to make its way in the mind of a leader and protector of Israel's nationalism. We will note that this man did not come spontaneously and unreservedly, as did the men in last week's lesson. Though a ruler in Israel, well versed in the written Word, he did not so readily perceive the Light as it came from the Word made flesh as did the five men in last week's lesson. He came to Jesus cautiously and guardedly and only after there had been manifested considerable proof of the testimony given by John. Read John 2 for these proofs.

1. Nicodemus. John 3:1-2. Find out as much as you can about the Pharisees and the Sanhedrin to which Nicodemus belonged. From this information and from what is revealed concerning him in verses 1 and 2, get a definite idea of his character. What conception of the Christ was held by Israel, especially by the rulers and leaders? As a ruler of the Jews interested in Israel's national redemption from Roman bondage, what would be Nicodemus' motive in seeking a man who he was beginning to believe might be the Christ who was to work out that redemption? What in verse 2 reveals that Nicodemus regarded Jesus with some favor and acceptance, but was cautious against admitting His Christship?

2. The Light for Nicodemus. Verses 3-10. Since Jesus is the Light His words and works shed light on the surrounding darkness; therefore Jesus' first statement to Nicodemus was light on a subject concerning which Nicodemus was in darkness. What was the subject concerning which Nicodemus needed enlightenment?

Either Nicodemus asked about entrance into the kingdom, very probably his own entrance as a ruler, in such a way that he revealed his ignorance of the real nature of the kingdom, or else Jesus' keen judgment knew his ignorance and the motive born of that ignorance which brought him to Him, and knowing this He went straight to the point in the statement of verse 3.

What one unconditional requirement did Jesus declare to be the prerequisite to not only entering but understanding the kingdom? Read the margin for "again" in verse 3. Did Nicodemus get much light from Jesus' answer? Note that his question was a "how" question. Because he could not under-

stand the "how" of being born again, his mind drew back from acceptance, and this in spite of the fact that he had admitted that Jesus was a teacher sent from God. He little realized the full significance of his admission. If he had realized the full significance of his admission he would not have asked "how?" He would have asked for the birth from above.

To what simple and accepted fact in nature, so evidently the result of power from above, did Jesus point, to answer Nicodemus' question and to dispel his unbelieving marvel at something he did not understand? Was the critical mind of Nicodemus ready to accept this simple explanation?

In verses 10 and 11 Jesus administered a straight rebuke to Nicodemus for his lack of the first requirement of a true teacher. Can you discern this rebuke? Did Jesus have this first qualification of a true teacher? Jesus left Nicodemus to infer part of the rebuke. See the last part of verse 11, "You do not receive my witness concerning that which I know and have seen. You cannot expect others to receive your witness concerning that of which you know nothing." We as teachers and preachers lack power just to the extent that we lack personal and firsthand knowledge and conviction of those things we teach and preach.

Did the Word, of which Nicodemus was a keen student, give enough information about the power from above and its miracles to enable him to accept Jesus' statement concerning a birth from above? Had he absorbed all the light from the Word that he might have absorbed?

Verse 12. If Nicodemus did not believe in the birth from above through an analogy in terms of an earthly miracle, how could he expect to understand and believe if Jesus should explain the birth from above from a purely spiritual viewpoint, that is, as God Himself understands it?

Analogies between the earthly and the heavenly play a large part in the development of spiritual thinking, that is, thinking from God's viewpoint. A human father's love for his children is referred to in order to give an idea of the divine Father's love. God's care over the lilies of the field gives some idea of God's care over people. The bread we eat has its spiritual analogy in the Bread from heaven. The immersion of one's body in water has its spiritual counterpart in the immersion of one's mind in the Holy Spirit, or mind and power of God. One's spiritual thinking is bound to be defective if these analogies do not play their part. The childlike mind willing to accept these simple beginnings in spiritual education advances much more steadily and surely than can the mind that insists on knowing all the hows and whys as did Nicodemus'.

Who only was able to discern heavenly explanations of heavenly things? Verse 13. Why could Jesus say that He was in heaven even though He was present with Nicodemus? Could He have meant that He was in heaven physically? Can we, then, interpret the preceding statement "come down from heaven" in a physical sense?

Verses 14-17 set forth the birth from above from the viewpoint of belief and its eternal life. For this eternal life read John 17:3. Note the negative statement of the Son's mission and the positive statement of His mission in verse 17 of the text. When does this birth from above, birth through belief in God and His Son, begin? Jas. 1:21; Eph. 5:26. Note the simple, rather common-

place beginnings of this birth from above, Eph. 4:20-32.

3. The Light in the life of Nicodemus. Did the light which Jesus shed forth for Nicodemus that night bear fruit in his life? John 7:45-52; 19:38-42. Did it bear an hundred-fold of fruit as it did in the lives of the five men in last week's lesson? Why the difference? What were some of the weeds choking the Word in the fertile soil of his mind?

Since understanding and entering the kingdom requires a birth from above, what is the nature of the kingdom? We can answer this question only as we know what the birth from above means. Without this knowledge, the kingdom can be nothing more in our understanding than a king sitting on David's throne ruling the world through his mighty power, a conception of the kingdom very closely akin to Israel's conception of the kingdom. With this knowledge of what the birth from above means, we see in John 3:16, 17, the heart and the life of the kingdom. The kingdom then becomes in our understanding a glowing institution, alive with the life and love of God in redemptive works. Knowing it to be such a kingdom we know that no one can enter it who is not born from above. It would be as impossible for one not so born to enter it as it is for darkness to enter a lighted room.

DAILY SCRIPTURE READINGS

SUNDAY—JANUARY 10—MATT. 8:1-17
MEMORIZE VERSE 16

MATTHEW now introduces us to a very different phase of the Savior's ministry. Having presented the *temptation* in chapter 4, followed by *marvelous teachings* given "as one having authority", in chapters 5, 6 and 7, he suddenly breaks into the active ministry of Jesus in which His miracles drew amazed throngs unto Him.

This section of Matthew introduces Jesus as "Lord", Lord with power and great ability. He is first addressed thus by a leper—"Lord, if Thou wilt, Thou canst make me clean." "And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

In this most simple way, barely mentioning the facts as they occurred, Matthew records this first miracle of Jesus given place in his gospel. How unlike man! No dwelling upon or enlargement of the facts. Just the simple, brief statement of the cleansing.

With what power Jesus cleansed the leper of his disease, He afterward cleansed sinners of sin. And He *can and DOES* cleanse from sin still all those who with obedient faith approach Him for cleansing.

Three groups of four miracles each are here introduced by Matthew. The numerous unmentioned groupings of words and happenings may well be noted by students of inspired writ. These particular groupings are set off and emphasized in that each group is followed by a testimonial reference and by a reference indicative of the effect of the miracles upon the minds of the apostles.

The first four miraculous manifestations revealing the power of Jesus, and His approval by God, Acts 2:22, had to do with:

The leper, verses 1-4;

The palsy, verses 5-13;

The fever, verses 14, 15; and

Many, verse 16.

This group is followed by reference, verse

17, to Isaiah.—“Himself took our infirmities, and bare our sicknesses.”

MONDAY—JANUARY 11—MATT. 8:18-34
MEMORIZE VERSE 26

The foregoing miracles could but greatly affect the minds of the people. Jesus was creating faith in His hearers—faith in Him. Verses 18-22 show that while some were stronger in faith than were others there was nevertheless, in some, a failure to respond with that hearty devotion that is requisite in a *true disciple*: “Lord, suffer me first to go and bury my father”.

Jesus then proceeds to perform four more astonishing miracles, thus adding evidence upon evidence as to His approval by God, and, therefore, emphasizing why He should be approved, accepted and faithfully obeyed by man. He entered the ship, v. 23, and “then arose a great tempest in the sea”, v. 24.

“But He was asleep”.

Their fear was open evidence that as yet those disciples were not possessed of true, well-grounded faith in Him who was to be King of the Jews. Then why should they stand for Him, were He to be crowned? How could they?

“He arose”, “rebuked the winds and the sea; and there was a great calm.” They marveled.

No, their faith was weak. He did more, much more, than they in their greatest imaginations had anticipated. Faith had not expected so much of Him.

Have we faith? Have we faith that He can and will complete God’s planned work to the full? Do we grasp and measure the fulness of His work? Our faith can reach no farther than our vision of what He is to do. Failure to foreknow that He will yet “calm” the storms of the life of this old world is sufficient to shorten our faith in Him and to fill us with that fear and despair that issue from the unbelieving, and to bring forth to us the fateful words,

“O YE OF LITTLE FAITH.”

Ashore and “two possessed with devils”, or demons, met Him. At His command the demons left the men and entered the swine. The men were cleansed of demons; the country was cleansed of the forbidden swine; the people marveled and feared. In chapters 5 to 7, He had taught them “as one having authority”; now He commands and works as one having authority.

TUESDAY—JANUARY 12—MATT. 9:1-17
MEMORIZE VERSE 16

Having again entered His “own city”, Capernaum, 4:13, He wrought a miracle of still another type: He forgave sins. The scribes challenged His right. Jesus at once accepted the challenge, and proved that He had such power, that is, authority—from God—by healing the man of his palsy. The multitude “glorified God, which had given such power.”

This second group of four miracles—the storm calmed; the demoniacs cleansed; the swine destroyed; the man cleansed of sin and disease—results in a strengthening of faith. Being commanded, Matthew “followed Him”. No wavering here.

The people bore testimony of Him, 10-17.

WEDNESDAY JAN. 13—MATT. 9:18-38
MEMORIZE VERSE 36

Immediately He proceeded with a third group of miracles:

Two women, 18-26;

Two men, 27-31;

The dumb man, 32-34;

Every sickness, 35.

Not that every sick person was healed, but “every sickness”. His power was not limited to certain kinds of malady; “every disease” among them was subject to His control.

By these various miracles He had shown that without doubt He was sent from God. Disease of every kind, storm, demons, swine, sins, fevers, death, blindness, dumbness—every element was powerless to resist His command. Surely He was most qualified to establish the Kingdom of heaven and rule it.

THURSDAY—JAN. 14—MATT. 10:1-22
MEMORIZE VERSE 40

Twelve men who had witnessed all these things, Acts 1:21, 22, were chosen, empowered and sent (apostolized) to go and proclaim:

“THE KINGDOM OF HEAVEN IS AT HAND.”

“Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.”

After such astonishing service in the interest of others with manifest authority from God what could the finite mind expect but belief, acceptance and obedience? But no. As if to sheep in the midst of wolves, “beware of men”, was the Lord’s warning to the twelve.

FRIDAY—JANUARY 15—MATT. 10:23-42
MEMORIZE VERSE 1

Forewarning the disciples what to expect from the people as a result of their obedience to His directions continues. Even death may be meted out to them. They are exhorted to obedience unto Him under every persecution. They were not even to fear “them which kill the body, but are not able to kill the soul.” Instead they were rather to “fear Him which is able to destroy both soul and body in hell”. This word hell is in Greek “Gehenna”, not “Hades”, and has reference to the destruction which took place outside Jerusalem in the fire of Gehenna.

The word “soul” is the same as the usual word for life, and here undoubtedly refers to life itself. Man in killing can cause the loss of life, can remove it from man. But he cannot destroy life force or principle. God, the Creator and Giver of life, can not only remove it from man to whom it has been given, but can and will, according to Scripture, destroy it so far as it pertains to any individual, provided the individual refuses to comply with God’s requirements.

SATURDAY—JANUARY 16—MATT. 11
MEMORIZE VERSE 25

This work with His disciples and apostles having been consummated, Jesus then sets out to teach the Gospel in the various cities. He presents Himself to the people everywhere in the light of one who is not only able to do, but as one who has been sent. And under all conditions He attributes to His Father all power and ability, as well as word and action.

To the people of His day and also of our day living and wrestling with life’s tedious problems He bids, “come unto Me, all ye that labor and are heavy laden, and I will give you rest.” His way, in contrast with the way of the first Adam, results in that quietude, confidence and rest which all human hearts long for. By doctrine, by miracle, by instruction He has taught them of a power and life far surpassing that of mortal, Adamic attainment. He bids and exhorts all to come to Him, that is, to accept the ways which He has received from the Father and which He presents to man.

WITH THOSE WHO WAIT

(Continued from front page)

the seven low hills in southern Italy, where—on was later founded the Eternal City; a city destined to dominate the civilized world for centuries. Rome was known to history as the “iron Empire”, and so we believe it is described in the dream of Nebuchadnezzar. For more than 2500 years that power existed in one form or another, until on the memorable 11th of November, in the year of Grace 1918, when the scepter fell from the faltering hand of the Kaiser (Caesar) of Germany, the power of the Roman Empire was broken, never to be revived. Yes, Rome, as a universal power in the earth, no longer exists; but Jerusalem, the distressed city of the Jews, is being rapidly rebuilt according to promise; and the wealth and influence of her people is greater to-day than it ever was in the most glorious period of the past! And *they wait, simply wait for the appointed time of their redemption!*

“In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed”! Daniel 2:44. Thus Daniel, interpreting Nebuchadnezzar’s vision, revealed to the king the future setting up of a kingdom that should “break in pieces and consume all these kingdoms,” and stand for ever more. Great and powerful nations are occupying these so-called Bible lands today: Greece, Persia, Egypt, Italy, Germany, Russia, and many others. But peace does not reign. Men’s hearts still are “failing them for fear” of the things they see coming upon the earth. At the close of the World War the hopes of humanity were lifted high with the thought that the ravages of war were ending for ever. But in the opinion of lead- more causes for a universal conflict just now than there did at the outbreak of hostilities in 1914.

For more than three thousand years nations have arisen to mighty power, flashed like meteors across the sky of history for a time, then, burned out, they have crumbled away to heaps of dust and ashes blown about by the desert winds. But the Jews, the despised and down-trodden Jews, are reviving, as unitedly they wait for the “consolation of Israel”. Kingdoms and empires may tremble and crash on every side, but Israel waits, and Israel prays. For their God is true. And we, also, the Church of Jehovah, the waiting Bride and the expectant Queen of the coming King of kings and Lord of lords, patiently await with them the fulfillment of the promise, and the restoration, the redemption, and the consolation of His people. Simeon the devout, and Anna the prophetess, with unswerving faith, looked for the coming Messiah. Their faith was rewarded. They gazed with rejoicing upon the Christ-Child in His mother’s arms. They recognized and acknowledged Him as, indeed, the promised Messiah and Savior of Israel, and they were “satisfied”.

Dear ones, our God remains the same to-day as He was in the days of old. The beating waves of time, the roaring tempest, the cries of perplexed and terrified men, mean to us the coming of Him who shall again say:

“Peace be still!”

And the winds and the waves shall obey His will!

Only waiting till the dawning;

Till the dreary night has flown;

Only waiting for the twilight

Into the full day has grown;

Till the shadows all are scattered,

And the earth is bright again;

And He cometh who for ever

Over all the world shall reign!

THE FIRST RESURRECTION

By Wm. Leask in "The Rainbow"

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming."—1 Cor. 15:21-23.

DEATH! Word of gloomy import! Associations of grief and pain, of dismay and agony, of streaming eyes and broken hearts, of blasted hopes and ruined plans, of speechless misery and shattered reason, of desolate homes, thick darkness, and mystery, throng around this terrible monosyllable!

Such evils sin hath wrought; and such a flame Kindled in heaven, that it burns down to earth, And in the furious inquest, that it makes On God's behalf, lays waste His fairest works. The very elements, though each be meant The minister of man, to serve his wants, Conspire against him. With his breath he draws A plague into his blood; and cannot use Life's necessary means, but he must die. Storms rise to overwhelm him; or, if stormy winds Rise not, the waters of the deep shall rise, And, needing none assistance of the storm, Shall roll themselves on him, and reach him there. The earth shall shake him out of all its holds, Or make his house his grave: nor so content, Shall counterfeit the motions of the flood, And drown him in the dry and dusty gulfs.

It is utterly beyond the power of the most graphic pen to give anything like a true description of the deeds of death. Every man is the centre of a circle within which this stern foe has been at work. Every man, even the poorest, who has no other kind of property, has property in a grave. We have all, like Abraham, a claim upon the soil, for we have laid the dust of some loved one there. And, as if to crown all the other terrors of this scourge of humanity, it seems to act without any conceivable rule in smiting its victims. The babe just entering upon life, the infant drawing nourishment from its mother's breast, the innocent child playing with its toys, the boy bursting into adolescence, the young man of talent and high promise, on whom the fond parents dote, and for whom they toil and pray; the lovely female, adorned with all the graces of beauty and virtue; the smiling bride by her happy husband's side; the industrious father, on whom the mother and children depend for all the comforts of home; the philanthropist, whose step is music in the ears of woe; the minister of truth, whose tongue is eloquent about the love of God; the powerful statesman, on whose wisdom the destiny of a nation hangs; the hoary saint, whose crown of glory is a glittering witness to the Redeemer's Gospel; and the venerable patriarch, who has long walked with God—all are smitten, all are seized by covetous death. The pauper on his litter of filthy straw, and the man of princely fortune on his down and satin; the ragged orphan on the street, and the young heir to a powerful throne; the sufferer who knows not the meaning of the word health, and the young man who is equally ignorant of disease; the peasant who seems but an animated clod, and the philosopher who grasps the mysteries of creation with angelic understanding; the beggar subsisting on alms, and the crowned monarch with his sceptre in his hand; all are smitten, all are seized by insatiable death. And, as if to make the sunless mystery still more mysterious—if that be possible—how frequently are all our calculations upset, and all our convictions of what should be, disregarded, by what we term the premature

death of the moral, the intellectual, the useful, and the holy; while the worthless, the obscene, and the corrupting, are sometimes comparatively long spared upon the earth which they curse by their presence! Men whose prolonged life we should judge a great blessing, if not a positive necessity to the world, are frequently—of course not always, for in that case we should have a rule, but I repeat there seems to be no rule in the matter—cut down in the very midst of their moral and intellectual power and social and religious influence; whilst the mere money-maker, the miserable worldling who gets all and gives nothing, eats and drinks and hoards for ninety or a hundred years, and the demoniacs of society who scatter curses, blasphemy, and firebrands, as they pass along, often live to a bad, old age. I know that they are wretched all this time, that is to say, if God has not sealed their iniquities by judicial blindness; but I am not now solving a mystery, but stating a fact.

The brief allusions of the inspired writers to the ravages of death, are fitted to arrest the thought of every reader; and we need not say how fully those allusions are justified by our own experience. "Man that is born of woman," said Job, "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). "Our days upon the earth are a shadow," says Bildad. "Thou turnest man to destruction," writes the Psalmist; "and sayest, Return, ye children of men . . . Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth. . . . We spend our years as a tale. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away" (Psa. 90: 3, 5, 6, 9, 10). "My days are like a shadow that declineth; and I am withered like grass" (102:11). "As for man, his days are as grass: as a flower of the field, so he flourisheth" (103:15). "Man is like to vanity: his days are as a shadow that passeth away" (144:4). "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof as the flower of the field" (Isa. 40:6). "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). "All flesh is as grass, and all the glory of man as the flower of grass" (1 Peter 1:24).

But these remarks, though touching, are chastened and softened by poetry. Would you, therefore, have descriptions of the foe without the soft clothing of poetical similitude? Would you see a mother's anguish?—listen to Hagar the Egyptian: "And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice and wept" (Gen. 21:15, 16). Would you see how the heart of the proudest despot quails?—hear Pharaoh: "Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that He may take away from me this death only" (Ex. 10:17). Would you catch the strongest avowal of af-

fection which it is possible to utter? Listen to the words of Ruth to Naomi: "Where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if I ought but death part thee and me" (Ruth 1:17). Would you hear the cry of undissembled terror?—listen to the united voices of intelligent young men: "And it came to pass, as they were eating of the pottage, that they cried out, and said, O man of God, there is death in the pot" (2 Kings 4: 40). Would you see the climax of mental agony, as given by the man who is held up to notice as the pattern of patience?—it is the case of those who "long for death, but it cometh not; and dig for it more that for hid treasures;" and who "rejoice exceedingly, and are glad, when they can find the grave" (Job 3:21, 22). Would you see the strongest description that can be given of the madness of those who despise Divine wisdom?—"All they that hate me love death" (Prov. 8:36). Would you see the very limit of inconsolable agony?—"In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not" (Matt. 2:18). And would you hear the most melancholy statement in all history?—"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).

These are but a few, out of many, of the ever recurring cries of humanity respecting the lessons it has learned in the bitter school of experience, in which the tyrant Death stand as a grim and ghastly teacher.

(Continued next week)

A GREAT QUARTER-CENTURY

FEW people are aware that the quarter-century ending Thursday night has witnessed the end of many age-long distinctions of class and sex.

Practically no woman voted twenty-five years ago. The United States, Germany, England, Russia, and even Turkey have since given the women the right to vote.

No young woman went out into the world to earn her livelihood in business or professions except under the stress of necessity that knew no law or sex. To-day many young women, daughters of highly-paid executives or professional men, seek employment, not from necessity, but from choice, either to get an independent income or to choose the life that suits them.

What a difference in dress this quarter-century! In 1900 no woman entered a ball-room without a swirling long skirt and a tempestuous petticoat. Now skirts are only to the knees and no petticoat.

As for the men, they are all dressed alike. The young mechanic wears his evening clothes as well as the young banker; the evening Tuxedo fits the young mechanic as well the millionaire. And the skilled man who works with his hands has more to spend for personal adornment or amusement than the young lawyer just out of college or the professor at most seats of learning.

Only twenty-five years ago there were no radios, no automobiles on the highways, no flying men in the air. The Panama Canal was not even begun.

What achievements for less than a generation! Man never progressed so much in any quarter-century before. Chicago Herald and Examiner.

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God's Holy Temple

By Samuel E. Haney

YOURSELVES also as living stones are being built up a spiritual house for a holy priesthood." 1 Peter 2:5. "Rooted, and being built up in Him". Col. 2:7.

"But ye, beloved! Building yourselves up in your most holy faith." Jude 20.

These three texts are of Rotherham's translation, a very careful and scholarly work.

By these two phrases, i. e., "being built up", and, "building yourselves up", we find two phases of curriculum in our religious experience, or school of Christ, if you please.

In an educational institution there is a head (principal) and several assistants whose business it is to cultivate the human brain. The machinery used in this great work consists of many textbooks.

Paul informs us that the law (Moses, its principal) constituted Israel's "schoolmaster". "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3:24. The prophets and under judges were the assistants. Israel had seventeen historical, five poetical and seventeen prophetic textbooks. Yet, all this provision and divine supervision were futile to the Jews, as a whole, as Stephen explains: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."

More elaborate provision has been arranged for the Christians—a much greater Principal, and in addition to all of Moses' assistants, they have the apostles, whose teachings are as binding as those of the Lord's. John 17:20. The Christian's textbook consists of sixty-six volumes, of which God is the Author, having used some forty-four sub-authors, who wrote as they were moved by the Holy Spirit.

Greater consideration and blessings having been provided for Christians, greater responsibility and penalty for disobedience are attached. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?" Hebrews 10:28, 29.

Having thus far considered the first phrase and phase of our subject, which infers divine aid, let us take up the second part, "Building yourselves up". Pupils need instructors, but unless there be cooperation the tutor's efforts will be futile. Had not Paul studied his lessons and profited by his opportunities, he might still be at the feet of Gamaliel, and without an education.

Fleshy Israel's dereliction is cleverly mimicked by spiritual Israel. Sin has minimized God and magnified self in all generations. Fallen man is idolatrous by nature; he demands ocular evidence, or at least secular historical records of the object of his wor-

The Secret of His Presence

By G. E. Marsh

"Thou shalt hide them in the secret of Thy presence."—Psalm 31:20.

IN the secret of Thy presence,
Hide me from Temptation's snare;
Keep me, Father, ever near Thee,
Sin can never harm me there.
Lead me in the way Thou goest,
Take my falt'ring hand in Thine,
That the glory of Thy Person
Ever on my path may shine.

In the secret of Thy presence,
There my soul would ever stay;
Keep me by Thy mighty power,
That from Thee I may not stray.
I have wandered far, dear Father,
From the shadow of Thy wing;
Draw me back once more beside Thee,
I am tired of wandering!

In the secret of Thy presence,
I would face the op'ning year,
With a faith and love made stronger
By the knowledge Thou art near!
Thus until my journey's ended,
Through each passing day and hour,
In the secret of Thy presence,
Make me feel Thy saving power!

ship. He takes no chances on the invisible, which goes far in explaining the lack of progress on the part of the great mass of so-called Christians, who are neither being built up, nor building themselves up.

While residing with a family quite a long time, I made the Mrs. familiar with my views on some Scriptural fundamentals. And incidentally she learned of my "funny" diet, particularly eschewing pork (which she called "strong meat"); eating only fowl and game as a meat diet; and much milk. Once when I was explaining the mortality of man, the erroneous doctrine of hell, trinity, etc., she upbraided me by saying, "No wonder you are so ignorant of the Bible, you don't eat any 'strong meat'; and you are a lover of 'milk'." She then proved (?) her point by Heb. 5:12, 14 (read it). You say she was a stupid person? No; intellectually, she was above the average; and had been a Sunday School teacher for thirty-five years. What was the trouble? a follower of man's teachings instead of God's. The late Charles T. Russell taught that the Lord has returned, and is now invisibly present, in person; and thousands of bright, educated Christians believe it (strange indeed, if this is true! Surely some astronomer's glass ere this should have revealed the brilliancy of His presence!)—following man instead of God's appointed teachers. Millions of "Christians" are followers of the teachings of papal (pagan?) Rome instead of the teachings of the Christian's textbook.

To do our part, i. e., to build ourselves up, it is essential, in these days, to daily study God's Word; and to promulgate the truth as set forth by God's infallible mouthpieces. Yes, our part is to imitate the Bereans; "These were more noble than those in Thes-

(Continued on page 120, column 2)

A Rebuilding

KING Solomon's Temple in all its ancient glory and magnificence is to be restored and erected at the Sesqui-centennial Exposition in Philadelphia according to an announcement just made by John Wesley Kelchner of New York, who has given the last thirty years of his life to the study of the most famous edifice in all human history. In cooperation with Harvey Wiley Corbett, former president of the American Institute of Architects, he has spent the past five years perfecting the designs and plans for the restoration, until to-day every detail is in accord with the Bible and every other possible source of correct information.

Mr. Kelchner travelled all over the world in his investigations and spent a long time in Palestine looking for any records available there. He conferred with all those who had studied or written about the Temple and the completed designs meet with the universal approval of those most conversant with Biblical history and times.

The Temple and its citadel will occupy a site of more than 40 acres in the Exposition grounds, with the lake in front and the lagoon on one side. It is the best site of the entire 800-odd acres and is perfectly adapted to such a structure as the Temple.

Hundreds of features illustrative of the life of the days of King Solomon will be shown in the Temple and citadel. In the citadel enclosure there will be the Palace of the High Priest, the King's Palace, the Palace of the Queen, the House of the Forest of Lebanon, King David's Tower and the House of the Captain of the Host. The Imperial Harem and the dwelling places of the temple and court attendants will be shown and these will give a perfect reproduction of the life in those ancient days. An important feature will be the Palace of Belshazzar where the famous Feast of Belshazzar will be given nightly.

More than a historical show the Temple will trace the growth of religion and show the birth of Christianity. Jerusalem in the days of the crucifixion will be faithfully portrayed and all the splendors of Greece and Rome will be set forth. From the ancient days the portrayal will come down to the modern. There will be shown the beginning of life in America with Aztec temples, cliff dwellers and sun-worshippers. Life in this country will be carefully shown down to the very present and the American spirit of benevolent philanthropy will be brought out. In its vast conception the temple and citadel will emphasize the spirit of peace and show the accomplishments of peace in the world.

Interest in the restoration of the Temple is international and communications have been received from religious and fraternal organizations in all parts of the world. These realize the importance of the work to all mankind since this will be the first and only complete restoration of King Solomon's Temple ever accomplished. Selected.

THE FIRST RESURRECTION

By Wm. Leask in "The Rainbow"

(Continued from last week.)

THE ones given in the article of last week are but a few, out of many, of the ever-recurring cries of humanity respecting the lessons it has learned in the bitter school of experience, in which the tyrant Death stands as a grim and ghastly teacher. And he utters his lessons every day of the year, and every hour of the day. Our life is but a constant battle against the King of terrors; and when he grapples the poor, shrinking mortal, there is no discharge in that war. Memorials of his incessant victories crowd our path. There is the child with the plaintive cry, "My father is dead!" There is the infant orphan asylum. There, the widow with her sable dress. There, the funeral procession. There, the undertaker's warehouse. There, the shop for the sale of mournings. There, the mason chiselling epitaphs. There, the crowded graveyard. And there, the large cemetery. Every newspaper has its obituary. Bills of mortality are regularly published. The health of towns is a question of national interest. Sanitary commissions are paid by governments, and imperial parliaments legislate about death. But all this time, like an omnipotent conqueror, who keeps his secret of universal victory, the pale slayer laughs at every scheme to intercept his march, and leaps every barrier built across his path. Sometimes, like a thief, he enters the happy dwelling unperceived, and makes a gap in the domestic circle. Sometimes, like a tyrant with the insignia of terror, he sends before him his courier plague, or pestilence, as if to see where men will hide themselves. And sometimes, like a hungry Moloch eager for a royal feast, he stalks by the side of Mars, and drinks his fill of blood.

O how terrible is all this! How the heart throbs and beats with agony over this universal carnage! And is there no help, no respite, no remedy? Has the Almighty Maker sent no ray of light through this thick darkness? Is our world destined to be an everlasting Aeldama, on whose gates are written: "Lamentation, mourning, and woe?" Is the redemption of the believer from sin, great and marvellous as is the mercy which accomplishes it, the concluding act of the great salvation? Adored be God, no!

Death has apparently triumphed long, and made the world a vale of tears instead of a mount of song; and so far as mere appearance goes, his victory over the children of light is as complete as that over the enemies of the Lord. Mortality, decomposition, corruption, characterize both. But the work of the Son of God is so comprehensive, so infinitely wise in its arrangements, and so obviously intended to be the topic of adoring study in future, that even the ravages of death are to be checked, human mortality is to be ended, and death itself is doomed to destruction. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hades delivered up the dead which were in them: and they were judged every man according to their works" (Rev. 20:12, 13).

What a multitude! what a scene! The

sublimity and magnificence of the doctrine of resurrection are perfectly overwhelming to the imagination. The very idea is glorious. Its truth is demonstrated by the simple fact that it is revealed. It needs no argument. It stands apart and unapproachable in its own splendor. To attempt to prove it is superfluous now; for the thing has been done in fact and pledge by the resurrection of the Son of man. As the miracle of miracles it remains to be accomplished. It resolves itself simply into Omnipotence. It rests for performance solely in the mighty power of God. Human reason never reached even the base of this mountain mystery in the purposes of the Almighty. The oracles were dumb on this gigantic

Overheard in An Orchard

"Said the Robin to the Sparrow:

'I should really like to know
Why those anxious human beings
Rush about and worry so.'

"Said the Sparrow to the Robin:

'Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me.'

"And in despair I bowed my head,
'There is no peace on earth,' I said,
'For hate is strong,
And mocks the song
Of peace on earth, good-will to men.'

"Then pealed the bells more loud and deep:
'God is not dead, nor doth He sleep!

The Wrong shall fail,
The Right prevail,
With peace on earth, good-will to men.'"

theme. Imagination had not soared so high; and among the rich treasures of intellect, there were none so valuable as to be labelled with the word, Resurrection. The sages of Greece laughed merrily at the little Jew from Palestine when he mentioned it; it was the best joke of the season. The news-retailers of Athens were eclipsed by an insignificant foreigner. The philosophers wished to hear the babbler again. The idea was so good, that it would bear repetition. "Jesus and the resurrection:" a couple of new gods, doubtless. Well, let us hear the poor fellow again; it will be a relief to the monotony of our philosophical investigations. Such is the vaunted and worshipped intellect of man in the presence of his Creator's decrees. Such is the haven to which "philosophy" would pilot us after the storms of the passage. And such is the deplorable darkness amidst which the whole human race would have been left but for the light and immortality which have been brought to light by the Gospel.

And truly we need this Gospel; and if we are not so terribly deceived by that sin which is the parent of death as to shut our eyes to its supernatural glories, we shall seize it with all the energy of resolute decision, and welcome it to our heart with all the warmth of intelligent gratitude. Where else can we find a faithful friend in the untrodden desert, or a clear expositor of the mysteries of being? To whom but to the Christ of God can we look when sin alarms the conscience, or darkness surrounds

the path, or fearful approaches to crowd the unexplored future? Where is the teacher the Anointed Prophet, excepted who knows the mind, and can unfold the decrees of Jehovah? And what are we that we should presume either to find our way out of this labyrinth unaided, or to quarrel with the eternal plan when revealed, if it tally not in every particular with our childish preconceptions? When we see the masters of mind, the very geniuses of our human brotherhood, so totally unable to forecast the purposes of God respecting the world as to turn the idea of a resurrection into ridicule, we may well pause and ask ourselves whether we have given to revelation that cordial welcome which its generous spirit, its noble character, and its sublime predictions so richly merit. How is it that the humble laborer's wife can instruct her child in lessons grander far than ever were taught by the world-renowned sages of ancient Greece? How is it that our common schools are illuminated by a brighter light than ever shone upon the Areopagus of Athens until the traveller of Tarsus stood there? And how is it that whilst the illustrious philosopher wearies himself with a thousand laborious speculations, the unlettered Christian can sweep the great future by a single movement of the eye of faith, and see the dead stand alive at the bar of God, whilst a new heaven and a new earth, wherein dwelleth righteousness, bound the luminous horizon? Have we really seized all the treasures which God hath placed within our reach in the broad field of revelation? Are there not great gems of celestial light lying there unappropriated? Have we not adopted the traditions of men, instead of the verities of God? And with all our vast accessions of knowledge, and an immeasurable superiority over the wise men of heathenism, are we as rich in holy information as our Lord has made it possible for us to be? Around Calvary our thoughts circulate; but do we feel and realize the far-stretching significance of the Savior's cross? On the fact of the vicarious sacrifice we dwell with undissembled gratitude; but do we comprehend the vast field over which stream the rays of light that issue thence? On the rising of our Substitute from the dead we think with joyous emotions; but have we traced, as far as revelation enables us, the astonishing bearing of that fact upon the resurrection of a dead world, and the destiny of the human race? The world by wisdom knew not God—not His unity, not His supremacy, not His character, not His fatherhood, not His purposes. "Death is an eternal sleep," wrote an intoxicated atheism on the cemetery gates of Paris. We pity the ignorance of a proud philosophy, and shrink in horror from the Parisian infidelity; but have we come up to the holy oracles, and listened with profound emotion to the utterance—"The hour is coming, in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth" (Jno. 5: 28, 29.) Surely a book which contains that declaration has a claim even on the score of its striking novelty and remarkable suggestiveness, which no other book has. If men were to destroy the New Testament, on my bended knees would I pray them to grant me a copy of that one sentence first. Upon my brow should I bind it, upon my memory engrave it, and in my hand carry it: and should my fellows put me to a cruel death, I would smile in their faces, saying with my Master, "I shall rise again!"

(Continued next week)

Daily Scripture Readings for 1926

Prepared by F. L. Austin

JESUS CHRIST--WHO IS HE?

No. 2

By R. H. Judd

SUNDAY—JAN. 17—MATT. 12:1-3

MEMORIZE VERSE 6

MATTHEW continues to select those records of the life of our Savior which give evidence of His Lordship, His Kingship.

In this chapter He meets still further opposition. He is criticized because His disciples break the sabbath. Jesus cites them to 1 Sam. 21:6, where David entered into the High Priest's house and partook of the shewbread, "which was not lawful for him to eat"; He then cites the fact that the priests in their ministry in the temple on the sabbath days "profane the sabbath, and are blameless"; then refers to Himself as being one "greater than the temple", "Lord even of the sabbath day".

Only if they could believe that Jesus was sent of God, could they accept His teachings that He was greater than David, or the temple, and therefore one who had authority to speak and do as He did.

He used three types of evidence to prove His Lordship in the matter: The Scripture, 1 Sam. 21:6; He reasoned with them, Matt. 12:9-12; and then He performed the miracle on the sabbath day of verse 13.

MONDAY—JAN. 18—MATT. 12:24-50

MEMORIZE VERSE 30

Jesus continues to proclaim His Lordship. The people, verse 22, "brought unto Him one possessed with a devil, blind, and dumb". To their amazement this one was healed. The Pharisees leaning harder and ever harder upon their own traditions, accused Him of casting out devils "by Beelzebub, the prince of devils." This Beelzebub was a creature of their traditional imagination. To them such an individual was real. They fully accepted such thought as a truth. But when they accused Jesus of working under the authority and inspired power of their arch-devil, the Savior at once turned upon them with the reasoning and argument that if such were the case, then satan was casting out satan, verse 26, and he was "divided against himself". The result must of necessity be the overthrow of satan's kingdom. After rebuking them with the interrogation as to the authority by whom "your children cast them out", He then shows them the truth of the matter: If He "cast out devils by the Spirit of God, then the kingdom of God is come unto you."

It is well for us in studying this subject of the kingdom and the King, to discern with what emphasis and force the thought of sovereignty is impressed in these references. It is the sovereignty of God that is among them. That sovereignty made manifest through Jesus had thus far exercised lordship over every form of life and of object, over every opposing sovereignty of any Beelzebub.

Blasphemy against God, blasphemy against God's Son, blasphemy against all things, save one, could be forgiven. Blasphemy against the Holy Spirit, verse 32, "shall not be forgiven him, neither in this world, neither in the world to come." His warning is to make the tree and its fruit both alike, either good or bad.

TUESDAY—JAN. 19—MATT. 13:1-30

MEMORIZE VERSE 3

This "same day", after having met the Pharisees according to the preceding chapter, by the seaside and in retirement with His disciples, Jesus gave eight parables teaching the "mysteries of the kingdom of Heaven". The kingdom of heaven, as here and elsewhere taught, should not be confused with the church of God. These eight parables can in no sense be construed as to have direct reference to the church. The first one, 3-9, is of the sower. After explaining that one, verses 18-23, He proceeds with a group of three parables, each introduced by the word "another". Each pertains to the kingdom of Heaven.

The kingdom of Heaven had already had a long history. God had established His chosen people, Ex. 19:5, 6, into a nation and kingdom with God-appointed rulers and God-given laws. But the people rebelled against this kingdom, this sovereignty from God and consequently God overturned its throne, Ezek. 21:25-27, till the rightful seed should come.

The rebuilding of the kingdom must proceed with gradual awakening and appreciation. These eight parables would indicate such a procedure. Indeed the first parable of the sower, in itself, alone, would bear such an analysis: When the word was first sown by John the Baptist that "the kingdom of Heaven is at hand", the word fell by the wayside; when it was sown by Christ and His apostles, it certainly fell upon stony places; when later, after the resurrection, it was sown by the apostles, it still fell among thorns, and though it sprang up, yet it was choked; but eventually when it is time for Israel to be regathered and to be established according to the prophecies of Jeremiah 23 and elsewhere, then the word of the kingdom will fall upon good ground.

This first parable, verse 3, stands by itself. The next three parables, verses 24-33, are grouped each with the other by the introductory word, "another".

WEDNESDAY—JAN. 20—MATT. 13:31-58

MEMORIZE VERSE 33

The interpretation of the parable of the tares shows in itself that the Savior does not have the church in His mind, when He is speaking of this parable of the kingdom. The church is to be caught up out of this world of wickedness previous to the day of wrath, 1 Thess. 4:16 to 5:9. Not so in the parable of the tares of the kingdom. Here the harvest is the end of the world when the tares shall be gathered and burned, leaving the wheat present. See verses 42, 43. The day of Jacob's trouble, day of the Lord, will witness just such an eradication of tares from among Israel and the world. Certain of Israel will remain to be gathered into the garner of God's kingdom, then to be duly established.

Jesus next proceeds with a group of three parables, each introduced by the word "again". These, too, all refer to the kingdom. His last parable, verse 52, stands alone, ungrouped, as does also the first parable, (Continued on Editorial page)

AS in our last article, so in this, the references to Christ may seem to be obscure, but just as we are able to discern the ultimate beauty of the bud that holds within its outer petals the inner glory of the rose, so as Scripture opens up before our gaze do we see little by little the ever expanding splendor of the revelation concerning the Christ.

Our last brought us face to face with a crisis in the life of man, a crisis on which depended his very existence, and only by the sacrifice of life for life was there any hope of redemption made possible. But as no life was equal to the life of man, for he was to have dominion over the rest of the animate creation, no life of bulls or goats could make atonement for him; they could only typify and foreshadow a life equal to and indeed higher than his own. We thus find there was necessitated the continual sacrifice of the type, until that type should be fulfilled.

Again we come to a crisis in the life of man, and again he is face to face with the issues of life and death, "for God saw that the wickedness of man was great in the earth" (Gen. 6:5), and said, "I will destroy (blot out) man whom I have created from the face of the earth; both man and beast". "But Noah found grace in the eyes of the Lord." Few incidents in Bible history are recorded with so much detail as is that regarding the flood, but as we are just gathering up the threads of the golden line of interest that carries our theme onward, until we come to the more specific details of prophecy and fact relating to Him who is the Desire of all nations, we can touch but very briefly on points that form the connecting links of the narrative.

The very chapter (Gen. 6) where God threatens to blot out both man and beast from the face of the earth, reminds us that GOD is a God of covenant keeping truth, and that He would "establish" His covenant. That He could do so only by saving Noah alive is evident when the whole of His promise to "establish My covenant" is taken into account—See verse 18. Again after the flood does God repeat the promise to "establish My covenant", and adds yet another promise to it (Gen. 9:9, 11). Two things are clearly manifest here. First, a previous covenant had been entered into. Second, Noah knew what that covenant was. Is it not significant that it was after Noah had offered a burnt offering unto the Lord that the promise to establish the covenant was twice repeated (see verses 9 and 11)? Does it not indicate that there was a connection between the sacrifice of Noah and the sacrifices of Cain and Abel, as considered in our last article? Was not Noah's burnt offering an acknowledgment of his belief that God would keep His covenant regarding the One who should come to restore that life that had been lost through Adam's sin? The promise was to Adam and his seed, and "established" to Noah and his seed. Thus we see that God's purpose to bring the blessing of life—eternal life—through man is true, but not through a process of evolutionary forces,* but by the Man of His appointment through a chosen, definite line. It would seem almost (Continued on page 119, column 2)

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THE RESTITUTION HERALD

advocates the establishment of the Kingdom of
 God on earth, with Christ as King of kings, and
 the immortalized saints as joint-heirs with Him
 in the government of the nations; the restora-
 tion of Israel as a nation; the literal resurrec-
 tion of the dead; the immortalization of the
 righteous; the final destruction of the wicked,
 and life only through Christ. Also a firm belief
 in repentance, and immersion in the name of
 Jesus Christ for the remission of sins, as pre-
 requisites for 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

PROPHECY

PREDICTIONS of future events, like oth-
 er scriptures, have been spoken at sundry
 times and in diverse manners.

One manner of predicting the future is
 through plain statements; another manner
 is by the use of symbols; still another is by
 the use of parables.

Our Savior's parables should be studied,
 not alone with a view to be applied to past
 Biblical history or commandment, but also
 with a view to discovering any predictions
 of future conditions. It is most probable
 that more than one of the parables of the
 kingdom of heaven are prophetic of future
 kingdom developments and can not be un-
 derstood as referring to kingdom conditions
 of the past.

BUYING THEIR WAY INTO THE HOME

NOT long ago a letter indicating the in-
 terest of the writer concerning Bro. and Sr.
 Williamson contained the expression in the
 above caption intimating that the brother-
 hood is asked to buy their way into the
 Home.

It is regrettable that anyone should so an-
 alyze the situation and still more regrettable
 that anyone should allow himself to dissemi-
 nate such thought among the brotherhood.
 It has often been repeated in these columns
 that while the brotherhood has contributed,
 and that very nobly, sufficient to purchase
 the Home property, yet there has been no
 contribution anything like sufficient to care
 for Home members in number sufficient to
 fill the Home.

True, the doors could be opened and the
 rooms filled, and then we could trust God
 that He would supply the Manna for daily
 bread; or, in the more Christian way, we
 could depend upon the brotherhood to con-
 tribute funds day by day and year by year
 sufficient for maintenance of these people.
 This would work well, for a time. It *ought*
 to work for all time. But experience has
 proved that humanity is wonderfully forget-
 ful. Weekly or monthly payments year in
 and year out indefinitely become terribly irk-
 some, and ever and anon someone fails to
 contribute as expected. It would therefore
 result that those on the ground, who are re-
 sponsible for food and clothing, would be
 forced under the circumstances to either wit-
 ness the indescribable suffering by these
 Home members when food and warmth gave
 out, or else bear the unpaid balance of all
 expenses.

As it is no more the duty of those assum-
 ing the responsibility of caring for the Home
 to bear these expenses than it is the respon-
 sibility of the church as a whole, and as it
 costs no more to provide these expenses in
 advance than it does following the transac-
 tion, it therefore seems much better that
 provision for each and every one of Golden
 Rule Home Family should be made in ad-
 vance.

Should our estimates for such expenses
 prove excessive the over-plus is simply so
 much in advance for still other people. There-
 fore, naught is lost.

This is not in any sense "buying the way"
 of any individual "into the Home". It is
 making advance preparation for the main-
 tenance of any such individual throughout
 life.

Thanks are heartily extended to one and
 all who have contributed in this direction,
 also for the encouraging expressions that sev-
 eral have written. The subscriptions in be-
 half of Bro. and Sr. Williamson should, if
 possible, be sent in much more rapidly. Sev-
 eral hundred dollars are needed in this direc-
 tion. In their interest, in the name of Chris-
 tian service, the brotherhood is asked to con-
 sider this matter earnestly and to act ac-
 cording as God may have extended His bless-
 ings. But let the response be without un-
 necessary delay.

DAILY SCRIPTURE READING

(Continued from page 115)

verse 3. The last one is that of the scribe.

His words astonished one and all. The ap-
 pointed sovereign for this kingdom of Heav-
 en was none other than Jesus, who had been
 overpowering every form of opposition plac-
 ed before Him.

THURSDAY—JAN. 21—MATT. 14:1-21 MEMORIZE VERSE 14

The fame of Jesus rapidly increased. Her-
 od presumed to believe that He was John
 the Baptist raised from the dead. When Je-
 sus heard, verse 13, He departed into a des-
 ert place.

After healing many of their sick, He per-
 formed another great miracle, showing His
 ability to provide sustenance for the people.
 With five loaves and two fishes He fed the
 five thousand men "besides women and chil-
 dren". With such power to provide bread,
 one can but see more fully the faithfulness
 of Jesus when He refused to use such pow-
 er in His own behalf during His testing by
 Satan, in the wilderness.

FRIDAY JAN. 22 MATT. 14:22-36

MEMORIZE VERSE 31

Having fed the five thousand, Jesus direct-
 ed His disciples to enter the ship and go to
 the other side.

Was it not a miracle also, to be able to
 send such a multitude away? Verse 22.

Jesus enters the mountain alone to pray.
 What lesson for toiling disciples of all time.
 In the fourth watch of the night Jesus walks
 upon the water toward the storm-tossed
 boat. Here is revealed His sovereignty from
 God over all elements in His pathway. Pe-
 ter, being bidden, undertakes to walk upon
 the water to go to Jesus. His attention is
 drawn to the boisterous wind and thus away
 from his Lord; he begins to sink. The Sav-
 ior's admonition, verse 31, indicates the rea-
 son: "Wherefore didst thou doubt?" or wav-
 er?

So also to-day, the one of faith who would
 work the works of God must not waver, but
 move forward persistently and faithfully aft-
 er his Lord.

SATURDAY—JAN. 23—MATT. 15:1-20 MEMORIZE VERSE 13

The Pharisees continue to repudiate His
 work and His disciples. To injure Him they
 would belittle His followers and they asked
 why His disciples transgressed the tradition
 of the elders. These elders were not seniors
 necessarily, but those established officially
 in the Jewish system. Their tradition was
 not Biblical, but that which had been built
 up by custom.

The Savior rebuking them asks why they
 transgress the "commandments of God by
 their tradition", and then cites their meth-
 ods of annulling God's commandments, verse
 4, in their method, verse 5. In saying "it is
 a gift", verse 5, which refers to the gift of
 ferings to God, they undertake to honor God
 in the performance of a duty to parents
 which, if regarded as a gift to God, would
 release them from presenting further gifts
 to Him. "Killing two birds with one stone."
 Therefore the quotation from Isa. 29:13; al-
 so the further conclusions of verses 13 and
 14.

HERALD RECEIPTS

Jas. Stilson; Mrs. Esther Holmes; Viola Wig-
 gins; Barbara Leamon; Mrs. Sadie Leamon; Es-
 ta Lansbery, Otto Momsen; A. P. Trousdale; Fred
 Shain; Elsie Bradley; Geo. T. Rennard; Mrs. I.
 L. Wood; Mrs. D. W. Brown; Albert Siple; Geo.
 L. Holley; Andy Reed; John Jacobsen; W. V.
 Lansbery; Mrs. Carl J. Richey; Mrs. John A.
 Crysler; Amos Osborne; Anna E. Drew; E. R.
 Drabenstott; Mrs. J. H. Davis; Mrs. L. H. Ral-
 ston; Mrs. Emma Sutherland; Horace Haines;
 Mrs. Mittie Chandler; Velmer Bousfield; W. D.
 Tilton; Alpheus Brown; F. B. McCullough; Dor-
 othy Magaw; E. E. Mills; Mrs. M. J. Worthing-
 ton; Chas. E. Anderson; Mrs. Geo. Francis; Mrs.
 Sadie Clark; Silas Overton; Homer Hendrix; El-
 mer Berggren; Anton Sealine; Arvid Sealine;
 Jesse Pestle; Mrs. Gladys French; Mrs. Verna A.
 Straight; Sydney E. Magaw; Miss Inez Walker;
 Mrs. Jas. H. Pier; Mrs. Adda Vaught; Mrs. H. V.
 Ward; Mrs. Ora Burnett; Mrs. Geo. W. Young;
 J. S. Lyon; V. C. Railsback; Mrs. Lewis Lindsay;
 Effie M. Long; Mrs. Bettie Kilmer.

HELPING FUND

Mrs. Barbara Leamon \$2.00
 Jesse Pestle \$1.60

WINCE MEMORIAL FUND

Previously mentioned \$956.45
 Evelyn K. Harsch 5.00
 Mr. and Mrs. Chas. Miller 5.00
 Mrs. Emma K. Robinson 10.00
 Mrs. R. A. Curtis 5.00
 Mrs. Lois Hunt 1.00
 Illinois State Berean Society 13.00
 P. C. J. 5.00

Total

\$1,000.45

Doings Among the Churches

Sr. Hugh Shafer, of Plymouth, Ind., is feeling much better after a siege of poor health.

C. T. Stephenson, formerly of Canton, N. C., should now be addressed at East Flat Rock, N. C.

Bro. F. E. Siple was called to Kewanee, Ill., on Jan. 9, on account of the death there of one of our number.

We are glad to report much improvement in the health of Bro. J. H. Willey, of Plymouth, Ind. He is able to move about the house.

Thieves recently broke into the North Salem church, Indiana, and stole about half of the dishes and half of the lamps. Fifty-fifty is a fair division!

Bro. Austin will fill Bro. Siple's appointment at Ripley, Ill., next Saturday and Sunday, the 16th and 17th. He also plans to stop at Kewanee for services Friday night. Bro. Siple will fill the pulpit at Oregon for the 17th.

Bro. and Sr. Sydney Magaw stopped at Oregon over Sunday last. They were enroute to their home at Lester Prairie, Minn., after spending the holidays with Sr. Magaw's parents, Bro. and Sr. J. E. Hatch, at Harvey, Ill.

Owing to Bro. Willey's sickness Sr. Willey has been unable to keep up her intensive activity in Sunday School and church work. But her fine Sunday School class of young ladies has been faithful and active, and with the faithfulness of others, including Sr. Underwood, an ever true and faithful worker, the Plymouth, Ind., work is steadily moving forward.

This church enjoys the services of Bro. J. H. Anderson.

BURR OAK, INDIANA

Burr Oak church suffered a small fire recently.

"About the best I ever heard," is the comment made by an older brother with reference to Bro. Anderson's last sermon at Burr Oak.

Bro. Arthur Johnson spoke at Burr Oak on Sunday morning during his recent absence from Oregon.

Harvey, Illinois, Jan. 2, 1926.

Dear Bro. Austin: I wish to have you insert in the Herald my appreciation of the many kind thoughts and sentiments that I received from the brotherhood and others throughout the land. I am doing fairly well in regaining some of my former health although it has not been so good for several years. I also want to express my appreciation to you for the recent insertion that brought these kindly expressions of sympathy.

Yours in the Brotherhood,

Paul Hatch.

INDIANA

Maggie Anderson, daughter of Bro. J. H. Anderson, spent a few days of her vacation with the family of Ernest Logan near Lakeville, Ind., and also with her brother Paran Anderson, of South Bend.

Danon Romine of East Chicago, Ind., spent several days of Christmas week with his parents, Mr. and Mrs. Lewis Romine, of South Bend. His sister, June, returned with him to East Chicago for a week's visit.

A comment heard recently from a sister who visited Oregon just after Christmas was about like this, "If you could be there (at Oregon) for a while and see how those folks are working, you wouldn't feel like the rest of us are doing anything."

The South Bend church met on Wednesday evening, Jan. 6, at the home of Mr. and Mrs. William

Hunt to discuss ways and means of improving interest and attendance at their services. It is suggested that a comparison of plans and ideas of the above nature, as carried out by our various churches, might be most helpful. Send in your suggestions for publication.

The sisters of the Rensselaer church have a quilting league which meets every Wednesday. Several ladies who are not members attend, as they apparently enjoy the company and like to quilt. Sr. Flora Prior is the president and gives it a good deal of time. Both quilts and comforters are made and there is always plenty of work. The report does not state for whom the work is done, but we suspect Sr. Sanford's committee and the Home could tell about a part of it.

Paw Paw, Michigan.

Dear Bro. Austin: It is rather late in the day to tell about the terrible accident which occurred Dec. 11, to Bro. Perrine, but I am desirous of informing the brothers and sisters through the columns of The Restitution Herald, if you will kindly publish this.

Bro. Perrine was struck by an automobile thrown down under the car, rolled and crushed so that his lungs were badly bruised and one of his legs broken. He received several minor bruises, mostly on his head and face.

Under the hands of two doctors he was patched up and now expects sometime to be on his feet again.

Your sister in hope,

Anna L. Perrine.

Travelers Rest, S. C., Rt. 3.

To the Church of God:

My wife died on Dec. 16, having been a great sufferer for five years. She had been baptized by Elder J. H. Anderson. She leaves the writer and four living children, four others having preceded her in death. She died in the faith of the risen Christ.

I have not been able to work for two months. The children are not able physically to help, so I ask the church to pray for me and send me a card or a letter of encouragement.

Your brother in Christ,

J. W. Garrett.

HOOVER—RITENOUR

On Christmas Eve Miss Audrey Ritenour, daughter of Bro. and Sr. A. J. Ritenour, Woodstock, Va., was united in marriage to Mr. Edmunt Hoover, of St. Luke, Va. The quiet wedding was solemnized by the groom's pastor, R. H. Mowery, at the Brethren parsonage, St. Luke.

Sr. Hoover was baptized in 1922 by Bro. Geiselman while he was holding meetings at Maurertown. The groom, who is an active member in the Brethren church, is a progressive young farmer highly respected by all who know him.

The brethren at this place extend to the young people their prayers and best wishes for a long, happy, devoted married life.

They are making their home, for the present, with the groom's parents, Mr. and Mrs. George Hoover, Woodstock, Va.

FIFTY YEARS

Bro. and Sr. Wm. Read, of Niagara Falls, Ont., celebrated their Golden Wedding on Dec. 28, 1925. Throughout their married life they have been closely identified with the work of the church in the Niagara district, and their counsel and influence have contributed much to the success attained in this vicinity.

Sr. Read is a daughter of Bro. Peter Bouk, who was the founder of the Fonthill Church of God. For several years Bro. and Sr. Read have assisted their daughter and son-in-law, Bro. and Sr. Wm. Jenter, in conducting a Sunday School in the latter's home. Following the lesson period, communion is observed each Sunday.

As a direct result of their united efforts

three of Bro. Jenter's children have been baptized, and the younger ones are being brought up "in the nurture and admonition of the Lord."

A very enjoyable day was spent on the occasion of their celebration, which was attended by many relatives and friends. May the dear Lord permit Bro. and Sr. Read to long enjoy mutual association, to behold still more fruits of their spiritual labor, and at last enter together into their eternal rest.

G. E. Marsh.

MARY ELIZABETH BENDER

Mary Elizabeth Stockgen, daughter of Frederick and Isabelle Stockgen, was born August 11, 1864, at Akron, Ohio, and died on Friday, Jan. 1, 1926.

She was united in marriage with Joseph Bender on Jan. 3, 1884, to which union were born eleven children: Jacob Bender, Covington, Va.; Louisa A., Isabelle F., Martha M., Grace E., Bertha A., William G., Charles R., Harry E., Mary R., and Blanche F., all residents of the vicinity of Burr Oak, Ind., except Bertha, who preceded her in death by about 25 years. There are also left to mourn her death one brother, Charles Stockgen, Plymouth, Ind.; one sister, Mrs. Bertha Akhurst, Jersey City, N. J.; one half-brother, Earnest Hostler, of Joliet, Ill.; and twelve grandchildren.

Early in life she made a Christian profession, uniting with Zion Reformed Church, near Culver, Ind. She later transferred her membership to Trinity Church near Twin Lakes, and still later united with the Church of God at Burr Oak, of which she remained a faithful member until death.

Funeral services were conducted by the writer in the church near Twin Lakes, in the immediate vicinity where her parents moved from Ohio when she was two years old, and near where she had since lived.

Her hope and faith were indicated by her choice of John 14:1-3 for funeral service topic: "I will come again and receive you unto Myself."

F. L. Austin.

MARY JANE WRIGHT

Mary Jane Green was born at Baraboo, Wisconsin, Feb. 10, 1858, and departed this life, Dec. 29, 1925, at her home in Kennard, Nebraska.

She was united in marriage to Fred D. Jones on Aug. 28, 1881, who preceded her in death 37 years ago. To this union four children were born: Burr R. Jones, of Beaver Crossing, Nebr.; Mrs. Maude Schneller, of Guide Rock, Nebr.; Blanche Jones, of Hastings, Nebr.; and Mrs. Jessie Ward, of Kennard.

She was again united in marriage on Feb. 8, 1905, to Homer A. Wright, who, with her four children, three brothers and eleven grandchildren are left to mourn her loss.

She was a member of the Baptist church for many years, but of late years affiliated with the Church of God, of which she was a faithful member at the time of her death.

She was a kind and loving mother and a devoted Christian, and will be greatly missed by her family and friends.

The funeral was held in the M. E. church in Kennard by the writer and burial was made in the nearby cemetery.

J. W. Williams.

MYRTLE E. RAMSEY

daughter of Bro. and Sr. J. E. Coverstone, Dilbeck, Va., was born on Sept. 4, 1886, and died on Nov. 7, 1925, at her home in Mc Kees Rocks, Pa., aged 38 years, 2 months and 3 days.

She leaves to mourn: her husband, A. A. Ramsey, Mc Kees Rocks, four little sons, her parents, two brothers and three sisters. Her sincerest sympathy goes out to all and especially to the two little boys who lost their mother before they were two days old.

Sr. Ramsey was baptized into the one faith several years ago, to which she was loyal until she made the supreme sacrifice. Now she sleeps the sleep of death waiting for the glorious resurrection of Christ.

Our prayers go out in behalf of the two little boys that were left. Both are reported as doing nicely.

Harry A. Sheets.

The Sunday School

Prepared by Alta King

JESUS AND THE SAMARITAN WOMAN

LESSON 4 JANUARY 24, 1926

LESSON TEXT: JOHN 4:1-42

RESPONSIVE READING ISAIAH 55

Golden Text: With joy shall ye draw water out of the wells of salvation. Isa. 12:3.

FOR STUDY

Review: Into whose mind was the light struggling for entrance in last week's lesson? What particular ray of light did Jesus apply to the darkness of this man's mind? Why did not the man grasp Jesus' presentation of this truth? What light does this truth throw upon the kingdom? Contrast his enlightenment with the enlightenment of the five men who became Jesus' first disciples.

The New Lesson: In this week's lesson the light reaches, not the mind open and responsive to light as a child is responsive to love; not the well-trained, cautious mind that demands "how" and "why", but the morally sinning mind that is not inclined toward light in any way, nor consciously seeking it.

Thus does the light, as it comes from the Word made flesh, permeate various minds, dispelling darkness, whatever its cause and location.

1. The Light Shining for an Outcast. John 4:1-26. By what incidental happening was Jesus brought into direct contact with a Samaritan woman? Verses 1-7. Was she an outcast from the viewpoint of Jewish prejudice only? Verse 18. How did Jesus know this concerning her? John 2:25. What particular ray of light did this woman need? How did Jesus pave the way toward giving her the light she needed? Verses 7-10. What is the gift of God? Rom. 6:23 with John 17:3. Why had not the woman asked this gift from Jesus? Verse 10. Did the woman have the least idea of what Jesus meant by "living water"? Verses 11-15.

In verses 16-19, Jesus laid aside figurative language and gave the woman a drink of the water she asked for in terms of her own living. Verse 29 shows that He went deep into the secrecy of her life, revealing to her its darkness. What was her conclusion? Verse 19.

Verses 20-26. As soon as the woman had confidence that she was talking to a prophet she asked Him questions concerning man's relationship to God, questions that are common to all thinking minds, even that type of mind which, like this woman's, is given over to sinfulness. How did Jesus tell her that there is being developed a worship of God which is not dependent on locality? Verse 21. What contrast did Jesus draw between His worship as a Jew and her worship as a Samaritan? What did He state was the cause of this difference? Verse 22. When and how had the ancestors of this woman gone off into this ignorant worship? 1 Kings 12:25-33.

Thus did Jesus make it clear to the woman, that, though the worship He predicted would be independent of locality, it must, however, develop through Jerusalem, by God's decree.

In verse 23 Jesus explained further the worship that does not depend on a certain locality or a certain people. What did He say is the basis of this worship? Why does the fact that God is a Spirit, or Spirit as an-

other version has it, do away with a certain locality or a certain people as essentials to right worship of God? As a Spirit Being is God limited to any locality? As a Spirit Being is He the property of any people? Since God is a Spirit Being can subterfuges and secret lives continue unnoticed? Do you think the woman began to see the connection between worship of God and the sacredness of the marriage relationship, which sacredness she was violating?

The deep wisdom and rightness of what Jesus said was perhaps but faintly grasped by the woman, but she recognized enough of His wisdom and rightness to bring to her mind the wondering question, "Can this be the Christ?" She did not know as did Nicodemus, all the shadows and prophecies concerning the Christ, but through the prophecies she did know enough to know that He was to be able to tell us all things, answer all the needs of the human heart; and she knew enough to know that this stranger was doing this for her, hence the questioning statements of verse 25 and the gracious assurance of verse 26. Nicodemus received no such assurance, but Nicodemus came to Jesus in pride and selfishness seeking a political entrance into a political kingdom. The woman came seeking nothing, but she showed a child's responsiveness to the light Jesus shed on her life.

2. The Light Shining Through an Outcast: Verses 28-30, 39-42. When and where did the light which the woman had received begin to shine for others? Of all that Jesus had said to her what made the deepest impression on her mind? Verse 29. What was the final result of Jesus' personal talk with one person? Through whose word did the belief of these many originate? Through whose word did this belief develop into the sureness of knowledge? Suppose they had rested content on the woman's word?

Much of Christian development reaches only that stage made possible through "thy saying"—the preacher's or some friend's. It never reaches the sureness of knowledge because it never reaches direct contact with the Christ Himself.

Of what were the Samaritans convinced,—just that Jesus was the Christ of Israel?

3. Light for the Disciples. Verses 31-38. While the woman was carrying the light to her companions, Jesus dispensed more light to His disciples. In what figurative language did He present the idea of doing the Father's will? Verses 31-34.

How much this figure expresses! Hunger for doing the Father's will, deep satisfaction which the doing of that will brings to the doer, and assurance that each small portion done makes its necessary contribution to the finished work.

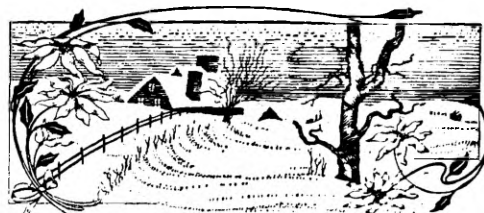
In what small portion of the Father's will accomplished was Jesus rejoicing at that moment?

The enlightenment of an unknown, immortal woman was recognized by Jesus as a part of the Father's will, and, though it was an infinitesimal portion, comparatively speaking, He granted to it the time and careful consideration that is due the Father's work. Neither did He regard it as any more infinitesimal than the enlightenment of the great and influential Nicodemus. We can do no more and no less as workers with Jesus than recognize the infinitesimal portions of the Father's will that surround us on every hand and grant to them the time and thought which the Father's work merits, rejoicing that each bit accomplished

is a part of the finished work.

How did Jesus reveal to His disciples that they were to eat of the meat of which He was eating and rejoice with Him in the accomplishment of the Father's will? Verses 35-38.

By many concrete examples, such as pointing to a throng as a harvest field in which they were to work, Jesus slowly but surely opened the understandings of the disciples to a true conception of their work with Him. Slowly but surely they were forced to give over their conviction that the Christ of Israel was a conquering hero, gaining to Himself and His followers the glory and leadership that come through might and physical strength. Slowly but surely they were forced to the conviction that their Master was Savior and Redeemer of Samaritans before He was King of Israel and that His kingship over Israel was incidental to His saviorship over the world.



Children's Column

PREPARED BY LOIS HUNT

JESUS CALLS HIS DISCIPLES

THE little baby Jesus, just like other boy babies, eventually grew to be a man. He had lived in Nazareth with Mary and Joseph—helping Joseph with his carpenter work, and learning all the things boys were then taught. Moreover, I am sure He was never quarrelsome, selfish or unkind; but always thoughtful of others, helpful in every way and willing to do His part in either work or play.

Now, there lived another man, a little older than Jesus, called John the Baptist—baptist because he was the first to baptize people. God had given John another privilege—that of telling people of the coming of God's own Son and their King-to-be—the Christ.

One day when Jesus was about thirty years old He came to John and was baptized by him in the River Jordan.

The next day, about four o'clock, John was standing with two of his disciples—Andrew and John. Near them walked Jesus, and when John saw him he exclaimed, "Behold the Lamb of God!" The two disciples quickly followed Jesus, who turned and, seeing them following, stopped and said, "What seek ye?" They replied, "Rabbi (Master), where dwellest Thou?"

He said, "Come and see."

So Andrew and John went home with Jesus and spent the rest of the day with Him. Then Andrew found his brother, Simon Peter, and said, "We have found the Messiah," and brought Simon to Christ. When Jesus saw the new follower He gave him the name, Cephas, which means "stone", but we know him better as Peter.

In the same town in which Peter and Andrew lived was a man named Philip. Jesus wanted Philip for his helper, so He went to

(Continued on next page)

MY RELIGION

By Eld. J. M. Morgan

MAN, sin and death,
Past, present and future,
First and second death.
The Bible is the guiding Star.
Religions: first impression.

In the early days of my childhood, when the first impression of religions was made upon my mind, it was back in the seventies of the nineteenth century.

A SPARK OF LIGHT

But there was only a small spark of light of truth that shone out of the darkness of human superstition.

MOTHER'S TRAINING

My mother, who taught me to reverence and fear God, was of the old school type and believed in hell and the immortality of the soul of man.

MORE LIGHT DAWNED

In the year 1889 more light dawned upon my pathway, when by chance there fell into my hands some religious tracts, on the nature of man and the conditional immortality, hell, and the resurrection of man. And since that time until this good day, with Bible in hand, I have read many booklets, searching for light and truth.

THE BIBLE THE SOURCE OF LIGHT

But the Bible has been the greatest source of light. It is the only book that reveals the true knowledge of man, sin, and death, and reveals the hope of the resurrection of the dead.

I note that many writers have given up the eternal hell but still hold on to the immortality of the soul. The evil of the belief of the immortality of the soul is clearly seen in the doctrines of spiritualism and universalism. They both have their origin in the fact that men give up hell and hold on to the doctrine of the immortality of the soul.

FREE FROM PAGAN SHACKLES

I have not only given up the hell of torments, but I am happy to tell you, I do not believe in the doctrine of the immortality of the soul of man, and now I am free from all those doctrines of Rome and paganism.

SOULS IN HEAVEN AND HELL

In confining souls in Hell and Heaven at the death of the body, you destroy all the doctrines of Christ of the resurrection of the dead, judgment, and future rewards, and if it be so, that the good and the bad go to their rewards in Heaven and Hell at death, why have a resurrection and judgment in the future?

LEADS FROM GOD, CHRIST AND THE BIBLE

But I am not in agreement with the ideas of those who teach Hell's endless misery, nor do I believe in spiritualism, Darwinism, and hundreds of other isms that are being taught nowadays, which if followed lead away from God, Christ, and the Bible.

THE EFFECTS OF HELL AND THE LAKE OF FIRE

Yes, there will be a lake of fire, the Hell-fire (Gehenna) into which death and Hell (Hades, the grave) and all the final impenitent will go and will be destroyed by the fire. Rev. 20:12-15. Just as the Sodomites were turned into ashes, and suffered the vengeance of eternal fire and were made examples unto those who live in sin. Jude 7; 2 Peter 2:6. What further use had God for that eternal fire after Sodom was reduced to ashes? and what further use will God have for the lake of fire when all the wicked are reduced unto ashes? For Malachi 4:1, 2

says, "The day that cometh shall burn them up, saith the Lord of hosts, . . . they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." No more use for Hell after this. "They shall have their part in the lake which burneth with fire and brimstone: (what is their part?) which is the second death." Rev. 21:8. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

REDEEMER PROMISED AFTER MAN FELL

But man, until he sinned, had no need of a redeemer, and after he sinned, God said to the serpent, that the seed of the woman "shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15. And "when the fullness of the time was come, God sent forth His Son, made of a woman". Gal. 4:4. God "reconciled" us unto Himself by the death of His Son. Rom. 5:9. All of Christ died: "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18.

(Continued next week)

"YOU cannot choose the date on which God's promises shall be fulfilled. That rests with Him."—Young People.

"A LIE does not have to be an outspoken, downright one. It can be told in silence and avoidance of the truth."—Selected.

JESUS CHRIST, WHO IS HE?

(Continued from page 115)

as if God had anticipated man's evolutionary boast that the power to rise was in himself, as He swept away every channel of life but the chosen one through which the Seed should come.

In Gen. 8:21, after Noah had offered his burnt offering it is recorded that "the Lord smelled a sweet savour", or as the margin reads, "a savour of rest". In Lev. 1:9, the chapter where the law is given relating to the continuance of the burnt offerings, the same expression, "a sweet savour unto the Lord", occurs, and several times where this phrase occurs in connection with the burnt offerings the margin gives the reading, "a savour of rest".

Oh friends, do we not all know from bitter experience what sorrow and turmoil *sin* brings? Surely we do. Is it not good to know that all through the Mosaic economy these wonderful types foreshadowed to the Lord "a savour of rest" in holy anticipation of the time when through the Seed of Adam and Noah, and others who should follow, we shall cast our burdens upon Him who said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and *ye shall find rest* unto your souls"? It is of Him we wish to "learn" through this series of short papers.

* It may be of interest to the reader to state here that Geo. Frederick Jeffs, Chief Magistrate and Barrister at law of the City of Hamilton, Ont., in a pamphlet of his entitled, "The Bible," says, "I rejoice to know that in Him whom so many regard as their Saviour, we find an unexcelled example of the moral perfection which can be developed in human nature, by the evolutionary process, designed as man's special prerogative from the beginning of existence."

HOW TO CANCEL SIN

By Sydney E. Magaw

DAVID was sorrowful for the sins he committed with Uriah and his wife. In prayer he pleaded with God to blot out his transgressions. "Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions. . . . Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God".

God forgave him.

Robert H. Ingersoll, while one time speaking to a public gathering, defied God to take his life within the next five minutes. When the five minutes were past Ingersoll was still alive, which proved to him that there was no God.

This prompted a notable reply from Joseph Parker, "Does the gentleman think the patience of Almighty God can be exhausted in five minutes?"

God's patience could not be exhausted by Ingersoll in five minutes, nor by David's sins of adultery and murder.

Because sin is often permitted to go unpunished we forget that "all things are naked and opened unto the eyes of Him with whom we have to do." Because God is "long-suffering to us-ward" we forget that "we shall all stand before the judgment seat of Christ." But "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

David knew that God could not be mocked. He knew his sins were not hidden from the eyes of God. No offering, no sacrifice that David could give would cancel his sins, but because of true repentance God forgave him.

What was true in David's case is true in yours and mine.

Our sins are "naked and opened unto the eyes" of God. No offering, no sacrifice of ours, can purge us of these. We, too, must humble ourselves before God—"repent, and be baptized . . . in the name of Jesus Christ for the remission of sins."

The one who has done this is no longer guilty of the past, for "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

JESUS CALLS HIS DISCIPLES

(Continued from Page 115)

that town and said to Philip, "Follow me." Philip did, and always obeyed when given a task to perform.

Philip found Nathanael and said to him, "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

When Nathanael asked, "Can there any good thing come out of Nazareth?" Philip replied, "Come and see."

God could, and did, bring a Deliverer out of the poor little village of Nazareth.

How many helpers have now been chosen?

Seven others were added, and then Jesus was ready to proceed on His three years of teaching, preaching and healing.

Are we ready to follow as these men did? Yes, if we will really "Come and see."

MY OBSERVATIONS

By Floyd A. Stilson

UPON arriving home from our recent visit to relatives and friends at N. B. I. headquarters, Oregon, Illinois, I thought others might be interested in the daily routine as we saw it. Although our visit was just after the holiday rush, nevertheless everything was alive with the busy hum of industry, for it is certainly a busy place, and those who are not in touch with the work cannot realize all that is being done and the wonderful progress that has been made in the brief period of the existence of the national organization.

In the print shop they were not only at work early and late, but on at least two nights the press or Linograph were running into the wee small hours of the morning by running shifts. I understood they have kind of gotten into the habit, especially while running the Christmas cards—about 14,000 of them, they tell me; and wasn't that fine for the first year? Well, you are wondering why so busy? The new catalog of seeds, bulbs and shrubbery. Better send in your order for yours now—order an extra or two for your neighbors—take it to them and ask them to consider it in making up their spring order. You know the prices meet all competition and stock is guaranteed "true to name and claim". Let's all boost the seed business and it too will go over as did the 200 Christmas pledges and the Christmas cards.

The greenhouse demanded a brief visit too. The striking thing about it was the absence of beautiful flowers, everything salable disposed of, and begging for more. The new greenhouse added last fall did not prove large enough for present demands, much less the future. It looks like another addition in the near future. The men were busy propagating new stock, and potting plants for the customary spring business. The new cold cellar was about one-third full of bulbs ready to be brought out for development as needed.

Golden Rule Home did not pass unnoticed, for we spent considerable of our time there, especially the nights. It is indeed a "home", not an institution, and "Mother" Thayer is on the job to make it so all the time.

In the Floral and Gift Shop they were preparing for inventory and storing away some left over Christmas goods and planning for the mail order seed business. This will call for extra help for filling thousands of packets of seeds and addressing and mailing catalogs.

We spent about two days studying the office conditions and bookkeeping methods and suggested some changes which it is hoped will facilitate the work.

We now stand on the threshold of a new year. We know not what lies before us, but let us all work while it is yet day, for the night cometh when no man can work. Bro. Austin is doing his share and too much more. He should by all means be relieved of the office management in order that he may devote more time to the spiritual realm—pastoral, Bible students' class, editorial work and a general oversight. Don't you think that alone would keep any two of the rest of us busy?

A kindness done even to the ungrateful is not lost. Its action and reaction go on, consciously or unconsciously, and work themselves out in God's plan.

DOINGS AT HEADQUARTERS

PRINT SHOP

Three to four men and three to five women has constituted the working force for several days past, with Linograph or press running from a few hours to all night overtime. THIS rush will soon be over—but everything is set for another one to follow as soon as material, which was due a week ago, arrives.

On account of having a large job running through the shop it has been impossible to complete till now the Book Marks and some other small jobs without prohibitive costs. There is now opportunity to run these small jobs in and they will be dispatched with all due promptness.

GOLDEN RULE HOME

Golden Rule Home has been undergoing a siege of colds. All have been affected more or less. But Bro. M. T. Aslaksen has been very sick during the past week. The doctor has seen him every day and one day was at his bedside three times. Two daughters from Forrester, Ill., and two daughters and a son from Chicago, were with him on Jan. 6. We are very glad to report that his cold—and consequent asthma—is much improved, and therefore the danger from high blood pressure aggravated by periods of intense coughing, is greatly lessened.

BIBLE TRAINING CLASS

Our Bible Class began operations again on Jan. 4, with three in attendance. Bro. F. E. Siple expects to be present all possible this winter.

The class will principally study the New Testament this year: its position and place in inspired writ; its revealed mysteries of the kingdom and of the church; its instructions to and for the kingdom and to and for the church; its doctrines; its promises; its inspiration for Christian edification.

SEEDS — 1926 — PLANTS

Do you wish the Golden Rule Greenhouse to mail you their 1926 seed and plant catalog? They hope you do. If so, send request for one. The Golden Rule Greenhouse specializes on seeds and plants "true to name and claim", and will do all possible to render best service. They Guarantee satisfaction.

All do not use seeds and plants. It is hoped that those who do will write for this catalogue, and will compare goods and prices with those of other mail order houses.

GOD'S HOLY TEMPLE

(Continued from front page)

salonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." By doing this we shall be in a position to profit by John's admonition, "Beloved, believe not every spirit, but try the spirits, whether they be of God: because many false prophets are gone out into the world."

There are many other methods by which we can build ourselves up through cooperation, viz., to make an abundant, rich fruition by a judicious "exercise" of our trials; by patience; by meekness.

To get an idea of what crude looking "living stones" we are in entering this spiritual school, consider the unsightly appearance of stones and diamonds when quarried and dug from the earth. The layman would hardly stoop to pick up a diamond in its crude state. A sculptor in selecting a stone for a great work first considers quality; no matter how large, if in bulk he can visualize the object in his mind. With hammer and chisel he can eliminate useless parts.

With us there is much lapidary work needed, and there is but one Lapidist to do it. We are, by nature, prone to take the route of least resistance ("Now if I do that I would

not, it is no more I that do it, but sin that dwelleth in me." Paul). Paul is right. But how differently the Great Stone-Cutter hammers us, if we tenaciously hold onto the horns of the altar. "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Rev. 3:19. Let us minimize the cutting blows by doing our part.

A stadium of an amphitheatre type, perhaps the largest of its kind in the world, is being constructed in South Philadelphia, Pa., for the Sesqui Centennial next summer. As I visit the grounds from time to time viewing the immense works in the distance, I notice it grows; yet, I wonder, as I see an army of little objects moving about like Gulliver's Lilliputians. How patiently and tirelessly—like bees—they go on! Thus it is with every one who unreservedly places himself in the hands of the great Lapidist. No matter how deeply one has sunken into this world's filthy mire, the Lord can and will make a precious "Jewel" of him or her.

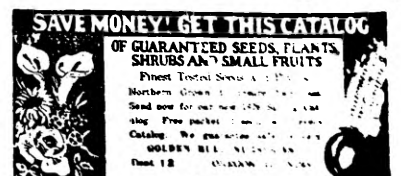
The above thoughts were prompted by the following incident: Recently I casually dropped into a religious meeting. An elderly Irishman was giving his testimony, thus: "I am saved by grace! And that to me means more than to any one present, I believe. Listen to me: The devil had me for twenty years; and I was drunk most of the time. I've been in jail many times; been beaten-up often. I've begged and stolen. I've been too dirty, filthy and lousy to be among human beings—a loathsome sight! But, five years ago Jesus, precious Jesus, picked up this wretched soul and body, and gave it strength to praise His Holy Name!"

Yes, there stood Dan: his face scarred and beaten out of shape, and with weak, watery eyes. But he was neatly clad and in his right mind. As Dan talked his battered face seemed to glow with a beam of heavenly sunshine.

I subsequently learned that he (known as Brother Dan) was leading a mission near the city docks amid his erstwhile cronies and their kind; and that many of those rough stones were being picked up and garnished for "a spiritual house for a holy priesthood," by Dan's ministry.

Symbolically, Dan had found "the secret place of the Most High", on whose walls he saw 432 cromio cards, one for each time "Rejoicing" and "Joy" appeared in the Bible; the former 252, the latter 180. Then he caught the strains of David symbolically choraling thus: "There is a river (Gospel) the streams whereof (Good News) shall make glad the city of God, the holy place of the tabernacles of the most High (secret place). God is in the midst of her (secret place); she shall not be moved: God shall help her, and that right early (in the closing days of sin)."

These things so enthused the brother that he could not keep quiet. I trust this is the sentiment of every reader of the "Herald". For not many in these days get into the inner circle (secret place): the entrance fee is too great; viz., to mentally relinquish everything earthly; and to actually set one's affection "on things above". But, O, what rejoicing and joy for those that are there: "As the hart panteth after the water brooks, so panteth my soul after thee, O God."



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Hearken, Observe and Do

By Alice B. Curtis

SHORTLY before the death of Moses he called the children of Israel together, that he might rehearse to them, and enlarge upon, the various laws which they had received from time to time. Having the good of the commonwealth ever uppermost in his heart, and knowing the proneness of this people to disobedience, he feared that after his death, they would lapse into the forms of idolatry practiced by surrounding nations, and call down God's wrath upon themselves.

So with almost his last words he tried to impress upon them the need of keeping their covenant with God. He reminded them that "Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and to hearken unto His voice: and the Lord hath avouched thee this day to be His peculiar people". Deut. 26:17, 18.

In Deuteronomy 28:1 occur the words found at the head of this article. They read, "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments, . . . that the Lord thy God will set thee on high above all nations of the earth". A lofty position for them to occupy if they should live up to God's requirements, "Hearken, observe, and do". Small words and few, but fraught with deep meaning and weighty consequences.

These consequences are made known to the people in Deuteronomy 28, where from the first to the fourteenth verses, Moses enumerates many wonderful blessings that shall accrue to them for obedience, while in the remainder of the chapter he recounts the curses that will befall them if they break the covenant. It may be here mentioned that the curses occupy nearly four times as much space as is used for the blessings, and if the Israelites went wrong it was not because they were ignorant of the results of wrongdoing.

As we read those withering denunciations now, after so many centuries have elapsed since their utterance, and comprehend in a measure the enormity of trouble and sorrow they contain, we mentally recoil from the terrible sufferings they would entail for wrongdoing; and one is led to wonder how any people could turn aside from such rich blessings and bring upon themselves such unheard of miseries as are recorded here.

The question might arise, Are these curses to be taken literally? The great lawgiver did not use this sublime language as a mere threat to frighten the people into obedience, and the curses are to be literally understood, as history shows they were literally fulfilled, for the people turned to idolatry as God in a later chapter showed Moses they would do. See Deut. 31:16. In read-

ing over these curses it seems that nothing has been forgotten or omitted that could wear away a people. Let us enumerate some of them: pestilence of every kind, madness, blindness of judgment, famine,

The Broken Wing

I walked through the woodland meadows,
Where sweet the thrushes sing;
And I found on a bed of mosses
A bird with a broken wing.
I healed its wound, and each morning
It sang the old sweet strain,
But the bird with the broken pinion
Never soared on high again.

I found a young life broken
By sin's seductive art;
And touched with Christ-like pity,
I took him to my heart.
He lived with a noble purpose
And struggled not in vain;
But the life that sin had stricken
Never soared as high again.

But the bird with the broken pinion
Kept another from the snare;
And the life that sin had stricken
Raised another from despair.
Each loss has its own compensation,
There is healing for every pain;
But the bird with a broken pinion
Never soars on high again.
—Hezekiah Butterworth.

exile, continual wandering, servitude, sorrow of mind, dwindling numbers, uncertainty of life, and violent death. Volumes of history have been written that recount the cruelty and contumely the Jews have endured in almost every land, and none but God knows the measure of their unparalleled sufferings. These have left a trail of tears and blood through the long centuries, and the air has been vibrant with the cry, "How long, O Lord, how long?" from Judah's trembling lips.

But let the individual or the nation that afflicts them beware, for the eye of God is watching and His curse shall light upon such, for it is written of this people, "Blessed is he that blesseth thee, and cursed is he that curseth thee." Num. 24:9.

But some will say this people brought their troubles upon themselves by their sins: ever the stigma rests upon them that they crucified the Prince of Life; and for that deed and the awful imprecation "His blood be on us, and on our children", for nearly two thousand years they have been atoning with intense sufferings. But the Savior's dying prayer in their behalf, "Father, forgive them, for they know not what they do," shall yet be answered.

(Continued on page 123, column 1)

THE HIGH CALLING

By Lyman Booth

IN Philippians 3:14 Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus." The Apostle made this statement after he had written his great epistles, after he had established his different churches, and even after he had been caught by vision into Paradise and heard words which were unlawful for him to repeat. All these things were in the past and he said, "this one thing I do, forgetting those things which are behind".

He had borne every form of persecution, and never shrunk from any kind of labor. He had long been familiar with fasting and weariness; with perils both on land and sea; he had given up all worldly pleasure, honor, and ambition, to the one hope of serving his Master who had so graciously called him while on his way to Damascus.

If any man had a right to think he had done enough; if old age could ever claim the privilege of repose as he journeyed onward, no one could better claim the blessings of rest than Paul. But not so with him: forgetting all labors, sufferings, all things he had given up and laid aside, all that he had done, now that the weight of years was weakening his frame, he was still pressing forward for the prize which he did not consider he had yet attained. His personal love for his Lord, who had purchased him from bondage and death, was the principle which impelled him to action, and caused him to look forward steadfastly toward the prize that was in store at the end of the race, thinking how best he could serve his Master and impart to his brethren the thoughts, the affections, and new resolves, so that as his life's stream should ebb and his natural strength abate he would be gifted with that strength which comes only from the source of infinite love and power and which would enable him to win the prize which he so earnestly coveted.

As an example of perseverance and tireless labors, his casts a mantle of blushing shame over our best efforts. From him we should learn that if we would win we must run. If we would reap we must sow. If we would wear the crown we must bear the cross.

Peter has exhorted us in his letter to make our calling and election sure. If we first make our calling sure our election will certainly follow with the assurance that an abundant entrance into God's everlasting kingdom will be ministered unto us.

It is right and highly commendable to exhort men to make their calling and election sure; we must remember, however, that when the race is completed, the victory won, the kingdom will not be a place of inactivity, where there will be nothing to do but to repose on flowery beds of ease and tune golden harps, and to rejoice because of missing so much misery. No, not that, but a realm filled with a society bound together

in mutual fellowship by the sacred and holy ties of infinite love and devotion, where labor will be pleasure, where we may labor and not faint, run and not be weary, where the good we do will not be misunderstood, and where we will grow closer in affinity to Him who is its light and life.

The result to be attained through this high calling, is not reached with ease and amid worldly pleasure. Trifling pleasures must be laid aside, and a fierce struggle waged. This high calling enters one upon the race course. The length of the way is measured by a man's days. To heed the Call is only to start; to win is to continue without ceasing. Our Lord through the word given to the Revelator has said, "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. Also in Rev. 5:10 we read, "And hast made us unto our God kings and priests: and we shall reign on the earth."

"Whom He Called, Them He Also Justified"—Rom. 8:30

Only they who overcome will win the honor of sitting with Christ in His throne, being made kings and priests, and reigning on the earth. An official position that will outshine in regal splendor all the pomp and glory of Greece and Rome combined.

In order to run well one must lay aside everything that tends to retard progress and speed, as Paul has said in Heb. 12:1, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience". Our self-pride, blindness of heart, our perverseness of will, which are sometimes led away by the pleasures of the world, are weights which we must lay aside.

There is a race set before us whereunto we are called by the hope of our calling in Christ Jesus. It is to be run with patience, and without fainting or faltering. If we would continue in the race we must lay aside every weight and look to Jesus continually, and let His love fill our very being; then what we might now term self-denials will be pleasure instead. Laying aside the worldly desires will make room for the heavenly. Crucifying the old tends to perfect the new man. The two can not occupy the same heart at the same time. If we give up the old garments of sin for Jesus' sake He will provide a better, more blessed, and a more beautiful robe—one that will be a perpetual joy and a possession forever.

One who is thoroughly devoted and occupied in the service of the Master will not forget His work. So long as we keep our eyes on the prize we will not forget to run. When the heart is full the hands will not be idle nor empty. He will require an accounting of our work more than of the degree of success. It is for us to sow the seed; it is for the Husbandman to garner the golden grain. Looking to success is to run by sight: looking to Jesus and to persevere in His service in spite of every opposition is to run by faith, and the work of faith will be abundantly rewarded.

As there was a joy set before Jesus, for which He endured the cross, so there is a recompense of reward attached to the Christian's sacrifices and labor of love. We may never be other than unprofitable servants, but the Father in His infinite love and goodness will measure His favors and blessings toward us in proportion to the intensity

with which we manifest our love and allegiance to Him. Any effort that really proceeds from love for His name, and with charity for our fellows, will never be forgotten, nor go unrewarded. But love must be the motive in all our labors—a cheerful and voluntary expression of love. When this condition obtains, a two-fold reward will follow, a reward of success here and of eternal glory hereafter.

In Heb. 3:1 Paul says this calling is a heavenly calling, and tells the Hebrew brethren that they were partakers of the heavenly calling. Heavenly, because it came from the very highest authority in heaven—from the Apostle and High Priest of our profession, Christ Jesus. In 2 Tim. 1:9 he calls it an holy calling. Holy, because its origin is ascribed to sovereign goodness and the electing love of the Father. It is traced to the infinite depths of God's love. It was given us according to His purpose and grace before the world was. This is the same in

principle as counting things that be not as though they were. De Wette has said, "What God determines in eternity is as good as done in time." Whatever He determines to do will certainly be done at the appointed time, for with Him is no variableness, neither shadow of turning. This explains why the "gifts and calling of God are without repentance", as Paul stated in Romans 11:29.

In first Peter we read, "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." By this we learn that God by His Son does the calling, and we are called to His glory by His Son. Our Father is the God of all grace, and His grace is like a spring of water that can not be exhausted or diminished. The living fountain of grace is in Him and flows from Him. He pardons and blots out the transgressions of His children, for His own name's sake. He sanctifies, refines and purifies all those He would convert into vessels of glory. He purges them by afflictions and many outward trials.

The title, "The God of all grace," expresses His unlimited riches. It extends from the beginning to the end of His work of salvation—from the first effect upon us in the effectual calling which extends to the final accomplishment in eternal glory. Who can fully estimate its worth? Consider what it means. Are not such expressions worthy of our warmest affections, our deepest love, and earnest labor by every heir to this glory? He whose heart is firmly fixed upon God's grace can scarcely desire more. He would not refuse "to suffer a while", a little while, anything the Father might impose upon him; for soon it would be past, and then would follow the reward by entering into His glory, which shall never end.

We can not know what shall befall us as we journey onward, neither can we know at all times just what is expedient; but we do know that the Father would shape us to Himself, whether it be by discipline of sorrow or of joy. His choice is to make us perfect; this is the ultimate result of all His revelations. He has furnished everything helpful for our spiritual needs, and all else is wisely hidden from our view.

We may find rich rewards at every step of

the way in the toils He has given us. The charity that thinketh no evil will find many opportunities to manifest itself. The struggle of gentle patience will find a sublime endurance till pain is banished by smiles; then faltering faith will find the sunlight of Paradise where no doubt shall ever cast a shadow of gloom over the scene. When tongues shall cease and that which is perfect is come, we will be given the ever-brightening vision in which we shall see, not as in "a glass darkly", but "face to face."

JESUS CHRIST—WHO IS HE?

By R. H. Judd

No. 3

THE next item of interest is the call of Abram, and the promise to give the land of Cannan to his seed (Gen. 12:7), repeated again in the following chapter, including himself as well as his seed. Then follows Abram's rejection of anything from the hand of the king of Sodom, the language of his refusal being almost equivalent to a denial of the right of the king of Sodom to the things of which he claimed possession. But there was a higher note in Abram's refusal. The reader is apt to forget the unquestionable fact that men had multiplied exceedingly in the time of Abram—that Sodom and Gomorrah were undoubtedly cities of importance, and that Egypt was already a nation possessed of its pharaohs. Moreover, all of these people were worshipers, not of the one true and living God, but of idols and deified men. These facts bring out somewhat the full significance of Abraham's reply to the king of Sodom. It was not only a refusal to take gifts from the king of Sodom, as such, but a refusal to have anything to do with an evil and wicked man. It was even more than that. It was an acknowledgment, bold and defiant, that the God whom Abram worshiped was no mere tribal god. (It is exceedingly sad to have to record that men so prominent in religious and social circles as "Rev." Harry Emerson Fosdick and the author alluded to in our last, should seek to lead men to think that the God of Old Testament times was no more than a local deity, and to all intents and purposes simply an idol of the Hebrews. Abram's faith under such circumstances puts men like those to open shame.) But He was in actual fact "God Most High" the Maker (see margin R. V., Gen. 14:22) and Possessor of heaven and earth.

Abram fell under temptation while in Egypt, it is true, for he was but human, and Scripture recognizes the frailness of his humanity; but he came out of a land given over to idolatry unscathed in his allegiance to the one true and living God, as the incident under consideration shows. Reckoning up again the facts, it would appear that Abram thus stood alone. He had come up out of Egypt, that country which Scripture uses as a type of the world and all that is of it. Lot also had left him, having pitched his tent, not only "towards Sodom", but "as far as Sodom". (See R. V.) Can we wonder that "after these things"—viz., the incidents of Abram's testimony, God should visit him in a vision, saying, "Fear not, Abram. I am thy shield, thy reward shall be exceeding great" (Gen. 15:1). True as the rendering of the Authorized Version may be, the verse following bears evidence that the marginal reading of the Revised Version is

(Continued on page 126, column 3)

HEARKEN, OBSERVE AND DO

(Continued from front page)

Before we too harshly condemn this people let us see what is the attitude of the world to-day toward a loving heavenly Father, and His beloved Son, "who brought life and immortality to light through the gospel." Our statistics show that the masses of the world to-day are yet heathen and idolatrous, and the people of all denominations professing Christianity are but a small percent of the world's population; while Christian Science, Spiritualism, Evolution, and such misleading cults are doing much harm. We have had precept and example, beside receiving centuries of enlightenment to guide and teach us, and yet many people are putting God out of their lives, and have no regard for Him or His Holy Word.

We read in 1 Cor. 10:11, that the evils that befell Israel in the wilderness "happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Let us, therefore, not walk in the footsteps of blinded Israel. Paul says that "through their fall salvation is come unto the Gentiles." While

their fall is "the riches of the world", our fall, if we fall, will benefit no one, but will bring upon us condemnation and the second death. Christ speaks of the time when the wicked shall be cast into a furnace of fire, and there shall be wailing and gnashing of teeth. The wail of those who face extinction of life forever, shall doubtless be the saddest sound earth ever heard; and the gnashing of teeth will not proceed from anger, but from the extremity of fear and anguish that causes an utter breakdown.

O, let us shun that fate and warn others to shun it! Let us obediently listen to the commandments of an all-wise and loving Creator, who is seeking for our eternal welfare. God, who in former times spake to the fathers by the prophets, hath in these last days spoken unto us by His Son. "See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven". Heb. 12:25.

Again I ask in Jesus' name
I know His love is still the same
Say, will you to Mount Zion go?
Say, will you have this Christ or no?

Daily Scripture Readings for 1926

Prepared by F. L. Austin

(On request a Book Mark listing these daily readings for the year, will be mailed.)

SUN.—JAN. 24—MATT. 15:21-39

Memorize Verse 27

THIS section describes further miracles by our Savior. The first pertains to the Cannanitish Gentile woman whom He addresses after the habitual custom of the Jews as a dog. This followed His departure to Tyre.

He then departed to Galilee where many were brought unto Him whom He healed, verse 30. He closes His work here by feeding the multitude with the seven loaves and a few little fishes.

MONDAY—JAN. 25—MATT. 16

Memorize Verse 18

Following all these wondrous works, the Pharisees and Sadducees desired of Him a sign from heaven, that is, a mark, a signal by which they would have evidence that He is the Messiah. On the day of Pentecost Peter met the multitude and declared that God had approved Jesus among them "by miracles and wonders and signs". Acts 2:22. "Miracles", as here used, refers to works requiring great power or force.

The numerous miracles already wrought by Jesus should have been definite signs unto them; indeed, those who followed Him so regarded His works. But the minds of the Pharisees, blinded by prejudice, were unable to recognize these miracles as evidences.

The Savior then warns the disciples to "beware of the leaven of the Pharisees", and then explains, verse 12, that the leaven here referred to is the doctrine.

Leading from this, Jesus asks, "Whom do men say that I the Son of man am?" Peter gave the acceptable answer, "Thou art the Christ, the Son of the living God". Jesus replied that upon that rock of truth He would build His church. The word, church,

translated from the Greek word, ekklesia, means "called-out ones". Then, upon this truth I will build My called-out ones, is the force of the Savior's word.

Those who followed Him were able to read in His words and works signs of His Messiahship, of His Lordship, and were established and built upon this great fact.

At verse 21 Matthew writes, "From that time forth began Jesus to show" His sufferings and death. From 8:1 to 16:20 the miracles and works of Christ had given illustrative evidences of His power and ability for Kingship in the kingdom of heaven.

From 16:21 He reveals how that He must be rejected as King.

TUESDAY—JAN. 26—MATT. 17

Memorize Verse 5

After six days Jesus takes from among those who were standing by, Matt. 16:28, Peter, James, and John into the mountain apart where He was "transfigured before them." "Transfigured", analyzed, means: "trans"—over, across; therefore, "transfigured" equals figured on the other side, over, across. He was manifested as He will be when He comes into the greatness of His kingdom across on the other side of death where obedience will be accorded Him.

Peter says, 2 Peter 1:16, 17, we "were eyewitnesses of His majesty". Thus, before death they see Jesus in His kingdom glory and grandeur.

WEDNESDAY—JAN. 27—MATT. 18:1-20

Memorize Verse 15

At Matt. 16:21 Jesus made the first announcement concerning His suffering. At 17:22 He again announced that He must be betrayed. After first announcing that He would be rejected as King, Matthew presents Jesus as defending His Kingship. From 8:1 to 16:20 He had been proclaiming by word

and act His Lordship, but after presenting the fact of His suffering and death a different attitude is manifested.

In the eyes of mortality He had reached His greatest popularity. The announcement of His coming rejection must discourage in a measure even His disciples; therefore He must defend His position.

In chapter 17 He gives vision of what He yet shall be. This must necessarily tend to fortify, to reinforce the faith of His disciples in preparation for the heavy strain about to fall upon their faith.

Personal ambitions begin to be revealed in chapter 18. How hard, how very hard, it is for mortals to work with a view alone of the work accomplished, overlooking personal advantage. Jesus at once instructs His apostles that he who will be greatest in the kingdom of heaven is he who humbles self most in thorough service to the will of God. Jesus was performing just such service; self was not His consideration.

THURSDAY—JAN. 28—MATT. 18:21-35

Memorize Verse 21

The lesson of forgiveness is here told. This is one of the greatest of lessons. Forgiveness must be exercised if one is to enter into eternal life. When Jesus gave the method of procedure, verses 15-20, it is doubtful if He was insisting so much upon the method itself as He was insisting upon the fact that the one wounded must do all possible, not only to clear himself by forgiving, but also to redeem his brother, the offender, from wrong.

The statement in answer as to how often a brother should be forgiven, indicates that there is no limit in that direction—as often as offense may occur.

From the lesson of our Savior who upon the cross asked God to forgive those crucifying Him, it is evident that one can forgive an offender without waiting for him to apologize and ask forgiveness. No one asked Christ to forgive those crucifying Him, yet He forgave wholly. Had He not so done He would in this have sinned. So, from this chapter, forgiveness should be granted forthwith without awaiting the offender's request. True, however, the offender cannot receive the forgiveness given until he properly supplicates for same and accepts it.

FRIDAY—JAN. 29—MATT. 19

Memorize Verse 6

The Pharisees seek help concerning a knotty question. Is it lawful for a man to put away his wife for every cause? Jesus quotes Genesis 1:27 in answer and adds thereto the explanation or conclusion, "they twain shall be one flesh". From verse 6, which says "they are no more twain (that is, two), but one flesh", the "twain" evidently refers to the same thing as does "one". Undoubtedly "flesh" refers to person, one person. Notice that God thus, by marriage, made them one person. For either one to rend this union is working against God.

Nor is this rending always a legal process. It is often an immoral practice that constitutes the rending. This practice is the only cause given by our Savior that is sufficient to liberate the innocent.

SATURDAY—JAN. 30—MATT. 20:1-16

Memorize Verse 6

Lack of space prohibits comment on this section at this time.

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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

ISRAEL

THE Jewish people are very busy these days. Many millions of dollars are being contributed by the Jews of the United States for the up-building of Palestine. Construction work in Palestine is being continually rushed.

One wonders whether, midst all this strenuous effort, this portion of Israel is on the watch for fulfillment of other prophecies.

Elijah must yet come, the forerunner of the Lord; so wrote Malachi in the closing words of the Old Testament. So also assures the Savior in Matt. 17:11. True, John the Baptist preceded the first advent of Christ "in the spirit and power of Elias". Luke 1:17. And Jesus said, speaking of John the Baptist, Matt. 11:14, "If ye will receive it, this is Elias, which was for to come." He also refers to John the Baptist in Matt. 17:11 and then asserts, "Elias truly shall first come, and restore all things."

ETERNAL LIFE

ONE asked the Savior, Matt. 19:16, what good thing he should do that he might have eternal life. The Savior told him to "keep the commandments", enumerating several at verse 18. The young man feeling to approve himself answered that he had so done from youth. The Savior then discovers to him one lack. "Go and sell that thou hast, and give to the poor". The young man declined. The price for eternal life was too great.

Our Savior in making this discovery to him only revealed in this particular a great underlying truth as declared in His sermon

on the mount. There He taught that he that thinketh to do wrong is wrong. In the instance of Matt. 19, the young man did not really think to love his neighbor as himself. Therefore, he failed to keep that commandment.

YE MUST BE BORN AGAIN

SOMETHING of the importance and meaning of this great statement is imagined as one stops to realize that birth introduces a being to a life which he has never before enjoyed. Nor is there any other revealed method of entering into any given order of life except by way of birth.

Our Savior, in John 3, was speaking to Nicodemus, the ruler of the Jews. John alone records this conversation and event. Undoubtedly the other Apostles heard and witnessed as did John but they make no mention of this. It seems evident that the several Gospel writers select from the events and teachings of Jesus such things in His life as will portray the Lord in harmony with the particular characteristic which each one severally is inspired to present. John is not teaching of Jesus as King nor as God's Servant, but his great theme is Jesus, the Living, Active, Overflowing Word of God. This Word is Life, this Life is the Light of men.

But, to obtain this new life one must be born again, and this birth must be a quickening of the spirit after such fashion as to make the one newly born spiritual, no longer soulaal.

In the Savior's instance, new birth, that is, birth to the spiritual life, took place at His resurrection, as indicated in Col. 1:15, 18. Others had been previously raised from the dead; but no one had been previously born from the dead. Thus Christ, the Spiritual, the Second Adam, was the first-born of every creature.

The Kingdom of God is not a thing visible to the organic eye. It cannot be seen. The kingdom of God has to do with God's great sovereignty. This can be "seen" and comprehended only with the understanding. The finite, the first Adam, cannot grasp, cannot understand, cannot see, nor enter thoroughly into the spirit of the great, deep truth of the kingdom of God.

Paul speaks of this in 1 Cor. 2:14, "But the natural man receiveth not the things of the spirit of God: . . . neither can he know them, because they are spiritually discerned." Therefore, teaches our Savior, to see this kingdom, to enter into it, one must be born again to that new life, that higher, that spiritual life.

Nor does the Savior say one must be born twice more—once of water and once of spirit. Neither does He say that man has already been born of water and must be born of spirit. He simply says that man must be born again, which birth is described as being "of water" and the "spirit". Paul agrees with this when he says, 1 Cor. 4:15, "in Christ Jesus I have begotten you through the Gospel"; and James gives further information, chapter 1:18, "of His own will begat He us with the word of truth".

Thus, we learn that coming to believe God and His Son through the Gospel, and then rendering that obedience of repentance and baptism commanded, such obedience of faith is reckoned for righteousness and, in figure, one is a new creature in Christ, having been begotten of the Word of Truth.

Therefore, if Nicodemus were to be born

again in resurrection it must be the result of coming in contact with Christ by faith to-day, and continuing in said faith with the assurance that Christ would raise him from the dead, at which time He would change him from mortal to immortal, from soulaal to spiritual, giving to him a new life, a new birth.

THE KINGDOM OF GOD

A KINGDOM may exist without location geographically, but a kingdom can not exist without sovereignty. A nation to-day loses its kingdom state, not so much by destruction of the land and rivers over which it exercises dominion, as by the loss of its sovereignty over such a district. Sovereignty, dominion, is one of the most fundamental characteristics of a kingdom.

This is also true with reference to the kingdom of heaven. The sovereignty that emanates from heaven is fundamental to such a kingdom.

At present time sovereignty over Israel, as such, by God, is in abeyance. He has permitted this sovereignty to be held by Gentiles—this till the times of the Gentiles shall be fulfilled.

The fact of the abeyance of this phase of God's kingdom does not at all indicate that God has permanently withdrawn from His purpose relative to the kingdom of the Lord concerning Israel. Prophecy rather assures that His sovereignty over Israel will again be established and that it will continue forever.

"O YE OF LITTLE FAITH"

Spoken by the Savior four times:

In rebuke of care, Matt. 6:30; Lu. 12:28;
In rebuke of fear, Matt. 8:26;
In rebuke of doubt, Matt. 14:31;
In rebuke of reasoning, Matt. 16:8.

GLAD to see so many taking interest in Daily Scripture Readings. If you have written for a Book Mark and have not received same write again, as all known orders have been filled.

These Book Marks are rather heavy for the purpose. The object is rather to supply a handy daily reading guide. The cover is heavy and dark to stand wear without soiling easily.

Some have written for prices. No selling price has been set. Any one wishing to send a few cents against expense may do so, but send anyway—if you wish one.

The actual cost of production is three and one-seventh cents each. Postage one and one-half cents for one to five.

HERALD RECEIPTS

Victor E. Lundquist; J. Williamson; Mrs. Mary M. Walden; Mrs. T. M. Savage; Mrs. J. F. Miller; Mrs. Alice Emerson; Mrs. G. Bottolf; Frank Boyer; D. F. Prime; Mrs. Edith R. Burke; Catherine Ritenour; Mrs. John Eneberg; Mrs. Florence Hansen; A. H. Cramer; Grace West; A. W. Darby; Geo. O. Renner; E. T. Renner; Miss Ruth Booth; J. F. Carpenter; G. P. Zehner; Mrs. R. Overholt; Mrs. Ethel Davenport; Mrs. S. A. Horn; Stephen Walker.

WINCE MEMORIAL FUND

Previously mentioned	\$1008.45
Mr. and Mrs. John Cochran	5.00
Mrs. J. W. Good	2.50
Blair, Nebr., Ladies' Aid	9.80
H. S. Lasher	25.00
Total	\$1041.75

Doings Among the Churches

Owing to unfavorable weather and much sickness among the brethren at Blanchard, Mich., Bro. Patrick did not fill his appointment there over Sunday, the tenth.

After being in the hospital for two weeks of the holidays, critically ill with pneumonia, Sr. Wm. Chandler, Box 117, Rt. 7, Tulsa, Okla., is again at home well on the way of recovery.

Two of Bro. and Sr. W. Cooper's children, Ripley, Ill., were said by the attending physician to have scarlet fever. The third was thought to be coming down with the same. The disease was thought to be of light form.

At once all public gatherings were prohibited, including church and school. Therefore the Saturday evening service was all that could be held of the last regular "Third Sunday" appointment there.

The sympathy of all goes to Bro. and Sr. Cooper and their family.

GUESS BIBLE'S GREATEST MYSTERY

Any person guessing correctly the greatest mystery found in the Bible for the finite mind to try to comprehend will receive at the judgment the greatest gift ever offered human beings on conditions found in God's Word.

Let us hear from all the saints, so as to stir up an interest in Bible subjects. Let those that guess please send all answers to the undersigned by card or letter and the right answer will be published in The Restitution Herald when all guesses are in.

J. T. Auld,

118 Washington Ave., Uhrichsville, Ohio.

HOW DO YOU LIKE IT?

By M. A. Woodward

I thought it was splendid. But how will Sr. Gesin know what her work of love has wrought if we do not tell her?

I bought two of her little story books, "Jesus, the Light of the World," for two little nephews, and read the story aloud. A niece ten years old was very much interested, and I had time to stop and answer many questions they asked. I was glad to see them so anxious to know all about the story.

Now I just hope before another year a second edition can be published with a few good illustrations in color. I know it is expensive but it will pay, for children are so much more interested when they can see the story in a picture. But O how careful one has to be to make the picture a true one, lest the child get a wrong impression!

For instance: In one Bible story book my niece has, with colored pictures, is one of Saul and the witch of Endor with a large owl perched on her left shoulder. I could not imagine what the owl was there for unless to startle Saul as he asked her to bring Samuel up, and in owl talk he might have asked, "Whoo? Whoo?" Well, the questions those children asked me about that owl, the witch and Samuel! I had to think quickly to satisfy them, and then read 1 Sam. 28:8 to them so they could know the truth of the story.

Many of these pictures were overdrawn, and not true. Who of us has ever seen a picture of the blessed Christ and been satisfied with it? No artist can do it justice. Did you ever see a picture of Him smiling? Did He never smile?

Love cannot help but smile, and O how He loved Peter when he was making such a vain attempt to reach Him on the water. Breasting the great waves he began to sink. Can you not see the sweet smile as Christ reached out His hand and lifted him up with, "O thou of little faith, wherefore didst thou doubt?" What a picture an artist could make of this incident. Yes I have seen it pictured, but I did not see the smile.

Have I gotten away from my subject? No; I am just thinking all the time about those pictures for our next edition.

MRS. NICHOLAS TRITTA BAUGH

of Lester Prairie, Minnesota, passed away at her home on Christmas Eve at the age of 65 years, 1 month, and 23 days. She was stricken with heart failure shortly after going to bed and before any one could reach her side she had joined the peaceful company who "sleep in Jesus".

Sister Trittabaugh was a faithful wife and devoted mother. It can be said, "She did what she could in bringing her family up in the nurture and admonition of the Lord."

The last few years of her life were spent in caring for her husband, who has been practically an invalid.

She was baptized into the "body of Christ" by Bro. John Martin over forty years ago and has remained faithful to this high calling ever since.

Words of comfort and hope were spoken by the writer. Funeral services were held at the Bergen church.

May the day soon come when people no longer will have to join the congregation of the dead, but live in the earth made new, where the enemy will not be permitted to enter.

C. E. Randall.

ALCINDA MARIAH POTTS

Miss Alcinda Mariah Potts, daughter of Mr. and Mrs. Enos Potts, deceased, was born in Adams County, Ohio, Aug. 12, 1846, and fell asleep at the home of her niece, Mrs. Hettie Vincent, near Rushville, Ill., Jan. 2, 1926. She had reached the age of 79 years.

Sr. Potts had made her home with her sister, Mrs. Alverda Chapman, near Camden, Ill., until two weeks before her death, when because of failing health both were moved to the home of Mrs. Vincent where Sr. Potts was tenderly cared for by her nieces and nephews.

She was the eighth child of a family of 11 children, 9 girls and 2 boys, all of whom have preceded her in death save two sisters, Mrs. James Armstrong, Washington, Ohio, and Mrs. Alverda Chapman, Camden, Ill.

Since 1908 Sr. Potts has been a faithful believer and follower of the teachings of our Lord, having been baptized by Bro. S. J. Lindsay.

Funeral services were conducted by the writer from the Lawrence Vincent home on Jan. 4, after which she was laid to rest in the Rushville cemetery, where she quietly awaits our Master's call.

F. E. Siple.

MRS. MARIETTA BOLLIARD

Mrs. Marietta Bolliard, a well known resident of Kewanee, Ill., died at her home there on Jan. 7. She had been an invalid for six years and she had been seriously ill for two months preceding her death.

Marietta Lambert was born in Ohio, Nov. 30, 1837, and at the time of her death she was 88 years, 1 month, and 7 days old. When but a young girl she came to Illinois, making her home for many years at Ripley and Buda. She came to Kewanee 16 years ago.

Her marriage to Franklin Bolliard took place when she was 16 years old and to this union were born ten children. Three of them died in infancy; three died in later life. The surviving children are: Thomas, Canton, Ill.; Mrs. S. E. Wood, Mrs. Mary Logsdon and Herbert Bolliard, Kewanee. There are 17 grandchildren and 34 great-grandchildren. Mr. Bolliard died in Oklahoma about 20 years ago.

Mrs. Bolliard was a faithful member of the Church of God of Ripley, Ill., having united with the church when but a young girl. She was a fine Christian woman, and she will be missed by those who knew her best.

The above, which is a portion of a clipping from a Kewanee paper, gives some of the important points in the life of Sr. Bolliard, who was so well known and loved by many of the brotherhood near the central part of the state. It was our privilege to call upon her several times dur-

ing her illness, and we know her to have been a very patient sufferer.

Funeral services were held on Saturday, Jan. 9, from the home, after which she was laid to rest in Pleasant View cemetery. We pray the Father's grace to rest upon the bereaved.

F. E. Siple.

There's no unbelief;

Whoever plants a seed beneath the sod
And waits to see it push away the clod—
He trusts in God.

—Owen Meredith.

GOLDEN RULE HOME

We are glad to report some improvement in health at Golden Rule Home. Bro. Aslaksen is again sitting up. Sr. Renner and all are recovering from the heavy colds which kept some in bed for a few days. "Mother" Thayer is convalescing after a breakdown caused from overdoing during the family's illness.

These co-workers are greatly appreciative of the remembrances which they have received from time to time from the brotherhood.

We are asked as to the amount requisite for the admission of Bro. and Sr. Williamson into Golden Rule Home. The by-laws require that no one shall enter the Home without being accompanied, in some way, by at least \$800.00, but that at no time shall the total of the trust funds for the members of Golden Rule Home average less than \$1600.00 per capita.

To maintain this average, the next one entering the Home would need \$1100.00. The one following next would need \$1600.00—in order to maintain the average. Thus, for two coming in now, according to the rules, it would require \$2700.00. Of this amount \$750 was already in the Wince Fund and can be applied in this direction. That would leave about \$2000.00 necessary to be raised. Of this amount, something over \$200.00 has been sent in. There still needs to be raised between \$1700.00 and \$1800.00. It is hoped that this amount will soon be forthcoming.

If one and all of the brotherhood, without exception, would contribute 25 cents each, the requisite amount would be raised and much more. In this connection we call attention to the short piece on Love, written by Bro. S. J. Lindsay, as clipped from "Our Hope".

LOVE

By S. J. Lindsay

RECENTLY in an exchange we read: "If we love God we will manifest that love in some particular way. Love is something more than mere intellectual curiosity about God. Love is a dynamic force which expresses itself in action."

We regard the foregoing as much said in few words. It may be well to testify by word of mouth to love for God, etc. It may be well to pray long to God in the public service. It may be well to work hard to become recognized as a leader in church affairs, and to be well spoken of as a religious leader, but if we stop short with just that, we fall far short of the real goal for which love strives. In a world so full of woe and sadness, where there are so many, who for no fault of theirs, are suffering for the actual necessities of life; where there are sick and afflicted in great numbers; our religion must appear before God as a blank if the love that impels does not reach out after these with hearts swelling with sympathy bearing relief. If we see a brother in need and we send him away empty, how dwelleth the love of God in us? When we have done in love all our ability will bear, there will still be selfishness enough in the world, therefore let us not fear that our work of love may be overdone. —Our Hope

The Sunday School

Prepared by Alta King

JESUS SAVES AND HEALS A BLIND MAN

LESSON 6 FEBRUARY 7, 1926
LESSON TEXT: JOHN 9:1-41
RESPONSIVE READING: ISAIAH 42:1-25

Golden Text: 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.

Memory Verse: John 8:12.

FOR STUDY

Review: Summarize the work of Jesus recorded in last week's lesson and describe its purpose and results as concerns His mission of light-giving.

The New Lesson: In this week's lesson, Jesus' work again concerns an individual, not a crowd as it did in last week's lesson.

I. Darkness. John 9:1-5. "As Jesus passed by, He saw". There is a large meaning in these words which each of us needs. Can you find it? Read these verses carefully. Can you discern another darkness other than the physical darkness of the blind man? Was Jewish thinking somewhat tainted by belief in the preexistence of man and the transmigration of souls? Is sickness sometimes the result of personal sins either of the sick person or of his foreparents? John 5:14, with personal observation of ourselves. Is sickness always the result of personal sins? John 9:3.

When it isn't thus caused, what is one probable cause and purpose? To what do "night" and "day" refer in verse 4? Jesus was now in the third year of His ministry, and He must have felt the nearness of His night. What relationship did Jesus perceive between the works His Father had given Him to do, and the fact that He was the Light of the world?

If any one of Jesus' works does not come to us as a ray of light bringing us into closer touch with the character of Him who is the Author of light, then that much of God is obscured from our vision.

II. The Darkness Dispelled. Verses 6, 7. Both spittle and clay were supposed by the ancients to have curative properties. By making use of this ordinary device, Jesus avoided the appearance of mystical charms. We may note, in passing, that Jesus did not hold aloof until the man asked to be cured, neither did He make Himself and His doctrines known and demand a confession of faith as a condition to His services.

III. Reception of the Light. The man came seeing. If you should meet with a man, even a stranger, who had been thus blessed, how would you feel, and how would you greet him? Note the attitude of this man's neighbors and friends, verses 8-12, the lack of rejoicing and frank welcome. Verses 13 and 14 with verse 22 tell why.

The Pharisees' reception of the light is recorded in verses 15-17. Did they rejoice in the man's good fortune? If they had had even the germ of a love for "people", would they have rejoiced? What other influences were back of their inability to rejoice in this work? Were the Pharisees all "one" in this attitude? In verse 17 the Pharisees asked the man how he accounted for the fact that Jesus had opened his eyes. Was he in doubt?

IV. The Opposition Defeated. Verses 24 to 38. Failing in their attempt to prove that there had been no miracle, the Pharisees next tried to get the man to testify that he had been cured by the devil—verse 24—a wonderful victory indeed if they had succeeded. But they did not know the loyalty and strength of a man who knows by experience a work of love. The man did not presume to have the Pharisees' knowledge which enabled them to define a sinner, but sinner or no sinner, he knew what Jesus had done, and thus held his own against his questioners.

In verse 26 is another attempt to gain a word which would indicate that Jesus had used the charms and methods of sorcerers

In the Heart

IF no kindly thought or word
We can give some soul to bless;
If our hands, from hour to hour,
Do no deeds of gentleness;
If to lone and weary ones
We no comfort will impart—
Though 'tis summer in the sky,
Yet 'tis winter in the heart.

If we strive to lift the gloom
From a dark and burdened life;
If we seek to lull the storm
Of our fallen brother's strife;
If we bid all hate and scorn
From the spirit to depart—
Though 'tis winter in the sky,
Yet 'tis summer in the heart.

—S. S. Times.

and evil spirits. In verse 27 the man, though a beggar talking to rulers, shows indignant impatience at their pettiness. In verses 28 and 29 the Pharisees are on the defensive and they make the usual defense of error, taunts and revilings. In verses 30-33, the man's understanding clears, and he shows an intellect that is more than a match for the Pharisees with all their detailed knowledge. He no longer says, "Whether He be a sinner or no I know not", but he begins with a known fact and by clean logic proves that Jesus is not a sinner. Note again the Pharisees' weak defense. Verse 34. Did they, however, feel the force of his logic? Last part of verse 34.—"dost thou teach us?"

V. Darkness Dispelled. Verses 35-38. A second time Jesus the Light comes to the man born blind. What kind of darkness does He dispel this time? Did the dispelling of physical darkness aid the dispelling of spiritual darkness?

Only two times in our studies has Jesus stated in words His Sonship and Christship, the first time to an outcast woman of Samaria, the second time to an outcast beggar. Not even John, nor Peter, nor James received such intimate words from His lips; nor Nicodemus, nor the rulers in Israel, who could have done so much to give Him backing and influence, if He had only gone to them for it. Why to these outcasts and not to these others? Is it not because these others sought such assurance from His lips with varying degrees of pride and selfishness and because it was therefore necessary that they should perceive and know His relationship to God through His works of love and redemption?

Study Jesus' spiritual application of the whole affair. Verses 39-41.

Children's Column

PREPARED BY LOU HUNT

JESUS AND NICODEMUS

THERE was once a Pharisee named Nicodemus. He was a great Jewish ruler, who became interested in the teachings and miracles of Jesus.

One night he came to Jesus that he might learn more of Him. He said, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him."

He must have then asked a question about the kingdom of God, because Jesus answered, "Except a man be born again, he cannot see the kingdom of God."

Now Nicodemus could not see how that could be possible, for he thought Jesus meant that he must be a little baby or child again. What Jesus really wanted him to see was that he should be baptized, and live a new life with a clean, pure mind and heart, trying to live a helpful life like Jesus lived.

Jesus said we could not see the wind, but we could see the things it did and just so, we cannot see the thing that makes the Christian want to do right, but we can see the good things he does.

However, Nicodemus did not yet understand. Jesus then asked him how he could be a great teacher and not know these things; or how he could understand other subjects of which He might tell him.

One thing Jesus told Nicodemus was that no man had gone up to heaven.

Another thing, and the one that means so much to you and to me—that God's own Son must be put upon the cross, that we might be saved and that whosoever believed in Him should have eternal life. This was all planned through God's great love for us.

Can we not love God and Jesus in return, and try to serve Them all our lives?

John 3:16—"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."

JESUS CHRIST—WHO IS HE?

(Continued from page 122)

the more correct, for Abram's question clearly demonstrates that the reward was still in the future. (Dr. Schofield, the world-wide noted scholar, maintains that the Revised Version is invariably more correct in its marginal renderings. While this is not strictly the case, it is a matter well worthy the attention of Bible students.)

Now comes an intensely interesting sequence, for it shows how very real God Himself was to Abram. Note how the appeal of Abram springs from heartfelt desire and full faith that the One to whom he appeals is able to give—"O Lord Jehovah, what wilt Thou give me seeing I go hence, and he that shall be possessor of my house is Eliezer the Damascene?" (R. V.). It is, if I mistake not, the first time but not the last, that Abram uses that wonderful name "JEHOVAH", and prefaced as it is by the exclamation it reveals how intensely Abram felt. Old, well-stricken in years, he realized that he was soon to "go hence". What that was worth-while could be given to one under such conditions? Is it not possible to read "between the lines" that other thoughts en-

(Continued on page 128, column 2)

MY RELIGION

By Eld. J. M. Morgan

The First Man, Sin and Death: the Origin of Them

(Continued from last week)

WE BELIEVE in the one true and living God, who said, "Let us make man". Gen. 1:26. He did not say, "Let us make a part of man", but, "Let us make man in our image, and after our likeness"; this is positive proof that man did not preexist as a spiritual being. But may I ask, of what material or substance was man made? The answer is plain: "The Lord God formed man of the dust of the ground". At this juncture we have a perfect man, but he is inanimate, inactive, and has no life within himself. He does not see, hear, taste, smell, feel, think, and live, therefore he knows nothing; but must we believe that the immortal soul is waiting for God to breathe him into man's nostrils? Did this soul see, hear, taste, smell, feel, live and know, while waiting for the moment of entering into the man? If so, do you who now believe in the conscious existence of the immortal soul, after it leaves the body, do you remember any events which transpired before you entered your body? No!

The Breath of God Gives Man Life

But it is man that does the seeing, hearing, feeling, smelling, tasting, living, and knowing, while he has life. There was no immortal soul lingering around to enter into the body, nor does a living soul leave the body at death. "His breath goeth forth; he returneth to his earth". Psa. 146:4. But what did enter into man? The breath of life. Let Job answer this question, "The spirit of God hath made me, and the breath of the Almighty hath given me life." Job. 33:4. Me is a pronoun and stands for Job, but the breath of the Almighty is not Job, but it gives Job life. We here give Gen. 2:7 in full, "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." "The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural." 1 Cor. 15:45-46.

Man and the Eden Home

Adam, a living soul (man). "God took the man, and put him into the garden of Eden to dress it and to keep it." Gen. 2:15. At this time there was no sin or death. In this garden was "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. 2:9.

The Two Trees, One of Life and One of Death

"And the Lord God commanded the man, saying, 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. Here is the true saying of God, as witnessed by the death of every man from the death of Abel to the present time. "For since by man came death, by man came also the resurrection of the dead. For as in (by) Adam all die, even so in Christ shall all be made alive. But every man in his own order (bond): Christ the firstfruits; afterward they that are Christ's at His coming." 1

Cor. 15:21-23.

Sin by Man and Death by Sin

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that (in him) all have sinned." Rom. 5:12.

The Devil Sinneth From the Beginning

"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 devil "was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John 8:44.

The Cause of Man's Sin

"Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman . . . she gave me of the tree, and I did eat. . . . And the woman said, The serpent beguiled me, and I did eat." Gen. 3:11-13.

"Ye Shall Not Surely Die"

And the serpent said unto the woman, "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die". Gen. 3:1-4.

God said, "Ye shall surely die";

The serpent said, "Ye shall not surely die".

These are plain statements; one is true

and the other is false; we must line up with God or the devil; there is no middle ground. "All the days that Adam lived were nine hundred and thirty years: and he died." Gen. 5:5. "Unto dust shalt thou return." Gen. 3:19.

The Ability to Live Forever Was Not in the Man

The way to the tree of life was kept by the flaming sword, lest man eat and live forever. Gen. 3:22. "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. This life is in His Son. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

The Whole Man Dies

"But man dieth, and wasteth away; yea, man giveth up the (breath) ghost, and where is he?" Job 14:10. "If I wait, the grave is mine house; . . . they shall go down to the bars of the pit, when our rest together is in the dust." Job 17:13-16. They rest in the dust.

The Good and the Evil Ones Are in the Grave

"Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of condemnation." John 5:28.

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THE FIRST RESURRECTION

By Wm. Leask in "The Rainbow"

(Continued from last week.)

The resurrection will be universal, but not simultaneous. There will be a most marked distinction in this respect between the righteous and the wicked. A period, denominated in Scripture a thousand years, shall elapse between the resurrection of those who sleep in Jesus and that of those who died in their sins. At the commencement of the Millennium the saints shall be raised to meet their Lord and Savior. In the 20th chapter of Revelation we read as follows: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the abyss, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them which were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection: on such the second death hath no power, but they shall be priests of God

and of Christ, and shall reign with Him a thousand years." If language be anywhere clear, explicit, and unequivocal, this is. To an unprejudiced mind, not warped by any foregone theory, or influenced by scholastic tradition, it would give the idea so obviously carried in the words—that the witnesses and followers of Jesus are to be raised a thousand years before the rest of the dead; that they are in their resurrection state to reign over the earth with Christ: that this is properly termed the first resurrection; and that in consequence of this distinguished honor, granted them because of their fidelity to the Lord during the reign of the beast, the remark may be emphatically made, "Blessed and holy is he that hath part in the first resurrection."

If you turn to the popular commentators, they will, of course, tell you that this means a resurrection of principles, not of men—the ascendancy in the world of the doctrines and principles of the martyrs. But we cannot accept an interpretation which brings obscurity upon that which is so beautifully clear in its own Divine light, and which in effect lays the Bible open to every kind of exposition which fancy or ingenuity may dictate. You will also find some of them stating that this is the stronghold of the advocates of the pre-millennial advent; nay, it has been boldly affirmed that this is our only proof-text, and that if it be taken from us, which of course it is easy to do, by mystical or metaphorical interpretation, we

must give up our argument as lost. Now we think that if a clearly-expressed Scripture doctrine be found only once in the Word of God, it ought to be as firmly believed as if it occurred repeatedly; and that if a clear scriptural precept be found only in a single instance, it is as solemnly binding on man as if it were repeated in many forms. The claim of inspiration on our faith and practice does not rest upon repetition, but upon the fact that "God hath spoken;" and if we can say, "God hath spoken once," we must listen, though we may not be able to add, "twice have I heard this." But is it the fact that the whole superstructure of the separate resurrection of the saints rests upon Revelation 20:5? You shall judge. What mean the following passages: "Every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming" (1 Cor. 15:23.) Here the class of persons to be raised at the coming of Christ is specially determined—"they that are Christ's", or, as it is in the eighteenth verse, "they which are fallen asleep in Christ." This definite mode of expression manifestly excludes from the honor of the resurrection under notice all who are not Christ's by holy union to Him. "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." (Luke 14:13, 14.) Here the "resurrection of the just" is obviously spoken of by our Lord as an event distinct from that of the unjust, so far as the element of time is concerned. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Ch. 20:35, 36). This, you will remember, is part of the answer given by our Lord to a question proposed by certain Sadducees; and it clearly proves that the resurrection of which He was speaking at the time must be something distinct from that of any other; for we read elsewhere of those who shall come forth from their graves to the "resurrection of judgment;" but here, "the children of God" and "the children of the resurrection" are identified as the same persons. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:8-11). But what can this language mean? Paul, when defending himself before Felix, had distinctly declared that there would be a resurrection of the dead, in these words: I "have hope toward God, which they themselves (the Jews) also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). Why, then, does he express in his letter to the Philippians such an earnest desire to attain to the resurrection? The thing was certain. Why abandon his own legal righteousness, and suffer the loss of all

things, and pant so eagerly to realize something of which the realization, according to his own showing, was undoubted? The answer is, he saw a mighty difference between the resurrection of the just and that of the unjust, a vast difference in time, and an astonishing difference in circumstances. To rise when his Lord should come was the object of his holy ambition. This was his hope. With the coming of Christ, and the resurrection of the saints, he associated all that was grand, imposing, joyful, and glorious. To know the power of his Lord's resurrection as animating him in the conflict, and ultimately delivering him from mortality, as one of the members of Christ's redeemed body, formed the desire, the purpose, and the prayer of his sanctified heart. Understood in the light of the 1st resurrection, the passage is not only intelligible, but sublime; but try to read it in any other light, and a satisfactory interpretation is impossible.

To the time when the dead in Christ should arise the apostles and early Christians looked forward with earnest expectation: they looked for a kingdom, and spoke of a world to come; and they knew that the full redemption of the church, and the complete realization of their desires, depended entirely upon the coming of Christ, when He descends from heaven with the voice of the archangel, and with the trump of God. And how earnestly the doctrine of Christ's resurrection was preached everywhere by the

apostles, every reader of the New Testament knows. But they meant more by this doctrine than to prove the Messiahship of Jesus, and the consequent divinity of the Christian faith. They saw in His resurrection the pledge and proof of that of all His people who should fall asleep before His second advent. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:3-5). This was the way they spoke about their risen Lord, and such were the hopes they cherished in consequence of His resurrection. They longed to be delivered from every vestige of mortality, and to enter on the full enjoyment of perfection and immortal being. And they foresaw in the distance that new dispensation which was to crown the mediatorial work, recompense the Savior, and immortalize His saints.

Such are a few of the passages which indicate the high honor decreed and reserved for them that sleep in Jesus, so far as the priority of their resurrection in point of time is concerned.

(Continued next week)

JESUS CHRIST—WHO IS HE?

By R. H. Judd

(Continued from page 126)

gaged his mind? As the Seed promised to Adam, to Abel and to Noah, had been promised when death, the dread enemy, was about to make his final spring, so Abram realized his like position. In each case they stood alone—each in a different sense it may be—the only possible representatives through whom the "Seed" should come. Imagine, if you can, the faith of these men. Knowing full well that they must "go hence" their faith in God was such (see Hebrews 11) that they could rest in hope, and "go to their fathers in peace" if they but had the assurance of JEHOVAH that through them the promised "Seed" might come. Abram had that promise—"He that shall come forth out of thine own bowels shall be thine heir." Years later that promise was in measure fulfilled, but when Matthew recorded in his Gospel that "Jesus Christ" was "the son of David, the son of Abraham" its fuller import began to be realized, as testified by Paul the apostle in his epistle to the Galatians. Not only did God promise the land to Abram's "seed", but to himself also. Paul says, "Abraham believed God, and it was accounted unto him for righteousness." Thus we read that "in the self-same day" the Lord "made a covenant with Abram, saying, Unto thy seed have I given this land." The casual reader may not see that Abram himself is included in these words, but he certainly is, for how else could a "covenant" with the living God be carried out unless Abram himself was a living witness? Thus again meet together the issues of life and death, and we thank God that Scripture testifies—"He that is our God is the God of salvation; and unto JEHOVAH the Lord belong the issues from death." (Psa. 68:20.)

The importance of this covenant with Abraham cannot be overestimated. Twen-

ty years later it was "established" with more detailed pronouncement and Abram's name was changed from Abram to Abraham. From that time on Abraham and Abraham's covenant with Jehovah came to be recognized as foundational in Jewish history, and fundamental for the life that now is and that which is to come. It is the theme of David in the Psalms (Psa. 105:9), of Jehoshaphat in the book of Chronicles (2 Chron. 20:7), of Isaiah in the prophets (Isa. 41:8), of Jesus and His disciples in the Gospels (John 8, etc.), and of Paul and James in the epistles.

The subject of circumcision which is so closely allied to the covenant with Abraham, requires a little attention as we proceed. To some the question is not one for public consideration, but can a matter of such national import be entirely overlooked? We think not. Life was first given to the man, and to him was also given the means and the responsibility of passing that life on to future generations. In view of the covenant of Redemption it was but fitting that the people through whom that redemption should come, should by some definite act recognize that the privilege of life, and its continuance, was God-given. What would better calculate to impress upon the individual the importance of the covenant, than its attestation in his own flesh? Paul says, "To the pure all things are pure", and it was he who also pointed out the fact that to some parts of the human body God has given "more abundant honour". Shall we then through lack of understanding the purpose, dishonor that honor? Could attestation in the flesh of any other portion of the human body have had equal significance regarding the continuance of life? Seven full days passed before circumcision took place, and seven is by many Bible scholars believed to stand for that which is perfect and whole. Thus we are assured that God lays claim to the whole life of the individual.

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Walking Worthy of Our High Calling

By Auntie Wince

DO you dear ones of the household of faith think this can be done? Can we walk worthy of the high calling wherewith we have been called? Can we walk as Jesus walked? live as He lived? suffer as He suffered? die as He died? All this must be done if we are to exemplify His life in our lives, step in His steps, think as He thought. It is not an easy thing to do.

"Man looketh on the outward appearance, but God looketh on the heart". No man can walk worthy of the Lord whose thoughts are not right thoughts; for as a man thinketh, so is he.

To walk worthy of the Lord we must walk humbly before Him. He loves an humble and contrite heart, but not haughtiness or pride. To walk worthy of the Lord we must be gentle to all men, gentle when reviled, smitten and spit upon. We must not retaliate. Jesus, when He was reviled, reviled not again. Like a lamb led to the slaughter He opened not His mouth. When struck He did not strike back. Copy Him.

Speak gently, it is better far
To rule by love than fear.
Speak gently, let not harsh words mar
The good we might do here.

Speak gently to the little child,
Its love be sure to gain;
Teach it in accents soft and mild.
It may not long remain.

Speak gently to the aged one,
Grieve not the care-worn heart,
The sands of life are nearly run,
Let such in peace depart.

Speak gently. He who gave His life
To bend man's stubborn will,
When elements were in fierce strife,
Said to them, "Peace, be still."

To walk worthy we must not show anger or hatred. If we do, how quick the world will say, "You're a pretty Christian, ain't you?" And your influences over them and others will amount to nothing.

"Blessed are the undefiled in the way, who walk in the law of the Lord.

"Blessed are they that keep His commandments, and that seek Him with the whole heart.

"They also do no iniquity: they walk in His ways."

They cleanse their ways by taking heed to His word: they go not with angry men, walk not in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful. Walking, standing or sitting, by day or by night, they meditate upon what He has said and do that which is well-pleasing in His sight. They put away all anger and wrath and malice and evil speaking; speaking every man the truth to his neighbor, and upbraiding not: sober grave, temperate, sound in faith, in charity, in patience.

All this does it take to make a perfect high calling wherewith he has been called. No slipshod, careless walking will do—no steps that are not headed straight toward the mark.

A Prayer for the New Year

LORD, through the coming year I make no plea,
For wealth or power; neither that of grief,
I have no portion, but where'er I be,
Grant me Thy peace.

I ask not that my days shall pleasure know,
Nor that from sorrow I shall find relief,
In hours of joy, in hours of pain or woe,
Grant me Thy peace.

If storm-clouds lower, if the sky be gray,
And lightnings rift the air; if stormy seas,
Threaten to me engulf, dear Lord, I pray,
Grant me Thy peace.

If those I trust deny me, or betray,
Till sorrow's chalice holds but bitter lees,
If hopes, long cherished, fail me by the way,
Grant me Thy peace.

If joy bids fair to be my welcome guest,
Lest I forget—O leave me not alone,
But let my happy heart have added zest,
Grant me Thy peace.

That peace which passeth understanding give,
A peace which deadens pain, when hope hath flown,
In joy, in grief, whether I die or live,
Grant me Thy peace.

—Elizabeth Crannell in N. Y. Sun.

"Make straight paths for your feet, lest that which is lame be turned out of the way", and be lost. Follow your copy closely. Be an ensample to all men, that they may safely follow you.

Press toward the mark for the prize of the high calling which is in Christ Jesus our Lord. Let no one lose out. There will be no second chance. To lose now, is to lose forever. God does not play fast and loose with men. He does not offer them the inestimable prize of eternal life with all its attendant glory, on condition that they keep His commandments and His precepts in the present life, and then bestow it on them after they have wilfully disobeyed Him and have lived horribly wicked lives.

No human being acts as silly as that. If a man offers a child a prize for good behavior, the child gets it if he behaves, and it is withheld if he does not. When the time is up in which he was to strive to win the lovely gift, it is up for good whether the one who offers it be parent or teacher.

God does not lie, and He is not a man that He should repent.

"THE LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."—Psalm 93:4.

"Loose Him"

By Dorothy Magaw

AND when He thus had spoken He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."

When Jesus spoke these words to the dead man, Lazarus became alive, but before the graveclothes were taken from him, he could not move one step, he could not say one word. He was bound hand and foot, but still he was alive. Then when Jesus said, "Loose him, and let him go", he could walk, he could run, he could speak. He would have been of no earthly use to himself or anyone else if he could not have walked and spoken.

Jesus wanted him to walk and speak so that the glory of God might be shown. "But when Jesus heard it, He said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." Would God's glory have been shown if Jesus had not called Lazarus to life? Would God's glory have been shown if Lazarus had remained with a napkin over his face, and bound hand and foot in his graveclothes? Could he have walked and talked for Jesus?

Can we Christians who have been made alive by Christ show forth God's glory if we are still bound hand and foot with the graveclothes of this world? Let us ask Jesus to loose us and let us go. Sometimes we pride ourselves on being Christians. We almost make ourselves believe we are Christians because we go to church, we go to Sunday School, we sing in the choir, we give money to charity, we associate with real Christians, and sometimes we even shake the hand of the person who has lately accepted Jesus as his Savior, and say, "I'm so glad you did it." But can we look that person in the face, honestly and in a friendly way, and without fear in our own hearts, talk to him about the salvation of his soul? If we can, good for us; we have probably won a friend.

But if we have not the love of God in our hearts sufficient to cast out all our own fear, and if there is a still small voice away down in our hearts which bothers us, then can we expect our brother to listen to us if we talk to him about his soul's salvation? No, we cannot expect it, because the things that are in our hearts will show in our faces. The tiny bit of fear will show in our eyes, no matter how much we tell ourselves we have no fear. If we love the things of this earth more than we love God, that too will show in our eyes. When we talk to anyone about his soul, that person will immediately say to himself, "I wonder about your own soul." If he can find in our faces and in the lives that we live, a satisfactory answer to his question, we will have gained his confidence, and then only can we hope to help him. But if he cannot, he will say to himself, "Why don't you take care of the condition of your

own soul before you try to save mine?"

We need to get rid of our graveclothes; we need to get Jesus to unbind us and let us go free. And if Jesus makes us free, nothing can ever put us in bondage again. How can we get rid of our graveclothes so that we will be free to help someone else? We can pray to God very sincerely, and He will hear and answer our prayer. We can study

God's word and we will get knowledge and strength. And if we do these things, our fears will vanish and our hearts will sing songs of gladness, and we will be so happy that, with one glance, our brother will be satisfied about our souls, and he will say to himself, of each of us, "That person has shed his graveclothes; he is not bound hand and foot; he is free."

THOUGHTS AND QUERIES

By Mrs. S. A. Horn

TONIGHT as I sit in the fireglow while over the wide Colorado prairies the snowdrifts grow and deepen, I am spending a pleasant hour with the dear Restitution Herald folks. All the copies of our paper for 1925 are lying beside me on the table, and through its printed pages I share the deepest thoughts of our most earnest and able truth-seekers. All their articles are interesting, but the discussions are invaluable, for by them truth is searched out, and by comparing the thought expressed with Scripture, one learns the "right handling" of the Word.

In her article on Two Bodies (Oct. 6 issue) Sr. Alma Orr emphasizes the fact that the natural body is first, but seems at a loss concerning the spiritual body. Evidently Paul meant first in the world, for God is before the world, and the record tells us that in creating the natural world, God created *every thing* that creepeth on the ground after its kind: and saw that it was good (after its kind). Now man creeps on the ground, male and female after his kind (natural). "And God said, Let us *make man* in our image, after our likeness: and let *them* have dominion . . . over all the earth". That was the promise made before times eternal, Titus 1:2, and in the mystery of His wisdom fulfilled in Jesus Christ, as it was His eternal purpose to do, to the intent that through the church (house of God) His manifold wisdom might be made known to the principalities and the powers in the heavenly places. So then we see that though the natural was the first apparent likeness, the spiritual, though latent, was first in the purpose of God, hid in Him till the fullness of the time was come.

Speaking of the promise reminds me of a theme I have long wished to offer for discussion; viz., Did the heirs of the promise look for its fulfillment in themselves, or in their seed? Personally I favor the latter view, else why did Paul teach that the promise made to the fathers was fulfilled to the children? Acts 13:32, 33.

In the same issue is an article on Carnality. Now while I am heartily in accord with most of the brother's writings, there is something about this I don't quite understand. The brother states positively that Christ did not have a carnal mind, and this is true of our risen Lord, being the reason *why* He was declared to be the Son of God with power—power over even that which held dominion, when in the fullness of time God sent His Son in the likeness of sinful flesh—Mary's Son, Jesus. Now if all the brother says be true, how could Jesus be tempted in all points like as we who are born lustful? I say *tempted*. I know He *did* no sin, but how did He "suffer being tempted"? Or how could He be the last man Adam if

He was no Adam at all? No, that born of the flesh is flesh, and Mary's flesh was of Adam. I had thought the *manner* of His birth was for a sign. As to Adam being "childlike" I used to wonder, and *wonder WHY* he was not deceived: but to me Eve was ever the childlike one, easily beguiled, confessing the truth, lightly punished: Adam took refuge in subterfuge (as was natural to him, Job 31:33) and was accounted worthy of death. The "passions and the lusts thereof" are natural to flesh, and man alone has, within himself, the God-given power to hold it in subjection.

In the December 15th issue we have Bro. Judd's article, "The Sleep of the Dead." If dead people are indeed *dead*, cut off by God's hand, whom He remembers no more, Psa. 88:5, then "Awake and sing ye that dwell in the dust", alludes to life in a dormant and latent state, as a seed germ hidden in earth. Possibly this was the state of the church before it was quickened by the spirit. Our flesh is dust of the ground, and many that dwell therein are baptized into death, yet only those who come forth from this "tomb" and hearken to the voice of the Son of God *live*, John 5:24, 28. All do not "awake to righteousness, and sin not"; some "have not the knowledge of God", 1 Cor. 15:34. "Thy dead men shall live"; my dead body shall arise. So it seems to me the dead in Christ, 1 Thess. 4:16, are those who died in Him before He arose, for *they* sleep, while *we* are changed.

The throne of God and David is the same—heaven. But David ascended not into the heavens, Acts 2:34, but because of his righteousness was permitted to exercise the power thereof, for the sake of the people of Israel, 2 Sam. 5:12. Which power, because of his perfidy, was plucked from the last in line, Jeconiah, or Coniah, Jer. 22:24, and the throne was left in a perverted state, or overturned, till He whose right it was to rule should come. And the Savior God promised to raise up unto Israel was Jesus, Acts 13:23. Think you it was necessary for Jesus to be born of water and the Spirit? Has any man ascended into the heavens? If the last man Adam became a life-giving spirit, what was it the disciples saw ascend that should so come in like manner?

The dearest idol I have known,
Whate'er that idol be—
Help me to tear it from the throne
And worship only Thee.

"THE LORD reigneth, He is clothed with majesty; the LORD is clothed with strength, wherewith He hath girded Himself: the world also is established, that it cannot be moved."—Psalm 93:1.

JESUS CHRIST WHO IS HE?

By R. H. Judd

Number 4

RIGHT linked up with the covenant of circumcision to which we made brief allusion in our last, is God's promise to Abraham of a son in direct line of descent. As we intimated, the above covenant recognized God's ownership to the life of the individual, and God's promise to Abraham of a son in his old age was evidently definitely purposed to draw forth Abraham's acceptance of that fact. It is therefore significant that when the Lord "left off talking with him" concerning the promise, Abraham signified his belief in that promise by submitting himself and his household to the rite of circumcision.

One cannot pass by this incident without calling attention to the remarkable similarity of the announcement of the birth of Isaac and that of his great anti-type *Jesus the Christ*. In each case the end sought was by miracle, and the name of the one to be born was predicted before his birth.

That Sarah "laughed within herself" when the announcement of the coming birth of Isaac was repeated to Abraham in her hearing, is common knowledge to almost every Bible reader, but it would seem that few have noticed that Abraham had previously been guilty of the same. Possibly he had related to Sarah his want of faith in this matter when he explained to her, as he would obviously need to do, the ceremony required in recognition of God's gift of life. If so, and it is by no means improbable, then the seeming severity accorded to her would not be without point. But who that had attained a span of life measuring some fourscore years and ten, and had seen the grim hand of death invariably begin to claim the life forces of his victims, even before they had entered his gloomy portals, would not have entertained similar doubt under like conditions? That life should come from one already reckoned as dead was almost too much for her, and the reply given, while it may have carried in some measure a mild rebuke, it also sought to "draw forth by question" (see article 1, line 13) a voluntary acknowledgment of God's ability to carry out the thing that He had promised, even though it might seem to be "too hard" or "too wonderful" to perform. No answer is ever needed to such questions that so obviously answer themselves, and the question put to Sarah, "Is anything too hard (or "too wonderful"; see margin) for the Lord?" has been both question and answer to thousands upon thousands of God's people ever since.

Another beautiful thought comes to mind as we consider these things. If the rite of circumcision was instituted in order that the individual might recognize *life* to be God's supreme gift, then surely it was meant to teach also that *everything else* was in God's power to give, and that "no good thing will He withhold from them that walk uprightly". If we can in some degree realize the immensity of *God's gift of life*, and the greatness of the "things that accompany salvation"—for life apart from those is surely unthinkable and meaningless then we shall also in proportion, and in due time, come to understand something of His estimate of the One through whom such inestimable blessings come. Is it any wonder that as the

vision of such a life becomes clearer as the ages roll on, and the horizon of that life is lit up with the prospect of its realization, is it any wonder, we ask, that men should hope and that women should pray that they might be along the line of the channel of its fulfillment, and that it should be counted a high honor to be in the direct line of the descendants of Abraham the friend of God? Nothing could be clearer than that God had promised that the Redeemer should thus come.

When we come to investigate later Paul's attitude towards the covenant made with Abraham, we hope to find much of interest and blessing, and it will then be our purpose, D. V., to link up Old and New Testament teaching on these particular fundamental truths.

We have in other articles expressed the

thought how wonderfully Bible record proves the existence of *but one* true and living God. Even in these few short articles in which our study is only begun we have briefly scanned its history over many generations of mankind, yet over that vast intervening period of years we find that there is behind all things a oneness of purpose and plan, and a oneness of revelation that could not possibly be otherwise accounted for. Basic to this plan, and to this revelation, is God's pen picture of *Jesus the Christ*, His Son, stretching forward into the ages yet to come. Is it not, friends, a study worthwhile, and one in which no human story can touch it for vision, and not vision only, but realization, for God Himself is behind it?

In our next we hope to consider some special points of type and anti-type in relation to Isaac and to Christ.

with 6:14. Accordingly a possible final notice was sent to Judaea. John the Baptist proclaimed,—Repent, the kingdom of heaven is at hand; Jesus heralded the same; likewise the twelve and the seventy. But the Jewish Israelites would not heed. They would have nothing to do with Jesus or any kingdom under Him. Accordingly the kingdom continues in abeyance. Others, also, from the byways will yet respond to an invitation and the wedding will be furnished with *guests*.

God, having all knowledge, foreknew this rejection. Accordingly He foretold that the Messiah would make two advents to Israel: the first unto sacrifice for sin—rejection, abeyance; the second without sin unto salvation—acceptance, establishment.

A three-way trap. They would entangle Him:

(1) Politically, verse 15; make Him a traitor to the "powers that be". But no! Their loyalty was to Caesar, they denied Jesus. Their tribute would be paid in coin. It was Caesar's coin—give it him;

(2) Religiously, verse 23; make Him a traitor to the religious powers. But death cuts the marriage knot: frees wife and husband (Rom. 7). They will rise, verse 31, 32, but Moses' law will not then bind, verses 29, 30;

(3) As opposing God, verse 34; make Him to be a traitor to God. But He overwhelms them by including all the commandments and prophets into two great commands, exalting God over all.

Then with one simple question, verse 41, He seals tight their lips; they dare not speak.

Such authority and wisdom were too mighty for them.

In chapter 23 Jesus speaks to "multitude" and "disciples". The "observe and do" of verse 3 must refer to "do" in the sense of "observe", for He at once tells His disciples, "Do not ye after their works."

The whole chapter is a denunciation of the Pharisees and scribes in their attitude toward the truth of God as a whole, including the truth of the kingdom.

ARE JEWS ACCEPTING JESUS?

By F. E. Siple

AS a race the Jewish people rejected Jesus when He was personally presenting Himself to them. As a race they have continued to do so for the two thousand years that have since intervened. But this will not always continue.

Israel was blinded for a purpose, and for a period of time, and although we have long recognized the prophecies to teach that eventually that blindness will be removed, and Jacob's seed will accept the Messiah, yet it has been and still is somewhat of a question as to how this will be done. Will it all be instantaneous at the appearing of our Lord? Or is it possible that even in Israel a change of intellect will definitely be taking place during the last few years previous to the advent?

At any rate, the following article taken from the Mendota (Ill.) Reporter, Dec. 31, 1925, concerning Rabbi Wise, one of Israel's most brainy leaders, is worthy of perusal and thought:

CHRISTIAN FAITH GAINS GROUND

THE public announcement of that great Jew-
(Continued on page 135, column 1)

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Daily Readings	Memory Verse
Sun., Jan. 31, Matt. 20:17-34.	(23)
Mon., Feb. 1, Matt. 21:1-22	(22)
Tues., Feb. 2, Matt. 21:23-46	(33)
Wed., Feb. 3, Matt. 22:1-22	(12)
Sat., Feb. 6, Matt. 23:23-39	(23)
Fri., Feb. 5, Matt. 23:1-22	(13)
Thur., Feb. 4, Matt. 22:23-46	29

At 20:1 the Savior continues His answer to Peter's question at 19:27 (What shall we have?) by the parable of the labourers. The householder "agreed with the labourers for a penny a day". At "even" they received every man "a penny." The "eleventh hour" workers, who promptly entered the field when called, received the same as those entering earlier. They were paid, not for hours, but for hearty cooperation; loyalty to the householder. As regards the kingdom of heaven Peter's reward "is like unto" this.

He had already pre-announced, 16:21 and 17:22, that the people would reject Him as their King. This they would do of their own free will and would therefore be held responsible—as the Scriptures later show. He now, verses 17-19, makes this pre-announcement for the third time. To hear this repeated by One who was continuously manifesting such extraordinary authority and strength (lordship) must have been very confusing to the trustful believers who had left all to follow Him (19:28). Therefore Peter's questioning; also that of Zebedee's wife. His answer to her, verse 23, very probably refers to the mystery of the church which it was not yet time to reveal. It is the church that will sit on His "right hand", and on His "left". And His instructions as to the kingdom of heaven and its King had been focused upon Israel to be restored and established as the permanent kingdom of the Lord (see 1 Chron. 28:6; 29:23; 2 Chron. 9:8) with Christ as King forever. Compare Luke 1:32, 33.

He closed this conversation with the fourth announcement that He must be rejected, even die (verse 28), while His ready healing of the two blind men (verses 30-34) was ample evidence that His rejection and death were not anticipated because of any lessening of His Lordship of authority or strength.

Chapter 21:1 to 26:35 is an announcement that the people also reject the kingdom. For

this too they were to be held accountable.

They come down to Jerusalem, "the city of our God" (Psa. 48:1, 2; Matt. 5:35). He sends for "an ass . . . , and a colt"—two (21:2). Now if Jerusalem's "King cometh unto thee," verse 5, then also must the kingdom be offered in all of its promised greatness. A great multitude, that is, a large percentage of His disciples, "spread their garments", and acclaimed Him King. But "the city was moved, saying, Who is this?" Jesus, going into the temple, would have cleansed the house of God of all the leaven of the Pharisees, of the Sadducees, of Herod; and He would have exercised His great power and restored to them sight and soundness. But the "chief priests and scribes" "were sore displeased".

He went out "into Bethany" and lodged. Returning "in the morning", verse 18, He begins His amazing parable wrought in miracle. By His word of authority the fig tree was made barren for the age. Presently, it "withered away". So, too, Israel. Israel has since borne no fruit; she, too, has withered away. She rejected her Messiah and her kingdom heritage tendered by Him; He withdrew from her. She withered, even unto captivity; she has been fruitless—for the age.

The chief priests again question His authority, verse 23. He confounds them, verse 25, and rebukes them by two parables (see verse 46) for their rejection of the Householder's rights regarding His vineyard Israel. Their judgment was that "He will miserably destroy" the servants, verse 41, and "let out" the vineyard to others. All this has been done as pertaining to Israel and to God's kingdom.

Chapter 22:1 is a prophetic parable relating to the kingdom which was about to be rejected. Prophets had long foretold that the Messiah—He "whose right it is"—should in due time be anointed everlasting King over Israel. See Jer. 23:5-8; Deut. 18:15, 18; Isa. 11:1-10; Ezek. 21:25-27; etc. Israelites had for as long a time had invitation to attend the marriage feast of their King—not as bride, but as guests. Hebrew custom was not only to send advance invitation to a gathering, either of known or indefinite date, but, when the date arrived, to again send notice. Compare Esther 5:8

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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

SALVATION

LIFE is perhaps the most wonderful thing that the human mind can comprehend. No effort of man has yet been able to fathom its beginnings, its continuance, or its ending. It is wholly beyond man's comprehension. One thing, however, we know—that we live. Again, we know that we cease to live, that is, we die.

Life is so entrancing that few people can contemplate immediate death without manifest emotion. Because of this value placed upon life by man, every effort imaginable has been made with a view to overpower or cancel death and reinstate life. But naught can be accomplished in this direction. Man is hopelessly powerless to achieve this great end.

Just as man has found himself utterly incapable of discovering any natural cause of life, so has he, in the main, come to acknowledge with becoming reverence the Creator as the Giver of life, in and of His own great and unknown power.

Likewise has man come reverently to acknowledge that there is no other possible means of salvation, that is, of reinstating man into life, than by or through the same great, loving Creator. Possibly in this way more than in any other known way man is brought to a due and proper humiliation before and in recognition of his God. But the salvation, that is, the reinstating of one into life, has been worked out and the plan given to man, not simply for his consideration and "O. K.", but for his acceptance in the sense of bringing himself into cooperation with the Father in this plan.

One and only one Agency has the Father

appointed and empowered to consummate the great work of salvation. That agency is none other than His Son, our Savior. "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. But salvation, that is, life in its fullest and greatest sense, namely, immortality, cannot righteously be bestowed upon any except the individual who will devote self, in the activities of such life, to live in perfect harmony with the great Creator of life. Thus, the first requisite of the individual, as a step toward salvation, is faith in his God.

Faith, true faith, necessarily brings the individual not only into mental rapport with his God but into that mental rapport that controls the aims and purposes of the individual life, bringing the individual work into ever-increasing harmony and oneness with the plans and purposes of his God. Thus, faith is the first prerequisite toward salvation.

But "faith comes by hearing, and hearing by the Word of God". Therefore, the source of faith is the hearing, the knowing or understanding of God through the Word. Hence, the necessity of proclamation of the Gospel.

This leads to the Savior's farewell instruction to His apostles, Mark 16:15, 16, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This preaching, this announcing of God through His Word of the Gospel was essential to the up-building of faith in the individual. Faith is essential to the bringing of the individual into harmonious rapport with his Maker. This rapport and oneness with God and His Son is essential for that great measure of life defined by immortality. None others except those who are thus in unison with God are promised such life.

True, the thought of such life is "too wondrous" for us. Nevertheless, we pray for it, even though it is beyond our comprehension. We long for it. It is wonderful to realize that we may have it on the conditions revealed by God's love to us.

But there is just one way thereunto: The way of God through Jesus Christ our Lord.

LEAVEN

THE word *leaven* means, literally, *sour dough*. Hence, as leaven causes to turn sour and to ferment it is used in the sense of corruption.

Our Savior speaks of the "leaven of the Pharisees and of the Sadducees", Matt. 16:6, referring to their "doctrine", verse 12; the "leaven of the Pharisees, which is hypocrisy", Luke 12:1; "of the leaven of Herod", Mark 8:15, which may have referred to political corruption.

In Matthew 13:33 He speaks of leaven which was leavening the whole kingdom of God, that is, the whole of Israel, God's chosen people, scattered, but awaiting a sure regathering and a kingdom establishment under Christ. See Luke 1:32, 33. They were, and are, as a people—even "the whole"—"leavened", soured, as pertaining to such a kingdom status—under Him.

The "leaven of malice and wickedness", 1 Cor. 5:8, of discontent, suspicion or evil surmising, will as naturally and surely corrupt the individual life, the good fellowship of friends, the labors of state or church, as will leaven ferment the whole barrel of grape juice until it becomes a poisonous liquor.

"Purge out therefore the old leaven, that ye may be a new lump", is Paul's admonition, 1 Cor. 5:7. And he continues, verse 8, "Let us keep the feast, not with old leaven, . . . but with the unleavened bread of sincerity and truth."

THANKS, much, for the spirit manifested in the opening paragraphs of the article, "Christ's Reign on the Earth," by Bro. Haney. Also for the statements in a personal letter accompanying, to the effect that the object is "purely educational", inspired by no desire to carry the matter further "regardless of anyone's comeback."

That is, the writer, having expressed his views, rests contented. Such methods of "discussion" are often beneficial, and, were such articles placed under a sectional heading indicating that the subject-matter was submitted for study and corrective suggestions, such "discussions" would be beneficial. It is the prevailing spirit of wanting "the last word" and thus dragging "discussions" out interminably, that constitutes one of the very objectionable features of "discussions".

REMUNERATION

Nor for actual work done, but for actual heart service offered does one obtain position in the kingdom of heaven, according to Matthew 20.

He who discovered the field of work at the eleventh hour and gave faithful, hearty service was rewarded like as was he who gave faithful, hearty service from the earlier hours of the day.

Jesus says the kingdom of heaven is like unto this.

HERALD RECEIPTS

Mrs. M. A. Woodward; C. R. Carr; Mrs. Carrie Taylor; A. E. Welliver; Marcus D. Oliver; Mrs. Earl Kirkham; Mrs. Mary E. Weldon; Mrs. L. C. Anthon; Geo. O. Renner; Mrs. O. J. Dorsey; Mrs. Annie Hogan; Mrs. Henry P. Agard; Elizabeth G. Beyer; W. J. Barber; J. S. Stephens; Mrs. Bessie Woolard; Mrs. Henry Nixon; Leland N. Roose; Mrs. Wm. Cusey.

MAN is the same to-day. So is God's automatic (?) law; a fact that the race will realize now soon by a copious demonstration. Humans may not have to eat grass, but they are likely to "eat crow" both literally and figuratively.—S. E. Haney.

WINCE MEMORIAL FUND

Previously mentioned	\$1044.95
Marie Mosby	3.00
Harry A. Sheets	5.00
Herman Dickel	25.00
Conrad Dickel	25.00
South Bend Sunday School	15.00
A Golden Rule Home Member reaching out a Helping Hand unto Bro. and Sr. Williamson	10.00
A Friend	5.00
Mrs. Jas. Cassen	1.00
Merle A. Patrick	10.00
A Friend	25.00
Total	\$1168.95

If you would smile a little more
And I would kinder be;
If you would stop to think before
You speak of faults you see;
If I would show more patience, too
With all with whom I'm hurled,
Then I would help—and so would you
To make a better world.

Selected

Doings Among the Churches

Bro. S. W. Lake, of Rushville, Ill., died, Jan. 2, 1926.

F. E. Siple and F. L. Austin exchanged labors on Jan. 24, Bro. Austin attending the funeral all by Sr. Lake, Rushville, and Bro. Siple speaking at Oregon.

Bro. Harry A. Sheets reports that there is lots of gospel work in sight in Virginia. He also states that the mumps are quite in fashion there these days.

Bro. Paul C. Johnson filled Bro. Siple's appointment at Chicago, January 24.

Bro. Johnson is arranging to fill outside appointments when needed.

MICHIGAN

Sr. F. V. Blakely needs the prayers of the household of faith. She is caring for the aged and blind mother of Bro. Blakely, whose mind and health are fast failing, and who needs almost constant care. Bro. Blakely's affairs take him from home the greater part of the time.

"BE OF GOOD CHEER"

By M. A. Woodward

IN the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

In whom shall we trust? In Christ, and in God, who is at the helm. Christ is the trusty Oarsman. How plainly down through the ages He saw the human woe; the broken hearts; the empty chair; the step we wait for but never hear again; the burning tears; the racked brain that feels the midnight darkness, and cannot for a time even glimpse the rising sun. The sun is there, waiting for us to feel its warmth, and it speaks to us of the Son of righteousness who, even after 4000 years, still asks us to seek the promised peace. Though the way may seem too rough to travel, we do not have to walk alone; He has promised to brave it with us—"Come unto Me, all ye that labor and are heavy laden, and I will give you rest." I, too, have suffered; friends have forsaken Me; the traitor's kiss is still plainly felt; the wounds in My body were made for you; I have felt the agony of it all, I know how to pity, and I ask you to let Me carry your burdens. The road is very rough now, but there will be a sharp turn just ahead and Christ, the wonderful, miracle-working Christ, stands in the bend of the road. See Him? Hands outstretched, waiting to give you a welcome. Go with Him, weary one; He has overcome the world, and rest is sure.

OREGON CHURCH

Inasmuch as in the past there has been an occasional inquiry as to the financial work of the Oregon church, it is thought best to publish a report of the contributions for the year 1925. This church has a membership of sixty.

To Church Treasury	\$1031.72
Sunday School Treasury	165.79
Deacons' Fund for Local Aid	110.50
To Choir Treasury	12.60
To Berean Treasury	18.65
Ladies Aid Receipts	205.45
To Illinois State Conference	313.00
To National Bible Institution	630.00
Total	\$2487.71
Average contribution per member	\$41.46

DOINGS AT HEADQUARTERS

Health is improving at the Golden Rule Home. Bro. A. Baker was down to a birthday dinner, carefully prepared by Sisters Thayer and Gesin, for his seventy-fourth anniversary, on Jan. 20. Bro. Renner is feeling much better.

Bro. Chas. Gesin, daughter of Bro. M. T. Aslak-

sen, has been helping at the Home for two weeks.

"A Friend," one of the Home members, contributes \$10.00 to the Wince Fund expressing the hope that Bro. and Sr. Williamson may soon be able to share the comforts of the Golden Rule Home. This member says nothing could be asked for more than is being done for the comfort of the members.

FIRST MORTGAGE BONDS

There are still \$2000.00 of the First Mortgage Bonds untaken. A portion of this probably is spoken for. We are anxious to place the entire amount at once so as to completely take up the old mortgage.

It might be restated that these bonds draw 6 percent interest, which is payable semi-annually, on June 30 and December 31. The interest is collected simply by clipping the coupons and cashing them at the holder's local bank.

In this connection it should be stated that those holding the bonds, if they have not already done so, should clip Coupon No. 1 and turn it in for December 31 interest.

GEORGE H. WHITTUM

was born in Phelps, Ontario County, New York, on August 2, 1851.

In November, 1922, he suffered an attack of apoplexy from which he recovered in a few weeks so he was able to walk with a cane. In November, 1925, he was afflicted with congestion of the lungs and a general breakdown, from which he never recovered.

He is survived by a brother in Michigan, Ambrose Whittum, a sister, Mrs. Lucy Kyser, of Ohio, three sons, Bert C., of Michigan, Homer D., and William O., both of Washington.

He remembered his Savior and was a patient sufferer, remaining conscious until the last.

Interment was made at Sunnyside, Washington, on December 11th.

Homer D. Whittum.

WHY GO TO CHURCH?

THE Christian church is the most salutary influence and the most valuable institution in America. Any man who loves his country ought to support the church by his presence. This is a valid reason for church attendance, though a very subordinate one.

The far deeper consideration is that men ought to go to church for the public and social worship of God, and for the corporate experience which comes to those who meet together to proclaim their faith in Christ. If men lack this faith they ought to go to church in order to find it. If they say they have no taste for the service of worship in the church, then if the fault is in that service and worship, men ought to change it; or if it is in their own hearts, they ought to change themselves.

If it is said that the sermons are tiresome, men will find that they are not more so than the other addresses to which they listen or their own conversation, or most of the reading in which they indulge. All preaching could be lifted to a higher plane if all men supported the church and put their strength into it. Even as it is, however, the church is good, the best and most helpful thing we have, and every American home ought to pour its best life into the church and draw its best life out of it.—(Robert E. Speer.)

CHRIST'S REIGN ON THE EARTH

By Samuel E. Haney

I APPROACH this subject apologetically; and leave the advisability of publication to the discretion of our beloved Editor.

Personally, I believe discussing doctrinal points in a religious periodical that is sent forth for the edification of its readers is a great mistake. A supplement should be supplied, by which much profit could be derived, providing the proponents in their pros and cons were to exercise the spirit of love and meekness. The same applies to religious meetings. The beating of a bass drum would do less harm in a meeting than does jangling over some foolish, non-essential doctrinal point.

I know of several ecclesias that have been wrecked numerically and spiritually by one or more brethren clinging to loophole technicalities; and by persistently urging upon the class, and courting debate on, some pet theory.

The subject in question consists of Christ's appearance to Saul near Damascus; and whether Christ and His saints will reign in the air—over the earth—or on the earth.

In *The Herald*, No. 10, I briefly touched this subject thus, "And we shall reign on the earth", giving the following versions as authority, A. V., R. V., Emphatic Diaglott and Rotherham. (The authors of these versions may have "put into the work the bias of their own mind"—a weakness of mankind). Also, "A physical brightness of the Lord when He returns to the earth is not going to blind people, causing them to reel to the ground. The Bible (various versions) does not say that the 'light that shined round about' Paul (Saul) at Damascus emanated from Christ, in any sense. But the Word does say, 'A light from heaven'. Simply a miracle. He was heard, but not seen".

Brother Alex. Allan in *The Herald*, No. 13, takes exception. He calls attention, and correctly, too, to my "careless statement". "He was heard, but not seen." I meant this to apply exclusively to "the men which journeyed with Saul, unconsciously taking for granted that my readers would know that Saul saw the Lord, it being so clearly stated by Paul, "Have I not seen Jesus Christ our Lord?" Sorry for the oversight. While we all are more or less guilty of omissions and transgressions, the former are often profitable, while the latter are always detrimental.

However, to my understanding of the Word, and plain English, it is farfetched (wresting?) to say, "A light from heaven", (Acts 9:3), should be a basis for my brother's statement: "Saul was blinded by the light of glory projected on his face, while only a diffused light shone around and about the men." The inference is, the "light of glory" was emitted from the Lord. In a previous article the brother says, "Saul was permitted to get a glimpse of the Lord's glory as by one born out of due time; but the sight sent Saul blinded and reeling to the ground".

In part second of the subject the brother quotes 1 Thess. 4:17 to prove where Christ and His saints are to reign, viz., "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air". Commenting on this text he says, "Now, if the glorified saints are to be forever with the Lord in the air, when shall they reign on the earth? The answer is, Nevermore".

(Continued on page 136, column 3)

The Sunday School

Prepared by Alta King

JESUS FEEDS FIVE THOUSAND MEN

LESSON 5 JANUARY 31, 1926
LESSON TEXT: JOHN 6:1-15, 24-71
RESPONSIVE READING: PSALM 34

Golden Text: Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and He that believeth on Me shall never thirst.—John 6:35.

FOR STUDY

Review: Who received light through the Word made flesh in last week's lesson? What truths brought light into her mind? What were the results?

Read John 21:25 with John 20:30, 31. Why was this incident chosen to be a part of this record? What does it teach us about Jesus' methods and spirit? List the various types of minds which thus far have come in contact with the Light through Jesus.

The New Lesson: In this week's lesson the Light is shed forth, not for individual minds, but for the mind of a crowd. In order to understand why crowds were beginning to seek Jesus, read John 4:43 to 5:47. What works contributive to a wide reputation had He done? What bold and confident statements concerning His relationship to God had He made? The time of the passover feast helped to swell the number who sought Jesus in this particular lesson.

We will note, as we study the lesson, that Light was dispensed in two directions, toward the crowd, and toward the disciples. Toward the crowd it shone forth as a very concrete service closely related to the flesh, and revealing power and the spirit of compassion in its use. Toward the disciples it shone forth as a very subtle demonstration of the Christ's mission and of the nature and purpose of His kingdom, a demonstration the full force of which did not dawn in the minds of the disciples until the Holy Spirit brought all things to their memories and led them into all truth.

I. The Service. John 6:1-15. As Jesus saw the multitude coming to Him, what did He perceive as His work? Verses 5, 6. Since the crowd could have dispersed to the city and served its own needs, we know that Jesus' purpose was something deeper than the this purpose as you study the record of the miracle. Read also the record in Matt. 14:14-21. Concerning what did the disciples need to be "proved"? Did Jesus need this proof for His own enlightenment? Why did not the disciples discern this service as Jesus did? When Jesus said, "Give ye them to eat", why did they begin to take an inventory of their material resources and ask relief of physical hunger. Try to discern doubting questions? If they had realized the full force of their confessions concerning Jesus, what would they have done? Discern the system employed in accomplishing this large work. Show that this work helped, as did all the words and works of Jesus, to bring the kingdom at hand. Do you think the disciples discerned it as the kingdom in miniature? Did such common services enter into the Jews' conception of their kingdom restored? Did the spirit and power of God supply more than enough to meet all needs? Had the people asked for this par-

ticular service? To what confession were the people brought by the miracle? Why did not Jesus accept of their loyalty on the basis of their confession? Was it the expression of that true fellowship with Himself which He is seeking to generate and build up in the hearts of men? Verse 15 with John 2:24, 25 and 16:31, 32. (The last reference shows that Jesus knew that the belief of even the most intimately taught fell far short of the belief that is the basis of eternal fellowship) Why did Jesus go into the mountain alone? Matt. 14:22, 23. With which one of His three temptations was the attitude of the people closely related?

II. Teaching Based on the Miracle. Verses 24-71. In these verses Jesus deals with His real purpose. The miracle was merely a picture of another service He had to offer, a service of which they knew little and for which they had little desire. This service was the breaking of the bread of that life which is life in fullness, life lived in fellowship with God the Father. How did Jesus tell the people that He knew they were not seeking Him to obtain this service? How did He urge them to come for this service? Verse 27. What did He say that the Son of man "shall give"? Why is this giving such a surety? Last part of verse 27.

Verse 28 shows a credible willingness to "work" for the bread which endureth unto everlasting life—a proof that eternal life was considered then, as it is now, as a commercial reward and pay. What is the labor that acquires the meat which endures unto everlasting life? Verse 29 with John 17:3. The question of verses 30, 31 seems almost incredible in face of the miracle just performed. Was it not as much of a sign as the manna from heaven?

Note how Jesus ignores the subject of signs. He sticks to His purpose of making them understand what the bread of life is. Read verses 32-40. Pick out those statements which give the clearest and most concrete definition of this bread. Does the word "life" as it is used in these verses refer to physical life only? Does it include physical life? See last part of verse 39.

In verses 41-71 Jesus deliberately continued a line of teaching which was losing Him favor and followers, and He continued because He knew He was giving that which He had been "sealed" to give.

What statement was giving the most trouble to Jewish thinking? Verse 42. Why, according to Jesus, was it useless for them to "murmur" over this statement? Verses 44-46. What statements in these verses throw light upon, "came down from heaven"? If their minds had been the teachable minds of children coming to the Father, would they have discerned this meaning?

In verses 47-59, Jesus repeats what He has said in former verses, but says it in terms more bold, more fearless, and more puzzling. An acid test of His hearers' ability to perceive and accept spiritual truth. Did their Scriptures furnish a key to help them interpret Jesus' figurative language? Jer. 15:16; Ezek. 3:3; Prov. 1:31. Such figurative language was not uncommon, but pride and prejudice blinded them to its meaning when it was applied to the humble man of Galilee.

What effect did these words have upon many of the disciples? In what verse does Jesus state the interpretation for them? How did Jesus account for their desertion? What held the twelve? Do you think that

even they grasped the full meaning of Jesus' statements? Do we, after centuries of accumulated study?

How did Jesus gently rebuke Peter's impulsive sureness? Verse 70.

FOR CLASS

Discuss the enlightenment of the Samaritan through her contact with Jesus.

Describe the miracle of this week's lesson. Account for the fact that crowds were seeking Jesus. Were they seeking Him for the high purpose for which Jesus wants people to seek Him? If not, why did not Jesus turn them away and refuse to serve the lesser purpose? How did Jesus make use of the miracle as a medium of that Light for which He wants people to seek?

Show that the miracle throws light upon the kingdom, the true nature and purpose of which was hidden under Jewish pride and exclusiveness.

Children's Column

PREPARED BY LOIS HUNT

JESUS AND THE SAMARITAN WOMAN

ONE day, toward evening, Jesus left Judea to go into Galilee. His journey led across a part of Samaria. Being very tired He stopped in Samaria to rest beside Jacob's well, while the disciples went on to the village to buy food.

As He waited a Samaritan woman came to the well to draw a jar of water. Jesus asked her to give Him a drink. She was greatly surprised, because she saw He was a Jew, and the Jews looked down on the Samaritans with contempt.

She said, "How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria?"

Jesus told her that if she knew who it was that spoke to her, she would ask of Him, and He would give her living water.

She asked, "Why, You have nothing with which to draw the water, and the well is deep; how and where could You get it? Are You greater than Jacob?"

Jesus answered, "Whoever drinks of this water will thirst again, but whoever shall drink of the water that I shall give him shall never thirst."

Of course, the woman wanted that kind of water, so she need never come to the well again. She did not understand that He meant eternal life if she would believe and obey.

Then Jesus told her things about her past life; whereupon she said, "I perceive that Thou art a prophet."

Jesus went on to say that the time would come when all might worship "in spirit and in truth."

She cried, "I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things."

Then Jesus said, "I that speak unto thee am He."

Imagine her astonishment! She left the water-jug, and hurried to the city, telling people to go see the Christ.

Many believed from what she told them, and asked Jesus to teach them more.

He remained in Samaria two days; at the end of which time, the Samaritans said, "Now we believe. . . . for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

ARE JEWS ACCEPTING JESUS?

(Continued from page 131)

ish theologian, Rabbi Wise, that the hour has come when the Jew must accept Christ as a fact, and make His teaching the basis of Jewish life and conduct, burst like a bombshell in the city of New York where the Jewish population is so tremendously large; and yet the sensation has been accepted more as an obvious truth than as a proposition set forth for purpose of controversy. Coming as it did on the eve of a new year, in fact just at Christmastide, it brings new heart to the world, encouragement where faith was faltering, for it demonstrates how powerful, indeed how irresistible, is the influence of the Prince of Peace. The torrent sweeping down the mountainside has force that is but puny when measured by the force of

Christian Truth.

"Jesus was," Rabbi Wise admits, sweeping aside for all time the age-long teaching that Jesus was a myth. The theologian then proceeds to say that the teachings of the Nazarene have formed the very foundation of the Jewish onward march to God, that the truth no longer can be ignored, but must and should frankly be admitted. He states that the basis of Christian life is the foundation of moral life, and that if Christianity has seemed to fail it is because those professing Christianity have practiced it so loosely and indifferently—many indeed not practicing it at all. The arraignment is salutary. May it bring the mind to a clearer understanding of the fact that Christianity is a living thing, non-existent when not translated into life and action. It is beside the question to raise a quibble either with Jew or Gentile as

to the personality of the world's Redeemer. It is enough if creeds and sects shall honestly worship at their respective shrines if their hands be linked firmly into a giant human chain that unites on the common ground of Christian living, of Christlike kindness and human love.

There are, of course, things in the above words which we cannot endorse, but the tendency of mind therein shown raises many questions worthy of our study.

"WHEN the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever: but Thou, LORD, art most high for evermore."—*Psalm 92:7, 8.*

THE FIRST RESURRECTION

By Wm. Leask in "The Rainbow"

THE preceding article gave a few of the passages which indicate the high honor decreed and reserved for them that sleep in Jesus, so far as the priority of their resurrection in point of time is concerned.

But before we proceed to the second particular, think a moment of the state of the unholy dead during the whole period of the splendid kingdom of God upon the earth. They are kept in the place of the dead, reserved to "the perdition of ungodly men," throughout this gloriously long reign. Having refused to believe on Jesus to salvation, even in this sense they shall not "see life, but the wrath of God abideth on them." Having helped to corrupt the world whilst they lived in it, they shall not even be permitted to see it in its peaceful, fruitful, beautiful, prosperous, and holy condition. There they are, shut up in outer darkness, whilst the long and happy jubilee of creation is being kept. The marriage supper of the Lamb shall be held, but they shall not taste thereof. And the tabernacle of God shall be with men, but they shall be shut up in a dungeon waiting their final doom. What a terrible loss to them! What a dread privation! They would not come to Christ during the Gospel dispensation, and now Christ's subjects are all most blessed in His presence, and the door is "shut"!

Secondly, on the morning of the resurrection the saints are to receive bodies like the body of their Lord. Saved men now have the mind of Christ. They think with Him, love what He loves, and hate what He hates. The honor of law, the glory of God the Father, and the good of men, are objects common to Christ and His people. They are united to Him by faith, and are spiritually alive from the death of trespasses and sins; but their bodies are still mortal and are hastening to dissolution. Yet it is part of the eternal purpose, that as they are so far like their Lord, and are growing up into Him in all things, so their bodies, too, shall in due time put on immortality, and be fashioned like unto His glorious body. We cannot form a correct conception of the body or personal appearance of our Lord; but three things may be predicated concerning it with safety—viz., visibility, beauty, and immortality. In these three things the bodies of the saints will resemble that of their Head. They shall be visible, beautiful, and immortal. In 1 Corinthians 15 the apostle gives a rapid contrast between the mortal and immortal body, thus: "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." Here the contrast is remarkably complete; yet you will observe the term "body" is kept up throughout, which gives us the idea of visibility, however far superior it may be in every respect from the bodies we derive from the first Adam. But more than that; if visibility be certain, the idea of locality follows. However far removed from everything gross or cumbrous, there must be a place for the redeemed and immortal sons of God. Not intangible spirits passing unperceived through mid-air, but a glorious company of holy, noble, and deathless men, bearing the visible image of the heavenly, as they once bore the visible image of the earthly. "Our conversation," says Paul or citizenship, the idea being, the community to which we belong. "our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:" who shall change the body of our humiliation—our humble, weak, mortal 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" (Phil. 3:20, 21). And the beloved disciple, in a similarly exulting strain, says, "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" (1 John 3:2). As to the question of personal identity, and consequently of mutual recognition, it scarcely belongs to our subject; but at the same time it appears to me not to admit of a question. For, to take Paul's illustration, while God giveth to that which was sown in the earth a body as it hath pleased Him, yet He gives "to every seed his own body." And non-recognition is too cold an idea to be predicated of a company of holy and loving brethren. If Christians know each other now, they shall not be mutual strangers and foreigners then. But we refer you to a very suggestive narrative—that of the transfiguration of Jesus, where the remarkable fact comes out that three men, yet in their mortal state, saw and knew Moses and Elias; and if so, that the immortals in the world to come will know each other, is not with us a question at all, but one of the certain characteristics, and one of the attractive joys of that blessed dispensation. "Then shall I know, even as also I am known."

Thirdly, at the period of the resurrection the people of Christ will be manifested to the world as His. The kingdom of God is veiled now. It is within Christians at present. Christ reigns in their hearts; but it is a reign which creates the hope of glory. Their public appearance as the sons of God is decreed. At present their life is hid with Christ in God; but, says the Apostle, "When Christ, . . . our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:4). Until this public manifestation of the redeemed, the sorrows, sufferings, and bondage of creation shall continue. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:19, 23). Under the present economy of grace believers receive the Spirit of adoption, which beareth witness with their spirit that they are the children of God: but this witness points to, and is the assurance of, a grand future; for "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. 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." This outstreaming glory, such probably as the three disciples saw investing Moses and Elias on the hill of transfiguration, will be seen by themselves, by angels, and by the inhabitants of the world. "Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God" (Luke 12:8). Those that sleep in Christ shall be raised, those that are alive changed in a moment, in the twinkling of an eye, losing their imperfection and mortality, and becoming immortal in an instant of time; and then together they shall be caught up in the clouds, as Jesus was when He ascended, to meet their Lord in the air; and then, according to the prophecy of Zechariah, "The Lord my God shall come, and all the saints with Thee" (Zech. 14:5); and according to that of Enoch, "The Lord cometh with ten thousands of His saints" (Jude 14). Thus, having first gathered together and presented the church to Himself—a glorious church, not having spot, or wrinkle, or any such thing: having done this first in the upper regions of the air, the glorious company will be manifested to an astonished and terror-stricken world; and the further purposes of the King and Judge will proceed, on a scale of grandeur commensurate with this magnificent arrangement.

(Concluded next week)

CURRENT EVENTS or PROPHECY FULFILLING

PALESTINE REBUILDS

NOT so long ago — only a few months — Afule was a railroad station, with unkempt Arabs hanging about, selling oranges and figs to the travelers, and not far distant from the station was a cluster of huts, in which equally unkempt Arabs made a pretence of living the Oriental life. To-day, thanks to the enterprise of the American Zion Commonwealth, Afule is a rising city. The mud huts have been removed, not without a struggle with the resisting Arabs. Modern houses are going up in pairs of sixes. The station has grown, thanks to the business brought there by the Jewish colonists of the Emek, who every morning bring their supplies to be transported to Haifa and to Tel Aviv. There is not a vestige of the old Arabic village. Everything about the station indicates a bustling town conscious of a future, determined to make itself into an indispensable center of an aggressive new life. What the American Zion Commonwealth did at Balfouria, it repeats here, with an experience that has matured, and with a zest for service which is not equalled by any other colonizing enterprise in Palestine. From Afule, the Commonwealth will turn to the Bay of Acco, and then seek other new fields to conquer. With genuine American spirit, under the direction of its general manager, Charles Passman, it throws itself into the most difficult work, and by persistence, vision, resourcefulness, succeeds where others have failed. Through the Commonwealth, working in a semi-public capacity under the supervision of the Zionist Organization, we shall see new colonies and new cities being added from year to year to our Yishub, until there will finally be produced a Jewish majority in the land.—*The New Palestine.*

THE NEW CHRIST

A RECENT news item from London informs us that Theosophists from all over the world are gathering at Adyar, India, to deify a new Christ. "With the coming of a new year Krishnamurti, a 28 year old man with a beautiful face, whom thousands of men and women already regard with reverence, will be hailed as a new Messiah, and worshiped as divine.

"The theory the Theosophists and the followers of higher Buddhism accept is that at long, rare intervals one of the great spirits visits earth and reincarnates himself in some human body. Gathered at Adyar are twelve apostles who will carry Krishnamurti's teachings (which are in absolute defiance of the Bible) throughout the world."

Chief among the "apostles" are intellectual college bred men and women, ranking very high in the educational world. But, there is another side to the question and like the old colored preacher, "Ah believes what de Bible says; de blessed book what has stood up through de ages."

One day as Jesus of Nazareth was resting on the Mount of Olives, his disciples came to Him and eagerly asked Him to give them a sign of His coming and of the end of the

world. He answered and said unto them (Mat. 24:4-5): "Take heed that no man deceive you. For many shall come in My name saying, I am Christ and shall deceive many."

He then relates many other things which you may all read for yourselves. In the 23rd verse He continues upon this subject. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall rise false Christs and false prophets and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold He is in the secret chambers; believe it not. For as lightening cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be."

The Bible clearly teaches the manner of Christ's coming, and makes it plain that it has not yet taken place, and that when it does take place it will be a literal coming in the clouds of heaven in the sight of the entire earth. (Acts 1:10-11.) "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"

And Rev. 1:7, "Behold He cometh with clouds; and every eye shall see Him; and they also which pierced Him: and all kindreds of the earth shall wail because of Him."

There are more than two hundred texts in the New Testament alone, which refer to the Christ's second coming.

Another news item comes to us from Cleveland, Ohio: "Jewish youth, Jewish intellectuals, Jewish artists are sacrificing career, position and wealth in the struggle to effect the rebuilding of ancient Palestine and immigration of the Jewish nation to the Biblical home. Dr. Leon Reich, member of the Polish parliament, in an address here, explained the activities in the 'Back to Palestine' movement, and received contributions to carry on the work."

Isa. 2:2, "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 He will teach us 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."

For years Bible students have contended that before the coming of Christ, the Jews would return to their native land and Palestine would be restored.

There is an old saying that a prophecy is not a prophecy until it is fulfilled or comes true. It seems that the Bible has scored two more important points, and yet we doubt.—*Selected, name of publication unknown.*

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CHRIST'S REIGN ON THE EARTH

(Continued from page 133)

Were this text the only one on this subject I would have no trouble agreeing with the brother. But there are several more direct texts, five of which I shall use. As is quite generally understood, the second Advent consists of two phases; namely, coming for, and coming with His saints. (Logically, He must first come for His saints before He can come with them.) In addition to the one he has used I shall add two more of the "coming for" phases, i. e., John 14:3, "And if I go and prepare a place for you, I will come again, and receive you unto Myself" and 1 Cor. 15:51, 51, "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed".

Three "coming with" texts, 1 Thess. 3:13, "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"; Jude 14, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of His saints"; ten thousands, a complete number, like "The cattle upon a thousand hills"—all the hills; and Zech. 14:5 "and the Lord my God shall come, and all the saints with Thee."

It appears to me that the saints are to be protected as were Noah and his family; namely, taken up above the "time of trouble, such as never was" (Dan. 12:1) after which, the Lord (antitypical Ark) will return with them to the earth. Then, as prophesied, "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east"; and it shall come to pass that, "Out of Zion shall go forth the law, and the Word of the Lord from Jerusalem", where the Lord will be enthroned, "King over all the earth: in that day shall there be one Lord, and His name one", Isa. 2:1-4; Zech. 14:9.

Inasmuch as there is not a word said about Christ and His Church ever leaving the earth after His return with His saints, it would be superfluous to say, the Church (Head and body) will never be anywhere else but on this planet. There are scores of texts proving the presence of the Lord and His saints to be on the earth during the restoring age. Even "God Himself shall be with them (men)", in due time, as He did with His perfect son, Adam. Rev. 21:3; Gen. 3.

Quite evidently the writer does not share in the thought that we shall spend eternity floating about in the air, or blinding people by our presence.

I agree with the brother, viz., "The world seeth Me no more", John 14:19. No; thank God, this cruel world (Cosmos) will see our dear Lord no more! Let Christ explain: "Jesus answered (Pilate), My Kingdom is not of this world (present arrangement of things): if My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My Kingdom not from hence." John 18:36.

I hope to be pardoned for this innovation. An academic study of the Word is profitable under certain conditions, but a practical phase is always edifying.

I once asked a man if he ever did any chronological figuring. He answered, "No I'm too busy holding up the crucified Christ, that men and women may be saved."

THE RESTITUTION HERALD

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CHUMS, REAL CHUMS

Written and Read by T. J. Ellis at a Father-Son Banquet, given last November in the East Park Presbyterian Church, Waterloo, Ia.

WHAT a field to draw from! but a subject that taxes the fathers and sons of to-day, much more so than of yesterday. We are living in an age of speed and have no time, so it seems, to be REAL chums to our boys. Boys themselves hardly find time to have real boy chums whom they can thoroughly enjoy.

How many of us fathers have the time, or take the time, to be real chums to our boys? Not very many, I venture to say.

Instead, we send them to the picture shows for entertainment and, oh, what a sad mistake! At the movie that boy is taught, by picture, ALL of the worst evils of the day, and but very little good. Fathers—Am I right?

Then we send him to the Y. M. C. A., to the Boy Scouts and other such organizations which were organized for the good of our boys, but men—I do not want any organization, I care not what it is, to take my boy away from me, from my home, from his mother, at NIGHT. When the shadows begin to fall, and the hard day's work is done, and for the first time since morning broke across the eastern horizon, the world seems quiet at all, I want MY boy with me, wherever I am; and I will try to be in a proper place. We ARE busy fathers, but we seem to be able to take time off for ourselves occasionally—Let's take our boys along for an hour's fishing or hunting or a game of ball, all clean American sports. Boys are imitators and what father does, they are apt to try out, especially our younger boys; and that is the age when character is formed. They are followers after some one's make-up or ideas.

To be a real pal to any person, we must study his likes and dislikes and so far as possible, do the things to his liking if it be for his good and elevation. We, as parents, trust our boys too much to public opinion as to their associates and entertainment and if we but stand back and look to where our manhood is drifting to-day, we can see, if we are honest with ourselves, what the men of to-morrow will be. Yes, they are drifting, looking for—they know not what; may I answer? Just for a REAL true CHUM; one who tries to do what is RIGHT, has HIGH IDEALS and is RESPECTED BY ALL. That person should be FATHER, and CAN BE if WE FATHERS will make ourselves such. Not Sunday amusements, not worldly things to lead him away from God and home, but someone to lead him in such a way that in after years he can look back and say, "HE WAS THE BEST FRIEND AND CHUM I EVER HAD AND HE BELIEVED IN GOD AND RIGHTeousness." That's what the American youth needs and wants. I have watched and studied boys

and so have you, no doubt, and you can tell when you see them at play just about what kind of fathers they have. Sometimes this rule fails, but not often. What you talk about and encourage in your home is sure

FROM MY SCRAPBOOK

By Grace M. Marsh

A LITTLE group of people are gathered about a table in a home. They have met for the study of God's Word; and it is the earnest, heartfelt desire of each one present that he may receive a message of truth that will go with him in the coming days, to guide and comfort when weaknesses of character tend to lead him away from the Master's guiding hand.

The lesson-chapter—1 John 3—is carefully read in several different versions, and the texts thoughtfully compared. The whole chapter is found to be an appeal to the Christian to build his life of service on the foundation of love. And, surely, no other writer could have greater understanding of this principle than the apostle who, because of his own love for others, gained the intimate confidence of his Master, a confidence made evident by the request of Jesus in the hour of His supreme sacrifice, that John should assume the care of Mary His mother.

The effort of the class, then, is to find what love is, and how the Christian of to-day may experience the same feeling of love. For ". . . this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment." Truly, this love plays a large part in the formation of Christian character, "For this is the message that ye heard from the beginning, that we should love one another."

But how is this love to find expression in the lives of to-day? For John said, "He that loveth not his brother abideth in death." After all, the aspirations and temptations, the longings and shortcomings, the habits and customs of people are much the same at the present day, as they were in the time of John. For, listen! A brother is reading the 17th and 18th verses aloud. "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." And then a sister reads the 18th verse from the Twentieth Century New Testament. There is no mistaking its meaning: "My children, do not let your love be mere words, or end in talk; let it be real and true."

Here is an all-absorbing thought, and a hint for practical application. A social call on the widow in the next block will show her that she is not forgotten; and a bit of help in the work she cannot do alone, will give her renewed courage and love for mankind. An acquaintance is in straitened circumstances, and, through accident, has heavy expenses to meet. By judicious gift, or, perhaps, by aid in securing a more lucrative position, the Christian will find opportunity for the expression of his love. Penniless age should not go unnoticed, if the true

The Eve of the Deluge

By Frederick E. Pierce

Selected by Auntie Wince

The sun set clear and real,
Birds trilled on bough.
"God is a myth," men said,
As men do now.
Beneath the Eternal's frown,
Loud reveled king and clown;
Blood flowed in field and town,
None questioned now.

The dripping chaplet tied
The harlot's brow:
Grave statesmen planned and lied,
Secure as now.
As eyes of tigers gleam
Who, racked with hunger, dream,
Shove the great stream
Round cape and prow.

Night came, no face was pale,
No prayer, no vow;
God stood behind the veil,
As He does now.
Strange tints the heaven tinged
Like from doors unhinged;
And the wild panther cringed,
And bird on bough.

Bards harped in halls impure,
Slaves forged the plow,
Earth dreamed she would endure
As long as now.
Next morning swam the whale
O'er throne and altar rail;
'Twas an old Hebrew tale—
Yet read it, thou.

—The Independent.

to develop in your children.

Fathers—here we are to-night, each standing side by side with his son. LET'S CLASP HIS HAND, WIN HIS HEART, CHEER HIM ALONG, MAKE HIM OUR CHUM, keep him interested in the game of home, AND OF SERVING GOD, AND WE WILL GIVE TO THE WORLD MEN OF TRUE CHRISTIAN CHARACTER.

A WISH FOR YOU

One's best wish for you is that you will take the Bible for your guide and let Jesus Christ be your companion through life. There is joy and peace in our Master's service. As Thomas Arnold has well said: "Beyond all wealth, honor or even health, is attachment we form to noble souls, because to become one with the good, generous and true is to become, in a measure, good, generous and true ourselves."

If it is necessary to label your religion, do not sue for libel those who question the label.

spirit of this love is to prevail. And those who have this spirit in its fulness will go about with a prayer in their hearts for strength to do what their hands find to do.

May God, in the year just begun, make your life and mine so full of Christian love that we, like John, may "know that He abideth in us, by the Spirit which He hath given us."

M. A. C.

By Auntie Wince

WHAT do you mean, Auntie Wince, What do you mean, by taking just those three letters for the caption of your article?"

I take them because they are terrible letters with a terrible meaning. They spell, "Make America Catholic", the present slogan of the church of Rome—"Put down Protestantism and exalt Romanism." Few of our people know what is going on in our country and perhaps few of them care. It is time that voices of warning should be raised in every quarter.

The United States is going to get a friendly invitation next year to take part in the "World Court". This "New World Court" is the head of the League of Nations, and as the Pope is the real head of the "World Court", if America joins it she loses her independence.

The World Court tells the League of Nations what to do and the Pope, of course, tells the "New World Court" what to do, and that means world rulership for him. I gather these facts from a letter sent me recently by Sr. Lillie Willis, of Galva, Illinois.

She says, "When the Pope gets control with Catholics in power everywhere we won't be able to reach any one through the mails, for in 'The Fellowship Forum' of Dec. 5, it says in a special from Paris, France: 'An unchanging Rome with the same implacable intolerance which led millions to the *auto da fe*, the rack and the pyre.'"

Sister Willis does not know in what town the incident happened, but a Protestant woman went one day to get a load of coal from a Catholic coal dealer and he asked her what church she belonged to. She said she did not know as it made any difference in getting a load of coal, and he would not let her have it.

Freeman Journal, a Catholic paper, says of the Bible Society, "It is the deepest scheme ever laid by Satan to delude the human family and lead them down to his eternal possessions." In the Philippine Islands in 1914 the Roman Catholics burned 2,500 Bibles in a huge public bonfire and then celebrated the event.

Pope Innocent issued a decree that all laymen who read the Bible should be put to death. Rome longs to do the same thing today. She did do the same thing in Mexico only twenty-five years ago. She burned eight persons to death there, two of them women, one of them holding a baby in her arms.

All this, and more, Sister Willis told. When people have to suffer martyrdom in Mexico for the crime of reading the Bible, it is coming pretty close home, so close that it looks quite scary. Our own President, Mr. Coolidge, favors the Catholics, his wife having been brought up in that faith. Cath-

(Continued on page 144)

JESUS CHRIST—WHO IS HE?

By R. H. Judd

No. 5

IN our last we purposed considering some aspects in which Isaac typified the coming promised Deliverer. We have already noticed that in each case the birth and name were foretold, and that in each case also the life given was by special manifestation of divine power. Thus in each was demonstrated the fact that man by himself was helpless to accomplish the end in view.

Genesis 21 opens with the words—"And the Lord visited Sarah as He had said, and the Lord did unto Sarah as He had spoken." We closed our last chapter with brief remarks relative to the everlasting nature of the God with whom we each have to do, pointing out how from generation to generation men realized that the same overruling Providence executed His purposes in such a manner as to leave no doubt as to His identity. Abraham, recognizing this, speaks of Him as the "Everlasting God" (Gen. 21:33). Two great characteristics of Him whom Abraham thus significantly names are represented in the verse which we have quoted above, as indicated by the words which we have placed in italics. Reading over that verse we must involuntarily call to mind the pregnant words of Paul in Romans 4:21, where speaking of Abraham he says, "being fully persuaded that, *what He had promised*, He was able also to *perform*". That promise and the performance of the promise as characteristic of Jehovah is beautifully set forth in Gen. 21:1, viz., God "*said*", and God "*did*".

If the reader will look up the word "promise" in Cruden's Concordance he cannot help being extremely interested in noting the number of references to the promises of God being according "as He had promised." Many instances occur in Moses and the prophets, and in the Psalms, and in the gospels, and in the epistles. Time varied according to the circumstances of the promise, but the promise never failed.

Have we not here in the promise and the fulfillment of the birth of Isaac a beautiful type of Jesus the Christ? Both were born according to promise. In one case the time was comparatively short, in the other centuries intervened, but both were fulfilled at "the set time of which God had spoken". (Gen. 21:2 and Gal. 4:4.) Habakkuk 2:2, 3 is a pointed and interesting comment on this, "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for the (R. V.) *appointed time*, but at the end it shall speak, and not lie: . . . because it surely will come."

The sacrifice of Isaac is generally regarded as typifying the sacrifice of Christ. Types are but imperfect shadows of things to come, and therefore only in certain measures typify the reality. The words of Abraham, "I and the lad will go yonder and worship, and come again to you," are words full of meaning. Primarily they reveal to us the great depth of Abraham's faith in God. Steadfastly he set his face to carry out God's command, yet he had evident faith that in some way, he knew not how, God would restore Isaac to him, for the promise of Abraham to his men was, "We (myself and my son) will . . . worship, and come again to you". He knew this must be so, for the God whose

word shall not return unto Him had promised to "establish" His covenant with Isaac, and "with his seed after him", and the question, "Is anything too hard for the Lord?" was probably brought fresh to his mind as he quietly walked the appointed way.

Isaac, too, had his thoughts, and his remarks indicated a knowledge of sacrifice beyond the knowledge of a mere child. He, too, must himself have had something of the same acquaintance with the God of Abraham as did Abraham himself. On no other consideration can we account for his willingness to give up his life when it was in his own power to resist its being taken from him. This is what Abraham called "worship"—laying all that he had upon the altar.

It is significant to notice that both worshiped—for did not Abraham say, "we"? Here is another aspect in which Isaac typified Christ Jesus. He willingly laid down his life at God's command, in full trust that that life would be restored to him, for Abraham must long ere this have told him that the promise was to him and "to his seed after him". Does not this remind us of the Scripture, "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand"? Isaiah 53:10.

ARE WE READY?

By Harry A. Sheets

THE advents of Christ have been themes of unsurpassed interest at different periods of the world's history. The prophets of old looked to the first advent with great longing and a few experienced the unique joy of beholding the event. To-day we look for His second coming. We long for the event—but do we expect to see it transpire?

It is not our purpose now to prove that Christ is coming again. Suffice this time merely to take the angelic testimony that, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. Our question to-day is not, "Is Jesus coming again?" but "When is Jesus coming?"

At this time our mind goes back to a little group seated upon the Mount of Olives. (Matt. 24.) There was no joking or fooling at that party. The face of each member was anxious and worried. In their midst sat Jesus. He was teaching them that His death was but a few hours away. He was giving them their last instructions. They had looked for the restoration of Israel at that time and were just beginning to comprehend that their hopes would not be realized until a future time—Christ's second coming. No wonder their faces were sad! Nothing to look forward to but the death of their dear Master, and their own suffering and torment.

But still, with a last ray of hope they pointed to Jerusalem and its beautiful temple all glistening in the sun below them, thinking perhaps that they could cause Christ's Jewish breast to swell with pride, and that in His sympathy He would change His mind. This ray was soon spent when they heard, "There shall not be left here one stone upon another that shall not be thrown

down", coming from the lips of an adored Savior.

Then as if willing to accept the inevitable they turned their anxious faces to the Christ with the query that eventually brought the information that gives us hope and comfort now. "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

The question here asked was not as definite and pointed as would seem from the King James' version. The Greek word, "sunteleia," here translated "end", means "end period" or "period of the end", as is readily seen from Hebrews 9:26. "But now once in the end (sunteleia) of the world hath He appeared to put away sin by the sacrifice of Himself." Now Christ offered Himself as a sacrifice nearly nineteen hundred years ago and yet the Apostle says it was in the "sunteleia" of the world. When we stop to realize that the world has existed for thousands and perhaps millions of years, then Christ did really appear in the end period of the world.

What the apostles really asked for was a synopsis of events from Christ's departing to His second coming. Christ recognized and granted that request, for He said: "There shall not be left here one stone upon another: . . . Many shall come in My name . . . Ye shall hear of wars and rumors of wars, . . . Nation shall rise against nation, and kingdom against kingdom: there shall be famines, and pestilences, and earthquakes . . . Then shall they deliver you up . . . ye shall be hated", etc. Read the chapter.

But Christ did not stop with a mere synopsis of events but really gave a very definite fact and sign, something so specific that we may build our hopes upon it.

The Greek word "telos", translated "end", means end in the definite, specific, limited sense of "end" in the English language. It means: extremity, terminus, the cutting off, the extreme limit—the end. This meaning is evident from the statements: "I am Alpha and Omega, the beginning and the end", Rev. 21:6; Melchisedec was "without descent, having neither beginning of days, nor end of life", Heb. 7:3.

Christ said: "And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end (telos) is not yet." From the language then it is evident that "wars and rumors of wars" is not necessarily, a sign of the end. But Christ gave a definite sign.

"And this gospel of the kingdom shall be preached (published, Mark 13:10) in all the world for a witness unto all nations; and then (at that time) shall the end (telos) come."

It is common knowledge that the Bible has recently been translated and published in every known tongue on the face of the globe. Likewise our missionaries have carried this Bible and its message to every kindred, tongue, people and nation. Thus is this scripture fulfilled before our very eyes. Do we believe that Christ is soon coming? How can we doubt in the face of such evidence?

Mark, in giving us his record of Christ's teachings that day on the mount, quotes Christ as saying that "This generation shall not pass till all these things be done." Mark

(Continued on page 144)

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Daily Readings	Memory Verse
SUN.—FEB. 7—MATT. 24:1-28	(3)
MON.—FEB. 8—MATT. 24:29-51	(30)
TUES.—FEB. 9—MATT. 25:1-30	(1)
WED.—FEB. 10—MATT. 25:31-46	(46)
THURS.—FEB. 11—MATT. 26:1-25	(8)
FRI.—FEB. 12—MATT. 26:26-50	(40)
SAT.—FEB. 13—MATT. 26:51-75	(53)

JESUS continues to emphasize more and more that the Jewish people are sure to reject the restoration of the kingdom of God, including Himself as King.

Matthew 24 is a statement to the disciples, privately, "upon the mount of Olives", verse 3, in explanation of their queries which were aroused by His more public utterances in the Temple, recorded in Luke 21.

They ask Him three questions: "when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" He answered immediately, indicating that at certain *first signs*, namely, antichrists and wars, they were not to expect the end. He then continues by referring to Daniel's prophecy of the abomination of desolation which is to be recognized as a sign preceding the great overthrow. But the real and final sign is that of the Son of man in heaven, verse 30.

Verse 15 definitely places Daniel's vision of abomination as immediately preceding the time of trouble such as never was "since the beginning of the world", verse 21, which time of trouble will be followed immediately, verse 29, by the darkening of the sun, and "then", that is, "at that time", verse 30, "shall appear the sign of the Son of man in heaven."

Thus the Savior's answers to the questions of the apostles carry the student forward to the *reappearing* of the King of God's kingdom. All this announces emphatically the fact that in the day of His ministry He and His kingdom work were to be wholly and entirely rejected by the chosen nation, and that the establishment of the kingdom was far away.

Chapter 25 begins with the adverb "then", an adverb of time, meaning "at that time", namely, at the time of previously-named events. "Then shall the kingdom of heaven be likened unto ten virgins". This parable is thus associated with the second coming of Christ. It illustrates a phase of the kingdom of heaven at that time.

The church, as such, in particular, is not the theme of this parable. It may be indirectly referred to, in connection with the bridegroom, but the virgins going forth are illustrative of activities of "the kingdom of heaven."

Verse 13 refers to an hour wherein the Son of man cometh. Verse 14 follows, "for . . . as a man travelling into a far country". The words "The kingdom of heaven is", are italicized words, showing that they are inserted to fill an apparent ellipsis. Some people question whether this ellipsis does not refer to the Son of man, rather than to the kingdom of heaven, in which case it would read,—For the coming of the Son of man is as a man travelling in a far country.

The parable evidently refers to rewards

bestowed at the return of Christ for faithfulness to Him during His journey afar.

The chapter closes with a reference to His work, verse 31, when He shall have returned. Then His kingly power will be known everywhere, for "all nations" will be suppliant before the throne of His glory. Then, in that day, when He occupies His throne—the queen sitting upon His right hand—He shall separate the nations, the one class to His left hand, the other class to His right hand. This indicates meaning and force to His teachings about the kingdom and His Kingship.

Matthew 26. Christ has fully announced the coming rejection of kingdom and King. They are but two days from the Passover. A woman anoints Him while He sits at meat, verse 7. His interpretation is, verse 12, "she did it for My burial." How continuously Matthew brings forth those words and events which emphasize the Savior's coming rejection, His crucifixion, His burial. This woman could hardly have realized. Jesus used the event for repeating His announcement.

Judas then covenants to betray Him.

The Passover extended over a period of seven days. The first day, Nisan 15, was a holy Sabbath day—a high day, John 19:31—regardless of the day of the week. The closing day, Nisan 21, was another Sabbath day of unleavened bread. The Passover lambs were slain on Nisan 14. This day appears to have been a feast day of the Passover.

Four great sacrifices were introduced into Israel's life through Moses: First, that of the Passover, Ex. 12; that of the Covenant, Ex. 24; the Consecration of the High Priest, Lev. 8; and the Atonement, Lev. 16.

Each of these received antitypical fulfillment in the death of Christ. He is "our Passover", 1 Cor. 5:7, for the firstborn. His is the blood of the New Covenant, Matt. 26:28. By His own blood He consecrated Himself unto the great priesthood, Heb. 7:26-28; by which also He entered into the Holy of Holies, an entrance made only on the occasion of Atonement, Heb. 9. In agreement with this, Matt. 26:28, Jesus distinctly declares that the cup is His blood of the New Covenant.

Therefore, though Jesus met His death at the time of the annual Passover, His death must not be interpreted as of only Passover significance. The full and larger recognition of His death necessitates that we recognize therein, not only the annual Passover remembrance, but the establishment of a New Covenant as well, and the consecration of Himself to His great office and the accomplishing of atonement.

Therefore, said Paul, 1 Cor. 11:26, "As often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till He come". No reference is here made to the annual Passover festivity.

—o—
"WITHHOLD not good from them to whom it is due, when it is in the power of thine hand to do it."—Proverbs 3:27.

—o—
"He that oppresseth the poor reproacheth his Maker: but he that honoureth Him hath mercy on the poor." Proverbs 14:31.

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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

THE SECOND COMING

WE are waiting for the second coming of our Lord for the fulfillment of every promise of God to the faithful in Christ Jesus. Are we waiting for immortality? We must wait for Christ's coming. Are we waiting for resurrection? We must wait for the Second Advent. Are we waiting for the Kingdom? It depends upon His return. Are we waiting for the new earth? It must follow our Savior's return and reign. Whatever Christian faith looks forward to, that thing is dependent upon the second coming of our Lord and Master.

No wonder, then, that the Scriptures, Old and New, are replete with the teaching of the coming of Christ in power and in great glory. Would that the world of man to-day could grasp, at least in part, the beauty of the truth of this great event. Would that the world would cast off forever the thought that the Savior's coming is simply for the wreaking of vengeance. How false this thought. Rather, man's ways socially, politically, religiously are bringing the human race so rapidly into a condition and situation of wickedness and wretchedness and misery that nothing but the power of Christ, as given by God, can correct the great faults in the strata underlying the edifice of human structure.

It is not our Savior who is the cause of the coming terrible catastrophe which is already being sensed by man as impending. It is the result of man's own improper ways and methods. The harvest is the result of the seeding. Man sows to the wind: he reaps the whirlwind. Only the presence and service of Him unto whom all power has

been given can bring peace and joy and righteousness and life out of the terrible mess and confusion into which mankind throughout generations has been throwing the earth.

Therefore, as Christians, let us withdraw ourselves from the world, from its ways, from its methods, from its ideals, from its established human rules. Let us in simple faith, even in faith that may be ridiculed by human learning, yes, even by would-be Christians, cling to the Master's ways. For He who was able to feed the five thousand in the wilderness is still able to supply. He who was able to still the wind over Galilee is still able to calm. He who went into death, having humbled Himself to the hands of His enemies, and who came forth therefrom by the power of God's resurrection, is able also to restore any who fall temporarily in this present unequal, evil strife.

"Unto them that look for Him shall He appear the second time without sin unto salvation."

A GREATER THAN

THE reading of the Book of Matthew day by day has renewed in the writer's mind the great emphasis placed by Matthew upon the fact of the greatness of Jesus, our Lord. Not only was He recognized as He ascended from baptism as being the Son of God, but immediately His life began to reveal the fact of His greatness, even during His ministry. His sermon on the Mount, Matt. 5 to 7, was spoken in such manner that the multitude said that "He speaketh as one having authority."

Immediately, chapter 8, He begins the working of a vast number of miracles. Every one of these intensified the fact that He was great, far beyond the greatness of any human strength or person.

He then adds to this physical demonstration of power His prophetic power. He announces His rejection as King. He foretells that He will be tried, scourged, crucified, raised. This revelation of coming humiliation and apparent weakness He tells during the height of His manifested power. Thus He reveals His greatness of foreknowledge.

In every particular throughout His whole ministry the greatness of the Savior is attested. Not only was a greater than John the Baptist here, but the greatest of all who had ever traveled the sin-cursed earth stood in the midst of the chosen people, in the chosen land of God.

IN THE NAME OF

THE beautiful and, to humans, touching words in Matt. 10:40-42 are worthy of oft consideration. For of necessity a side of human life is built up and strengthened and enlarged by the thought and fact of reward. In these verses the Savior is speaking to His disciples and He says, "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me". Therefore he who received one of Christ's disciples was performing an act like unto receiving God Himself. How wonderful is such a thought. God regards the individual who receives one of His own Son's disciples as having received Himself. Who can not gladly do this?

In the following verses He states, "He that receiveth", that is, accepts "a prophet in the name of a prophet shall receive a

prophet's reward". The same analogy is given of receiving a righteous man, and in verse 42 the analysis is applied to one of Christ's disciples, namely, he that receiveth even one of the little ones who is a disciple of Christ, shall in no wise lose his reward.

The whole spirit of Scripture bears out this thought. Whosoever shall receive one of Christ's followers because such person presents himself as a follower of Christ, shall in no wise lose his reward. How anxious all of the Savior's disciples of to-day should be to receive and aid our Lord. During His personal absence this can not be done actually, but if the receiving of any of His many followers is in His sight like unto receiving Him, Himself, truly all should be on the alert. The doors of our lives should be open.

PLEASURE IN SERVICE

IT is most pleasing and encouraging to receive letters from various ones throughout the land expressing without intent their earnest devotion to the cause of the gospel. One cannot but feel that such people are enjoying very much by life's efforts.

So many of the contributions for the gospel work in its various phases are made by individuals who are of modest circumstances and income. Often those who are apparently least able, contribute most freely to this work. We might well ask the question, with due reservation: Why not? Do we ever stop to think how much of our savings which are invested or loaned are lost by the failure of others? How many have spent a farm or a bank account of life's savings by investing in some new enterprise only to realize, when too late, that all is lost!

How far is such a person ahead of the one who has contributed time after time a percentage of his earnings for the upbuild of gospel work? How much better is it to reach the close of life in humble circumstances realizing that life has been devoted to the Master, rather than to reach this end in the (Continued on next page, column 3)

HERALD RECEIPTS

Emma Davis; Miss Jane Stowe; Mrs. Wilma Orem Judy; W. A. Hicks; L. M. Finch; Mrs. Elmer Winfrey; Willis A. Roose; Mrs. E. Tomlin; Dr. H. M. Gale; Mrs. H. C. Starbuck; J. T. Knife; Mrs. Emma Pyppe; A. E. Rennaker; Alex Allan; W. W. Booth; R. V. Gardiner.

HELPING FUND

Alex. Allan \$.50

WINCE MEMORIAL FUND

Previously mentioned	\$1168.95
Kittie C., and R. A. Humphreys (Ark.)	1.00
Mrs. Wilma Orem Judy (Calif.)	8.00
Mrs. Lillie B. Gillot (Fla.)	2.00
Ione Patrick (Mich.)	5.00
Carrol Patrick (Mich.)	5.00
Cecil Patrick (Mich.)	5.00
Mrs. J. A. Patrick (Mich.)	5.00
Jas. A. Patrick (Mich.)	5.00
Mrs. Geo. W. Young (Wash.)	5.00
Mrs. F. L. Marsh (Iowa)	5.00
Miss Alta King (Iowa)	5.00
The Mومن Family (Iowa)	1.00
Mrs. Richard Skeels (Mich.)	2.00
Mrs. Helen Chisholm (Mich.)	2.00
Mrs. Eva H. M. Fletcher (Mich.)	2.00
Mrs. Jessie Donaldson (N. Y.) In memory of Wm. G. Rothe	17.44

Total \$1244.39
In the Wince Fund receipts in last week's Herald there were two contributions from "A Friend". The \$5.00 was from "A Friend in California"; the \$25.00 from "A Friend in New York".

Doings Among the Churches

Girl No. SIX, Virginia Lee, to Bro. and Sr. F. E. Siple, Jan. 26, 1926.

"How do you like it?"—M. A. Woodward.
"An excellent booklet. We have given away about one dozen."—R. A. Humphreys.

Like what?
The booklet of Children's Bible Stories, "Jesus the Light of the World," by Mary A. Gesin. Twenty-five Cents.

Several Copies of "Earlier Life-Truth Exponents", a little booklet by A. J. Mills, London, England, can still be had by addressing the National Bible Institution, enclosing Fifteen Cents. Those who care to read extracts of the history of the doctrine of life only in Christ will do well to secure a copy of this work.

"I heartily agree with your editorial suggestion (thought), "Through the New Testament in One Year"—(Restitution Herald, Dec. 8). Nothing like a systematic study of the Word to KEEP THE FIRE BURNING. It also helps us in KEEPING DOWN the old man, and keeping out of mischief.

"Christian love to all; yours in the Beloved,
"Samuel E. Haney."

The many friends of Sr. Sarah E. Ward Goldsmith will be shocked and saddened by the report of the sudden death of her husband. Mr. and Mrs. Goldsmith left Casey, Ill., on Jan. 20, for Lynn Haven, Fla., stopping at Chipley, Fla., on the afternoon of the 21st. On the morning of the 22nd he was suddenly taken seriously sick, and in spite of all that could be done, died before day of the 23rd.

He was buried at Chipley. Sr. Goldsmith has returned to her daughter, Mrs. E. C. Welch, Bridgeport, Illinois.

OREGON CHURCH

A series of Sunday evening sermons, to continue over Easter, has been announced for the Oregon church on the subject of the Second Coming of Christ. These sermons have been extensively advertised with the result that a much increased audience was in attendance on January 30.

ANNUITY BONDS

Attention is again called to the fact that anyone wishing to give any definite amount for the furtherance of the work after his decease will do well to consider the Annuity Bond method, which is so much used by different institutions. By this method the amount set aside for such use is given at once to the National Bible Institution, in return for which the N. B. I. issues an Annuity Bond, which is secured to the holder by all the assets of the Institution.

On this Annuity Bond an interest agreed upon is paid semi-annually, June 30 and Dec. 31 of each year, to the annuitant, or holder, during said annuitant's period of life. At decease of the annuitant the interest ceases and the principal, which has already been given, is then used by the Institution to carry forward its labors.

In this way each person so desiring, can complete his gift during his own life and by his own act.

INDIANA

The Sunday School of the Hillisburg church is now studying the second book of Corinthians.

Bro. J. H. Anderson preached for the South Bend church, Sunday, Jan. 24. Services were well attended and the interest was good.

Pleasant View brethren, in Warren county, are having good interest and attendance at their meetings and have voted to continue having Bro. Anderson come there through the winter months.

The recent meeting of the group who attend services regularly at South Bend resulted in special effort being made through both personal and telephone calls to let all members know of Bro. Anderson's meeting. The number of new faces present was evidence of the effort.

The Rensselaer church was encouraged on Bro. Anderson's last visit there by two additions to the church membership. Bro. and Sr. Baner, of Remington, who were baptized some years ago by Bro. Austin, decided to unite and work with the Rensselaer brethren.

Helen Mann, daughter of Bro. and Sr. J. Q. Mann, of the Salem church, in Jay county, has been quite seriously ill. She has been at the sanitarium in Fort Wayne, but was to be moved to her parents' home at Jordan. Illness in this church household has been very troublesome—in fact, the Salem church work has been menaced by such conditions.

CAMPBELL-HUFFER

On Thursday evening, Jan. 21, Miss Martha Huffer, daughter of Bro. and Sr. Charles Huffer, Michigantown, was united in marriage to Henry Campbell, of Grand Rapids, Mich. The wedding was solemnized by the bride's pastor, J. H. Anderson, at the bride's home.

Sr. Campbell was baptized in 1922 by Bro. Anderson, and is an active member of the Hillisburg church.

The brethren and friends at this place extend to the young people their prayers and best wishes for a long, happy, devoted married life. They are making their home in Indianapolis for the present.

GOLDEN RULE HOME

Bro. M. T. Aslaksen had been recovering nicely from his recent sickness, and it was expected that he would, soon be in normal health, but another ailment, one frequent to men of his age, developed last week and became very severe and painful. On the advice of two physicians, and with his own hearty approval, and that of his daughter, Sr. Mary Gesin, he was taken to the Dixon hospital, Dixon, Ill., Saturday January 30, for treatment.

It is not expected that his condition is serious; rather that prompt treatment—and a minor operation later, if necessary—will avoid complications which otherwise would cause excruciating pain and become very serious.

He can be addressed as above, where he will probably be for some little time.

The others of the Home Family are rapidly approaching normal health.

MRS. WILLIAM MARTIN

Sr. Winnie Martin fell asleep on Jan. 19, 1926, following a severe attack of sickness. She was confined to her bed about eleven weeks under the care of a physician.

She was 58 years of age, and was a faithful member of the Church of God at Guthrie Grove, S. C., for more than twenty years, having been baptized by Eld. A. N. Durham.

She leaves a husband, known in the church and community as Uncle Billy Martin, one daughter, Mallie Johnson, two sons, Ed. and Clarence, and a host of friends and relatives to mourn, and she awaits the resurrection of those who sleep in Jesus.

Eld. A. N. Durham conducted funeral service, preaching a wonderful sermon to a large audience, comforting the bereaved ones after the admonition of Paul and other inspired holy men of old, who spake as they were moved by the Holy Ghost. Therefore we, the church, sorrow not as others who have no hope, for we believe that Jesus died and rose again.

Sister Martin was laid to await the time when Jesus will call her by her name, and say, "Winnie, come forth!"

M. O. Williamson.

MARY EVA FRAZER-RINGLER

Mary Eva Hoskins, daughter of Chauncey and Sarah Hoskins, was born, June 8, 1860, near Morrison, Ill., one of a family of nine children.

She was married, March 2, 1879, to W. E. Frazer. In 1889 she received baptism and united with the Church of God, to which faith she strictly adhered.

In 1910 they moved to Belle Plaine, Iowa. Here, on Apr. 7, 1916, she suffered the loss of her husband, and here, her second marriage was solemnized, June 8, 1920, to G. W. Ringler, of Belle Plaine.

She suffered a stroke of paralysis, Dec. 14, at her home, from which cause she died, Jan. 21, 1926.

Mrs. Ringler leaves to mourn her death, her devoted husband; two daughters: Mrs. J. E. Fields, of Koszta and Mrs. J. M. Shirley, of Marenco; eleven grandchildren; and two sisters: Mrs. Emily Coleman, of Philadelphia, Mo., and Mrs. Ada Revel, of Vinton. With the exception of Mrs. Coleman, who was unable to be present, the near members of her family watched beside her deathbed.

The above funeral was held Sunday afternoon, Jan. 24, in the undertaking chapel at Belle Plaine, by the undersigned.

Sr. Ringler was a greatly beloved woman, and will be sadly missed. The immediate bereaved ones are all believers in the blessed hope, so have a means by which to be sustained in their sorrow.

J. W. Williams.

Every time that we do the best that we possibly can, the effort does not stop with ourselves. It affects the lives around us in ways of blessings, though we may never know it.—Selected.

JERUSALEM FOR WORLD COURT

A NEWS item from New York under date of Jan. 24, 1926, says that on that date Rabbi Marius Ranson in a sermon at Temple Beth-El advocated the removal of the world court to Jerusalem. He called for the erection of an international temple of justice on the ancient site of Solomon's Temple. It is stated that he based his idea "on a prophecy in Isaiah and repeated later in Micah."

Perhaps he was referring to Isa. 2:3 and Micah 4:2,—“And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.” But this prophecy bespeaks a new condition resulting: they shall learn war no more.

Would that all this could be fulfilled, at once. The time, in general, is right—"the last days"; the place is right—"Jerusalem"; the actors are right—"nations"; but are the conditions right? "The mountain of the Lord's house" can not be said to "be established" yet.

However, it is of genuine interest that Rabbis and Gentiles should think thus strongly about such uplifting prophecies.

PLEASURE IN SERVICE

(Continued from Editorial page)

same humble circumstances realizing that the losses, and thus the weaknesses of life, have been occasioned in an effort to serve self.

We are not only greatly encouraged by the devotions made manifest in various communications received, but we almost envy some in their ability thus to labor.

The Sunday School

Prepared by Alta King

JESUS THE GOOD SHEPHERD

LESSON 7 FEBRUARY 14, 1926
LESSON TEXT: JOHN 10:1-30
RESPONSIVE READING: PSALM 23

Golden Text: I am the good Shepherd: the good Shepherd giveth His life for the sheep.—John 10:11.

Memory Verses: John 10:11, 15.

FOR STUDY

Review: Who was enlightened by Jesus in last week's lesson? In what two ways? Which enlightenment was an aid to the other? Why was the physical enlightenment received by friends, parents, and Pharisees as it was?

The New Lesson: This week's lesson is the outgrowth of the incident recorded in last week's lesson. It is a parable—word picture of what the Pharisees had done. They, as shepherds in the nation of Israel as a sheepfold, through which God's care was to be dispensed to people as sheep, had just spurned and cast out one of those people from the fold. By so doing they had demonstrated their ignorance of the mission of a shepherd and their blindness to God's purpose in placing shepherds over people. Jesus, immediately the incident took place, spoke to the Pharisees a parable which told them, not only what they had done, but also why they had done it.

I. The Parable. John 10:1-6. Read the parable carefully without reference to its interpretation in following verses. List the parts which would figure in an interpretation and try to see their application in the incident of last's week's lesson. These questions may help you: What are the characteristics and work of a shepherd? A shepherd, then, must enter into shepherdship through what door? Were the Pharisees, who were setting themselves forth as shepherds, entering among the sheep as shepherds through this door? How were they purporting to enter and maintain their shepherdship? (Describe their life among the people.) To what extent of service was the Christ's entrance through the door of service to take Him? John 15:13.

Did the Pharisees have any willingness or desire to enter shepherdship through such a door? Did they feel the point of Jesus' parable?

II. Jesus' Application. Verses 7-13. The Pharisees failed to perceive the point of Jesus' parable, and Jesus graciously made it a little more pointed. What was the first application? Verse 7. Jesus, by entering through the door of service into the fold as shepherd, became Himself the door for the sheep. What was the second application? Verse 8. Could the Pharisees have failed to feel the points of these plain assertions?

What is the service which Jesus as the door into the fold renders the sheep, and what is the service of the thief-shepherd who makes his entrance otherwise than through the door of service? Verses 9, 10. Analyze the phrase, "have life more abundantly". Is the giving of this life entirely an after-death service—did the blind man of last week's lesson receive of this life? Contrast the life of the person who has con-

scious faith in a living God and His righteous purposes, with the life of a person who has fearsome doubts, is self-centered, and is living in the evils of such a center. Are you conscious of the more abundant life in yourself? What qualities enter into its make-up? Gal. 5:22-26.

What final mark of distinction between a shepherd and a hireling does Jesus point out in verses 11 and 12? What attitudes of mind in the shepherd and in the hireling are back of this difference? Verses 13 and 14. What knowledge of the sheep keeps the shepherd loyal to them? What is the wolf that enters in when a shepherd's care is not present?

III. The Source of Jesus' Shepherd Qualities. Verse 15. What was Jesus' measurement of His knowledge of the Father? To what degree does God know each of His creatures? Out of this intimate knowledge of the Father came Jesus' service, "and I lay down My life for the sheep". Can you show why? Does our conception of God's attitude toward people have any effect on our attitude toward people? Is our spirit of service and love an index to our knowledge of God's spirit of service and love?

IV. One Fold and One Shepherd. Verse 16. Was the nation of Israel the only fold in which people, as sheep, were seeking protection and safety? How did Jesus regard these sheep? When and how will all people be gathered into the nation of Israel as sheep in one fold? Zech. 8:1-8, 13, 20-23. Was this the Pharisees' conception of Israel's future?

V. Jesus' Declaration of His Christship and Sonship. Verses 17-30. As we have seen, Jesus, with but few exceptions, refused to state in words His claim to Christship. It was not a formal claim to Christship which Jesus wanted the people to accept, it was His oneness with the Father and His purposes concerning men which was the basis of Christship, that He wished people to accept. Verses 17 and 18 state His claim to Christship in such terms. What was the basis of God's love for Jesus? From what source did Jesus receive this commission and therefore the power to carry it out? What was the result? Verses 19, 21.

Verses 24-30 bring out yet more clearly the manner in which Jesus set forth the fact that He was the Christ. What did Jesus say was the reason His questioners did not perceive His Christship through the statements He had made concerning Himself and the works He had done? Why were not these men among the sheep? What characteristics (so outstandingly characteristic of sheep) must one partake of before he can be classified as a sheep?

Note again Jesus' fearless and strong statements of His close oneness with the Father. Failure to perceive His Christship and Sonship in such statements is evidence that this close oneness does not figure in one's conception of what Christship and Sonship stand for.

FOR CLASS

Relate the story of last week's lesson and discuss its connection with this week's lesson.

Relate the parable of the new lesson and interpret its parts in the light of the facts of last week's lesson. Discuss Jesus' application of the parable when the Pharisees failed to see its application to themselves. What is the door through which a shepherd

must enter a fold? Contrast the work of a shepherd with the work of a thief-shepherd. Discuss the "more abundant" life which Jesus gives. Why did not Jesus state in words His claim to Christship when He was asked to do so?

TEACHER TAUGHT

We should be more like Johnny whose teacher asked him, "Johnny, if your brother George had ten apples and he gave you eight how many would your brother then have?"

"Gave me eight! Say, teacher you don't know my brother George, or you wouldn't talk that way."

Johnny could see only the practical side of the problem. The academic phase went over his head.—Samuel E. Hancy.

Children's Column

PREPARED BY LOIS HUNT

JESUS HEALS AND SAVES A BLIND MAN

ONE day as Jesus was walking with His disciples in Jerusalem He saw a poor, blind beggar—one who had never seen a flower, a tree, a cloud, not even his own people. The disciples asked who was to blame that the man was born blind. Jesus answered that his blindness had not been caused by sin; but that through his cure the power of God might be shown.

Jesus said that He, Himself, was the Light of the world, and that He must do the work God had given Him to perform now, because a time would come when this particular work could not be done. So He went to work.

Taking up clay from the ground Jesus put it on the eyes of the blind man, and told him to go wash in the Pool of Siloam.

The beggar did so, and immediately he could see. Jesus had brought him light out of darkness.

The neighbors could hardly believe that the healed man was the one who had been blind, but he said, "I am he", and told them just what had been done. They wanted to know where Jesus was, but he could not tell them.

Then the man was taken to the Pharisees, who, after hearing his story, said Jesus must be a very bad man if He did things like that on the Sabbath. They did not want to believe even when the blind man's parents said his story of healing was true.

Now the parents were no doubt glad for the miracle, but were afraid they would be put out of the synagogue if they confessed Jesus to be *the Christ*. So they said, "Call the one who has been blind."

He was not afraid. When the Pharisees tried to convince him that Jesus was a sinner he answered that God did not hear sinners. At this, the men grew so angry that they cast the lone man out.

However, he had one friend—the One that was most worthwhile. When Jesus heard of his sad plight He went to him. He asked, "Do you believe on the Son of God?"

The man replied, "Who is He, Lord, that I might believe on Him?"

And how glad he must have been when Jesus said, "You have seen Him; . . . it is He that is talking to you."

Anyhow, the healed one said, "Lord, I believe," and worshiped Jesus, accepting Him as his truly Good Shepherd.

THE FIRST RESURRECTION

By Wm. Leask in "The Rainbow"

(Continued from last week.)

THE LAST particular we notice in the list of honors awaiting the raised saints is, they shall be appointed to reign over the world during the Millennium, with, and in subordination to, the Lord Christ. From the melancholy history of the church, from the fact that real Christians have hitherto had very little to do with the governments of the world, from the seeming end put to personal activity by the occurrence of death, and from the popular idea that believers are carried to a far-distant world, never to return, we should never have thought of the possibility of their reigning over that Savior whom Christians love; at His repeated determination publicly to honor and reward them; at the issues of Christianity as affecting the interests of a world so remarkable in its history as ours—a world, too, which we have every reason to believe is but in its infancy; and at the avowed purpose of the Prince of Life to destroy death, and invest His followers with incorruptibility, their appointment to reign on the earth strikes us as not only possible, but in the highest degree probable. It would form a splendid sequel to the depression they had suffered, for no other crime than loyalty to the rightful Sovereign; it would be a glorious reversal of the unjust sentence passed upon them by their haters and persecutors; it would explain the long-continued mystery of Providence in His dealings with the human race; it would completely vindicate righteousness and truth, in a world where they have hitherto been trampled upon by the overwhelming majority; and it would splendidly illustrate the all-embracing and far-reaching wisdom of God. Still, with all this, we durst not affirm anything of the kind without the authority of positive revelation. But in the presence of such authority, these considerations seem dictated by the highest wisdom. The question, Who are to be Christ's high ministering servants in the new age? is one in which we are profoundly interested. At present holy angels are thus employed: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14). But whatever future honorable service is appointed for them—and we are sure they will not be forgotten when the mystery of God shall be finished—we have direct authority for saying that "unto the angels hath He not put in subjection the world to come?" (Ch. 2:5). That by "the world to come" is meant the theocracy or kingdom of God, no one can doubt who is acquainted with the language of Scripture; but, as the point before us is independent of the interpretation of this phrase, it may be left. "Behold," says Isaiah, "a king shall reign in righteousness, and princes shall rule in judgment" (Isa. 32:1). Who the King is, no Christian needs to be told. It is his adored Lord and Savior, whom he has already chosen as the sovereign of his heart, and whom consequently he desires to see invested with universal supremacy. But who are the princes? Let the inspired Book answer the question. "It is a faithful saying," writes Paul; "for if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him" (2 Tim. 2:11, 12). Reign, where? "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood, out

of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10). "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Ch. 20:6). "They lived and reigned with Christ a thousand years" (v. 4). Speaking of the wicked, the Psalmist says, "The upright shall have dominion over them in the morning" (Psa. 49:14). "Judgment was given to the saints of the Most High," says Daniel; "and the time came that the saints possessed the kingdom" (Dan. 7:22). "Verily I say unto you," said our Savior to His apostles, "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). "Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:28-30). "Dare any of you," asks Paul—evidently angry with the Corinthians for their paltry litigious dispositions—"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? how much more things that pertain to this life?" (1 Cor. 6:1-3).

Additional quotation on this subject is unnecessary. We have seen that the saints shall rise from the dead at the commencement of the Millennium; that they shall receive immortal bodies, fashioned like unto the body of their Lord; that they shall be publicly manifested as His followers; and that they shall be appointed to reign over the world in subjection to Him. It now only remains that we recall to mind, as confirming and illustrating the whole, His own remarkable parable of the nobleman who went into a far country to receive for himself a kingdom, and to return, and who, on his return, rewarded his servants according to the extent of their trust, and the measure of their fidelity and activity, by appointing them over ten cities and five cities, respectively, as rulers, in his name, and as the vice-regal authorities to whom the citizens were responsible. So we believe it will be in the new age, when the righteous Lord shall claim that sovereignty over the world to which He is entitled by covenant, by merit, and by costly purchase, and when He shall make His devoted people princes under Him, as the reward of their affectionate loyalty amidst those storms of the world, which often tried their faith and tested their loyalty, and as the justification of those hopes which He taught them to cherish as the results of the first resurrection. Those hopes shall not be disappointed. The "Faithful and True Witness" will gloriously fulfill all His promises: and His loyal and loving people shall receive better and greater things from His hands than ever occurred to imagination in its moments of most joyous anticipation. For He is able to do exceeding abundantly above all that we ask or think, and to present us faultless before the presence of His glory with exceeding joy, when He shall come to be glorified in His saints, and to be admired in all them that believe, in that day of unprecedented gladness when "He shall see of the travail of His soul, and shall be satisfied."

SLAIN OF THE LORD

By C. E. Randall

AND the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." Jer. 25:33.

This time of trouble lies in future days—days which most people dread to hear about. The cause of this terrible time of trouble and the period of time when it shall take place are clearly set forth in Scripture. Men bring this calamity upon themselves—God inflicts directly or indirectly the punishment. A careful reading of the above scripture and others relating to the same subject will reveal the fact that the slain are slain by the Lord and not by the pope or any of his followers. It reads: "the slain of the Lord".

According to the context of Jer. 25, this time of trouble is when God begins to bring

evil upon the city that is called by His name, or upon which His name is called—namely, Jerusalem, verse 29, or at the time when the Lord has a controversy with all nations. Verse 31; Hosea 4:1.

When the Lord begins to bring evil on the city of Jerusalem and the inhabitants thereof, and starts His controversy with the nations of the world it will fulfill Joel's prophecy, when he says, "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat (east of Jerusalem), and will plead with them there for My people, and for My heritage Israel, whom they have scattered among the nations, and parted My land." Joel 3:1, 2. The pleading of Joel 3:2 is the same pleading as spoken of in Jer. 25:31. Result—the wicked shall be given to the sword or "every man's sword against his brother" (Ezek. 38:21). And the slain of

the Lord shall be from one end of the earth to the other". Not that the dead will be scattered over the face of the earth, but inasmuch as people of all nations of the earth are gathered against Jerusalem, they shall be from one end of the earth to the other, but the slaying will take place in the Valley of Jehoshaphat.

Zechariah tells us that when the "day of the Lord", or the Lord's day, comes that God will gather all nations against Jerusalem to battle. "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle." Zech. 14:3. The question arises in our minds as to how He fought in the day of battle. It was through Israel.

When God brought the children of Israel across Jordan into the promised land, He used Israel as His battle axe, and weapons of war to cleanse the land of the alien population.

(Continued on page 144)

CURRENT EVENTS or PROPHECY FULFILLING

PALESTINE REBUILDS RAILWAYS vs. CAMELS

By *Sophie Irene Loeb*

JERUSALEM, Jan. 17. — When I boarded the train for Jerusalem at Kantara, having arrived there from Cairo, I could not believe my eyes. I prepared to be uncomfortable on a long night's journey, as I had been in the European countries, where the sleeping car companies have much to learn from the dear old U. S. A.

But here I found the finest sleeping car, better than anything I had seen in all Europe. Each compartment has an upper and lower berth. They are constructed of steel painted mahogany and altogether as easy to travel in as anything in America.

This incident accentuates the prevalent fact that old Palestine does not have to go through all the growing pains of development that the other countries have known, for it can go out into the new world and choose the best in every line.

Great Change Comes

To go to Jerusalem in this luxurious style is a far cry from the recent past. Sometimes it took as much as fifteen days to make this journey, and here I was doing it in one night. In fact, we had tea in Cairo, Egypt, and breakfast the next morning at ten o'clock in Jerusalem.

So during the night we crossed the Sinai desert by rail. The first vision that greeted me as I awoke in the early morning was a caravan of camels and Arabs crossing the desert. From that moment the camel and the Arab were never out of sight for any length of time.

"Oriental Express" Passing

The camel and his little associate, the donkey, are still the chief burden-bearers—the Oriental Express. But fast, very fast, indeed, the bus and the motor truck are coming in to replace these picturesque carriers along the highways of the old world.

Every turn, every scene is a picture in itself. All night long on the winding roads of Jerusalem you hear the tinkle of the bells of the camel caravans under starry tropic skies, making an all-night journey to some point, bringing produce or merchandise to market.

I made several automobile trips through Jericho, to Jaffa, to Haifa and to other centers—over new roads and roads that are just in the process of building—passing hundreds of these camels and donkeys, and all, all point to the fact that their day is on the wane.

Railways in Rapid Strides

Perhaps nowhere in an old country have such rapid strides been made in railway development as in Palestine. This was due mainly to the war, when it was necessary to transport large numbers of troops and supplies.

It is a long story how these railways were built during the conflict by General Allenby and his army, of the difficult mountain passes on the edge of ravines and up-grades that taxed the ingenuity of the best engineers.

As in the case of the line from Artuf to Jerusalem, almost whole sections of mountains had to be broken away to leave a narrow, rocky shelf to maintain the track. After the armistice, the army railway men having left the service, it was very difficult to replace these experienced workers. It was then that the Arabs, Jews, Syrians, Egyptians, Armenians and others were enlisted, the majority being unskilled.

Dining Cars on Trains

One finds not only excellent sleeping accommodations on the trains to Jerusalem but restaurant cars supplying three meals a day are attached to long-distance trains.

Now what has this extensive railway proposition accomplished? In 1913 there were 3,900 tourists in Palestine. In 1922-23-24, there were tickets issued to tourists amounting to 13,556, 15,501 and 19,470 respectively. It now takes five hours to go from Haifa to Jerusalem; from Jaffa to Jerusalem, three hours; from Kantara to Jerusalem, nine hours, and from Nazareth to Jerusalem, ten and one-half hours.

Automobiles are now the prevailing means of transportation for the tourist, and rapidly fine roads are being built. At the present time motors are being run on the new road from Haifa to Bagdad, and this is the road upon which steel tracks are to be laid. The aim is to secure a luxurious passage reaching from London to Cairo and Luxor, then to Bagdad en route to India.

A big plan is being laid for the tourist population. Where heretofore the tourist has stopped his wandering at Egypt, although desiring to see the Holy Land, he has been precluded because of the hardships of travel. But travel will soon be made very easy for him, and a great influx of the floating population is being prepared for.

Many travelers have deplored the fact that these railroads and new road building and new world activities will take away the charm of the ancient place and the unique pictures of old life. As to the holy spots, they will never be effaced. The whole world will see to that.—*The Daily Oklahoman. Selected by Mrs. M. D. Newell.*

ARE WE READY?

(Continued from page 138)

13:30. Here Christ used the positive not (ou me) of the Greek. Ou me was the most positively certain negative known to the Greeks. Here Christ used this double negative to show the absolute certainty of His statement. "This generation shall not pass till all these things be done." Can we rely upon Christ's statements? Then He is coming soon!

The question now becomes: Are we ready? Do we think we are or do we know? "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. Do we have the testimony of the Spirit that we are children of God? If so, What manner of crea-

tures ought we to be? If not, then the question, more than ever, is: What manner of creatures ought we to be?

The time was when it was possible to distinguish the church member from the non-church member. But not so to-day! Both smoke the same size cigarettes, both dance the Charleston with equal suggestiveness, both patronize the same questionable movies, both use the same slang, both pass on the same idle gossip, both say the same sarcastic things, both show the same amount of charity and tolerance for the opinions of others; in fact, the only perceptible difference to the casual observer is that one "goes to church" occasionally while the other does not.

When Jesus comes will we want to meet Him with a cigarette in our mouth? Would we honor Him more if He had one in His? Would we be anxious to invite Him to attend the latest dance with us, to meet our friends, to be a good fellow with us? Would we? If not, then are we justified in doing and catering to such things? "Come out from among them, and be ye separate."

If we are left when Christ calls His church it won't be necessary to have a pot-luck supper to stimulate us to attend prayer meeting; we won't be asking if it is right for a Christian to dance; we won't have any desire to rush through with a church service to attend a movie on Sunday night or any other night, and it won't matter if the Catholics are in power.

In our church hangs a motto that reads: "Do nothing that you would not like to be doing when Jesus comes; go no place where you would not like to be found when Jesus comes; say nothing that you would not like to be saying when Jesus comes." Can we not make that motto our motto when we know Jesus is near?

Jesus is coming soon. The one specific sign given has been fulfilled. Are we ready? May God grant us power and desire to be ready, truly ready, when Jesus comes.

SLAIN OF THE LORD

(Continued from page 143)

Jeremiah states that Israel will be God's battle axe and weapons of war in breaking to pieces the nations at the end of this age. Jer. 51:19-21. In the day when the governors of Judah are like an hearth of fire among the wood, or a torch of fire in a sheaf, devouring people round about, on the right hand and on the left, the slain of the Lord shall be many. Yea, Israel shall be seven months in burying the dead. Ezek. 39; Zech. 13.

M. A. C.

(Continued from page 138)

olics tolerate liberty of conscience, worship and teaching, only because they cannot help themselves under present conditions. But if the League of Nations, and the World Court get supreme authority Sister Willis thinks we will enter a time of trouble that will nearly annihilate all of Christ's followers who are left here after the ready ones are snatched away.

I do not want to be left. None of us do. Who wants to be here in the day of the Lord's anger, when the earth shall disclose her blood and shall no more cover her slain? For that will be the outcome of the terrible slogan, "M. A. C.", should it ever be realized by those who use it as their battle cry

THE RESTITUTION HERALD

Volume 15

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Number 19

He It Is That Loveth Me

By S. Roxana Wince

"He That Hath My Commandments and Keepeth Them,
He It Is That Loveth Me."—John 14:21

THERE must be some way whereby Jesus can test our love for Him and what better test could have been chosen than this? It is the test whereby all human parents judge as to the love and loyalty of their children. If a child is wilfully and stubbornly disobedient, takes its own way in spite of all loving remonstrances, smirching its name by associating with bad companions, its father and mother know it has no love for them in its heart.

It has their commandments but it does not keep them. "Love is the fulfilling of the law."

If we do not fulfill the law, we do not love.

The commandments of our Lord are not grievous commandments. He Himself says, "My yoke is easy and My burden is light," and yet, how many thousands, to escape that easy yoke and that light burden, put on the cruel yoke of the devil. They imagine they are going to have grand times "eating and drinking and making merry", but like stalled oxen when they become fat and sleek, they are slain; slain, not by any outside agency but by their own wrong-doing.

Who ever heard of a drunkard dying what we would call a natural death? I have heard of spontaneous combustion taking place in the body of a drunkard while he was yet alive. Such a fire would make quick work and could not be put out.

Men in the business world think the yoke of Christ too galling. His burden an unbearable one, and yet, they put their necks into bows and their backs under weights that crush them to death before they are forty years old, or else send them to the madhouse!

"But," asks someone, "do not Christian people do the same thing? Do not they often overwork and ruin their health and endanger their lives?" They may do so sometimes but they never do it rashly or foolishly. They understand too well the greatness of the work God has called them to do and the supreme need of the lost ones they have been called to save. Having given away themselves and all they have and are to Jesus, they know they have no right to heedlessly fling their lives away.

They do not court danger nor do they shun it. If called to the foreign mission field or into the dark places of the earth that are full of the habitations of cruelty, such as the slums of our great cities truly are, they do not shirk because they know God can and will care for them even then.

But to love one another and to preach and teach the gospel to others are not all the commandments that are obligatory upon us.

We are not to forget to assemble ourselves together, in the manner of some is.

We are to do this to commemorate the Lord's death till He comes and also that we may, as we see the day approaching, all the

Restless Ones

By Edith Willis Linn

Dear, restless heart, be still! Don't fret and worry so;

God hath a thousand ways His love and help to show;

Just trust and trust and trust until His will you know.

Dear, restless heart, be still, for peace is God's own smile,

His love can every wrong and sorrow reconcile.

Just love and love and love and calmly wait awhile.

Dear, restless heart, be brave! Don't moan and sorrow so.

Just hope and hope and hope until you braver grow,

He hath a meaning kind in the chilly winds that blow.

Dear, restless heart, repose upon His heart an hour,

His heart is strength and life, His heart is bloom and flower,

Just rest and rest and rest within His tender power.

Dear, restless heart, be still! Don't toil and hurry so;

God is the Silent One, forever calm and slow.

Just wait and wait and wait and work with Him below.

Dear, restless heart, be still! Don't struggle to be free,

God's life is in your life; from Him you may not flee.

Just pray and pray and pray till you have faith to see.

more frequently and more earnestly exhort one another. And surely we see it approaching now, the hand of Jesus being as it were on the very latch of our door and He just ready to swing it back and descend to snatch away His white-robed ones that they may be evermore with Him.

"Watch!" "What I say unto you, I say unto all, Watch, for your redemption draweth nigh." "Watch and be sober" (1 Thess. 5:6). Be neither asleep nor drunken.

Nor "shaken in mind" nor troubled, nor deceived. The day of the Lord was not to come until "the man of sin", that wicked one who was to exalt himself above all that is called God or that is worshiped, had been revealed. 2 Thess. 2: 2-4. Read the entire

(Continued on page 152, column 2)

Helpful Religious Controversy

By G. E. Marsh

AN EMINENT clergyman of the United Church of Canada, in an article in the New Outlook of January 13, 1926, makes an interesting observation. "Religion, being an essential part of life, cannot escape controversy, neither can it fail to be enriched by controversy." He calls attention to the fact that "Controversy is a natural, necessary, productive, and beneficial activity of the human spirit." All of which I most heartily concede. So long as men are willing to permit others to form their opinions for them, so long as there are those who are determined to "know the truth", regardless of the effect such knowledge may have on their previous conceptions and convictions, just that long will men engage in controversy.

For me to say that I differ with you on some religious tenet, is not to assert that I look upon you as mentally inferior to me in any way; or that I think that you are not thoroughly sincere in your avowed desire to come into possession of the truth. Our failure to agree may be ascribed to various reasons. First, one of us may not possess a complete knowledge of the facts upon which our conviction is based. It may be you but it is quite likely to be I who am not fully informed. Second, our understanding of facts which are closely related to the point under investigation may differ to such extent that it is utterly impossible for us to draw the same conclusion from an identical premise. No two persons react exactly alike to a given suggestion or idea, owing to the existence of personal inequation.

Suppose I believe that eternal torment is the final doom of the ungodly? All of my interpretations of the Bible will be modified in a measure by that belief. Am I engaged in the study of prophecy, spirituality, law, or grace—whatever the subject may be—I will be more or less unconsciously governed in my conclusions by consideration of the effect my interpretation of the present theme will have upon my established convictions concerning the destiny of the wicked. And, it really makes no difference whether my past convictions were true or false, my understanding of all other religious subjects will be modified to the same degree in either event. If I am thoroughly convinced that literal fire and conscious suffering await the sinner, I cannot entertain a thought, on any other tenet of belief, that is diametrically opposed to that idea.

While I grant to all the right to think for themselves, and am perfectly willing to acknowledge their honesty and sincerity in whatever they may hold as being true, it does not release me from the obligation of endeavoring to correct the errors under which I am certain they are laboring. "Know

HELPFUL RELIGIOUS CONTROVERSY

the truth, and the truth shall make you free", is both a command and a positive statement of fact. There are certain things so vastly important that to remain in ignorance of them, or to deny their truth, would entail unmistakable disaster and eternal loss! In the natural world to disregard the fact that life is dependent on food and drink would result in starvation and death. What is true in the natural world is equally true in the spiritual world. Certain truths must be believed, certain conditions must be met or spiritual starvation and eternal death are inevitable. For this reason, if no other, it is an unavoidable obligation imposed on those to whom essential truths have been made known, to impart them to others less fortunate in this regard. *Error will never make us free!* There must be, therefore, certain things that are essentially true, and which are possessed of intrinsic power to free us from the fetters of sin and of death! Such truths as these are the basic facts on which salvation rests, and the Lord will not hold him guiltless, who, knowing them, puts forth no effort to present them to others.

Furthermore, these obviously fundamental elements of faith must be regarded as final and conclusive. All other expositions of the Scriptures should be tested by them, and only those accepted as true which are found to be in harmony with the letter and with the spirit of these "first principles."

The fact must not be overlooked, however, that *all truth is not saving truth.* To illustrate, a recent writer in the Restitution Herald asserted that the Book of Hebrews was not written by Paul. Knowing the writer as I do, I feel sure that he will agree with me, that, if we acknowledge the Epistle to be divinely inspired, it makes but little difference whether we ascribe its human origin to that renowned Apostle or to some other source. In either case the right of the Hebrew letter to a place in the sacred canon is recognized. Thus the conviction that Paul was not its author might be true, yet not essential to our salvation. A truth of this kind might well be profitable and helpful in many ways to a more complete understanding of the Scriptures; but one could be saved though he remained in ignorance concerning it.

Individually we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" but we do not all develop in the same direction, or to the same degree. To one whose nature is highly devotional, the spiritual side of religious truth is more easily discernible. To another whose inclinations are somewhat different, the interpretation of prophecy becomes a matter of first consideration. While to a third, perhaps, it is growth along lines of Scriptural organization and methods of work. Thus to each one has been imparted a splendid spiritual gift, for the upbuilding and edifying of the Body of Christ. Each is needed in the work of the Church. Each must contribute his quota to the sum total of accomplishment. "But all have not the same gift." So if I cannot see "eye to eye" with you in all questions of Bible exegesis, I will neither accuse you of ignorance or dishonesty; but, rather, I will glean what wheat I can from the sheaves you have gathered, and at the same time generously divide with you the fruits of my own harvest, that together we may grow in the grace and knowledge of God, and in love for one another.

DEAD TO SIN

By Alex Allen

OUR Lord Jesus was made sin, in that He was made in the likeness of sinful flesh. He died unto sin, having died unto that condition of life as a man in the flesh. And those who follow in His steps are also to die unto sin, that being dead to sin, they might live unto righteousness; for he that has died is freed, or justified from sin.

To use an illustration: One having expiated his crime in death, and having been officially pronounced dead as provided by law, the body is turned over to friends who rush it to the hospital, and by application of a pulmometer the man is resuscitated and brought back to life. In a few days he is out walking the streets, but the law cannot touch him. Why? Because in the eye

OUR TIME

Omar Clover and Auntie Wince

Good-bye when the coffin lid is shut,
Good-bye when the work is done;
When the eyes are closed and lips are mute
And the glorious race is run.

Good-bye when the dear one goes to rest,
To the quiet rest of the tomb;
Where the dainty rose and the daisies smile,
And the giant grasses bloom.

Good-bye till the clanging trumpet sounds,
And the Father Himself shall call,
And the saints arise with a joyous shout,
And come to the kingdom, all.

No sad good-byes for the dear one then,
For the sad good-byes are past;
When the crown is placed on her victor-
brow,
By the Savior's hand at last.

of the law the man is dead; dead by the law, and therefore dead to the law.

This is the status of one who is both dead and risen with Christ. He is justified from sin, being united together with Christ in His death; and now being risen with Him, he is justified to life. So we read: "Be it known unto you therefore, men and brethren, that through this man (Christ) is preached unto you the forgiveness of sins: And by (in) Him all that believe are justified from all things"—from all sins. One who will have life in Christ, must take up his cross and follow Jesus to Golgotha. If he will reign with Christ, he must take his old sinful self and nail it to the cross, believing that if he suffer with Christ he will also reign with Him. This suffering with Christ is not done in a day, but in a daily dying unto sin, a continuous mortifying of the deeds of the body. "And they that are Christ's have crucified the flesh with the affections and lusts". (Gal. 5:24.)

The words "dead to sin" (Rom. 6:2) sometimes convey the wrong thought. A better reading would be: How shall we who have died unto sin live any longer therein? But if afterwards we do sin, what then? Our illustration will not stretch to cover the question; for the man resuscitated, if he afterwards commit crime, the law will take hold of him, and might put him to death a second time. In the law covenant, if one

spilled another's blood, he might be lawfully put to death without a trial, but if he should flee into a city of refuge, he was safe to remain in that city for as long time as the high priest lived. But we, who have fled for refuge from the law into the new covenant of grace, have this strong consolation; for if we do sin we have an advocate with the Father, and a great high Priest who EVER LIVETH to make intercession for us--And if we confess our sins, God is righteous to forgive us our sins, and to cleanse us from all unrighteousness.

MORE THAN LOVERS OF GOD

SUNDAY, November 9, an article appeared in the Chicago "Herald and Examiner", written by William Randolph Hearst in answer to a letter from William Duffey of Marquette University, Milwaukee, Wis., "Let Us Pity Our Grandchildren".

I am sure that the coming generation should be pitied in more ways than one. It is quite true and I believe undisputed that the world has progressed by leaps and bounds scientifically and educationally; but morally it is depraved. I defy the greatest minds to say that it is not.

Mr. Hearst says that the opportunities for enlightenment and amusement are greater. Quite true, but are we having too much entertainment for our good? We, as a world, are already drunk with inferior amusement and constantly clamoring for more. Why are such plays as "Artists and Models" crowding out the clean legitimate drama? Why is a moving picture not a success unless it has bedroom scenes, nude women and a display of sensual love-making?

We can't interest the majority of the world in good literature and entertainment in this twentieth century. And as for hate? I wonder if Mr. Hearst thinks that all this crime, this great divorce evil, and the horrible happenings of each day, are the result of LOVE?

Everyone likes to think that we are reaching a state of perfection, but the time has come when we can camouflage no longer. Methods of torture are still being used in some of our prisons, men are burned at the stake in some of our states, laws are being broken and violated until our police are at their wits' end to know just what to do.

As for science, it has progressed until we are in danger of being destroyed by our own inventions, such as the Death Ray, deadly gases, and other horrible methods of warfare. Why are our greatest diplomats and leaders nearly distracted with the cares of state?

And education, it has progressed along certain lines, although the students are being crowded too fast; but when a highly respected college, one which has been a leader in education and morality for years, deliberately caters to the whims, low and degrading, of its scholars, instead of upholding the moral standard, it is high time we sit up and take notice.

Mr. Hearst says. "Good music is within the reach of all." How many want it? The multitude want jazz, the devil's own handiwork.

Just how long things can continue as they are, is a question we must ask ourselves. Can you look forward with a clear eye and see the future? Two-thirds of our women nursing poodle dogs and smoking cigarettes:

divorce common as marriage; amusements have already reached the limit, what next? Our young men regarding all females as subtle property; no idea of God. Just a vague picture of a huge monkey ruling the Universe. Sixteen year old parties incomplete without intoxicating liquor. The cities are raging now with such scenes.

In the name of God and Christianity, how can men with intelligence tell us that the world is getting better? No wonder God regretted that He made man, especially when our greatest example says in the book of Matthew, things will wax worse and worse unto the end, and "except those days should be shortened, there should be no flesh saved; but for the elect's sake, those days shall be shortened."

For the past five years, I have made it my business to study life in all its phases, as they really are, the church, school, commercial, amusement and I say frankly, that I shudder when I think of this old world if it is still standing, when my boy and girl grow to be man and woman.

I have omitted the dance-hall, but I wonder how many of the younger generation would care to dance the minuet of any of the dances of former years. I don't believe that dancing would be half so popular if boys and girls were asked to dance with their brothers and sisters. One look at a modern dance-hall will prove that dancing, too, has gone the limit.

Mr. Hearst is a wonderfully learned man, but when we assume leadership in affairs that deal with humanity, we must tread lightly lest we become the kind spoken of in Revelation 6:14-17, "And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

When this time comes men and women are going to turn to their leaders and cry, "Why did you not warn us?"

If this is pessimism, then Jesus was a pessimist and I would like always to be in a class with so great a man.—*Selection mailed in; name of Publication unknown—Ed.*

"LEST YE ENTER"

By J. E. Lent

AS many people seem to think that the "Gospel" has lost its power unto Salvation many Churches have introduced social gatherings of various kinds, beginning very lightly at first so as not to offend the more spiritual minded, and then by degrees introducing something more pleasing to the carnal man until as we look over the so-called Christian world we can see all degrees of carnality under the guise of Christianity.

Sometimes it seems as though the farther they go the more interested they get.

Now open your Bibles and read Christ's warning to the Churches, and see which one you wish to belong to, and decide to stick close to the straight and narrow path that leadeth unto life, instead of seeing how far we may wander from this path without getting lost.

We must do this in our daily life and conversation as well as in our profession of faith.

Let us watch and pray lest we enter into temptation.

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—Feb. 14—Matt. 27: 1-26 Mem. V. 3 Wed.—Feb. 17—Matt. 28. Mem. V. 13

THIS JUST PERSON

THIS selection of Matthew sets forth from all angles the fact of the innocence of Jesus.

Judas returned to the chief priests and elders the silver saying, "I have betrayed the innocent blood."

Pilate the governor and judge concludes his hearing with the question, "Why, what evil hath He done?" He washed his hands with the declaration, "I am innocent of the blood of this just person." It is then that the people said, "His blood be on us, and on our children."

To what extremes human anger and prejudice drive one. In the haste of their heat of passion they were willing to place even their unborn generations under any curse that might result from satisfying their evil passion.

Mon.—Feb. 15—Matt. 27: 27-50 Mem. V. 29

THE KING OF THE JEWS

At once the soldiers took him into the common hall where in mockery every royal homage was insultingly placed upon Him. In mockery they honored their king. Pilate in the sincerity of his heart placed the inscription above His head, "This is Jesus, the King of the Jews." They were looking for such a king; their prophets had announced one for them; they were desirous of the fulfillment of prophecy; but they could not accept Him who had reprov'd their established religious customs. In mockery they said of Him, "If He be the King of Israel, let Him come down from the cross, and we will believe Him."

But after three hours of darkness and after all was finished, Jesus, "when He had cried again with a loud voice, yielded up the ghost."

Tues.—Feb. 16—Matt. 27:51-66 Mem. V. 51

IN THE TOMB

With the death of our Savior, the veil of the temple was rent in twain from top to bottom. The place which, under God's direction, had been set aside most holy for His habitation, was destroyed, in that by this rending it was opened to the gaze and admission of sinful man. God no longer dwelt in the midst of Israel. What they had done to His Son was as though they had done it to the Father. He withdrew His presence.

His Son wrapped in a clean cloth was placed in the tomb. Parable, miracle, teaching, were all silent. What wonderful days those days of silence were in comparison with the days when wondrous works and teachings had been constantly before the people.

In their fear to secure His death permanently they sealed the tomb and watched it with the soldier guard.

WHOM GOD HATH RAISED

The Sabbath of the Passover, the 15th day of Nisan, which was the "high day" and the weekly Sabbath had passed, with Jesus in the tomb. "In the end of the Sabbath, as it began to dawn toward the first day of the week" there was a great earthquake, for the angel of the Lord descended from Heaven, rolled back the stone from the sepulchre, and sat upon it. Jesus, which was crucified, was risen. His God had raised Him up.

The Jews said they would believe if He would but come down from the cross. But now, after the cross, after the tomb, He is brought forth into life, and still they refuse to believe. His work with them was over. He appeared to them no more. One last word to His apostles, "Go, teach all nations," and He ascended to the right hand of God.

Thurs.—Feb. 18—Mark 1: 1-22 Mem. V. 3

Fri.—Feb. 19—Mark 1: 23-45. Mem. V. 35

Sat.—Feb. 20—Mark 2. Mem. V. 2

It is evident from reading the Old Testament prophecies that the Messiah promised to Israel was one of varied character and varied mission. Not only was He from prophecy to be the King of the Jews, filling that position in all the fulness and accuracy of true kingship: He was also to be the one great, faithful Servant of God, doing the Father's bidding, revealing the Father's ways, fulfilling the Father's purposes, in whatsoever direction and field Jehovah might direct.

Also He was to be a perfect man, the second Adam, One of ideal conduct and character, One worthy to be followed. Also He was in all things to speak forth the voice of God—to be God's word, His mouthpiece. As Aaron, the prophet of Moses, voiced the thought and purpose of Moses, so Jesus was to voice the thought and purpose of Jehovah. Thus the prophecies announced that the Messiah should be one of varied manifestations and activity—King, Servant, Man, Word.

Jesus in His ministry faithfully fulfilled all of these prophetic requirements. Some students tell us that Matthew cites Christ's teachings and works, emphasizing the things which reveal His kingly qualities, while Mark cites teachings and actions, emphasizing His qualities as a faithful servant of God. Luke is said to present Christ as the ideal, the perfect, faithful man among men, while John is thought to have emphasized Him as the Word of God, declaring God's thought and will and purpose. True, each of the gospel writers unavoidably teaches the kingship of Christ in His relation to the Kingdom of God. This is the central theme of all. But in addition let the reader watch, to discern whether each gospel writer emphasizes especially a particular prophetic characteristic predicted of the Messiah.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

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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

EVERY EYE SHALL SEE HIM

A clipping bearing photographic illustration emphasizes the possibility of the fulfillment of the prophecy that every eye shall see Christ literally and physically. Man has come to that point where he demands scientific reasoning, even in fulfillment of Scriptural prophecy and promises. The clipping referred to announces that John L. Baird of Glasgow has invented a television. "His voice and an image of his face were clearly transmitted to a distant room while the device was being tested in London. Transmission to the far corners of the earth is now possible."

How many times doubters have really scoffed at the prediction that every eye could see Christ in that day when "His feet shall stand . . . upon the Mount of Olives." Zech. 14:4. But present day radio service, telepix and television reveal to man that he is scarcely in the kindergarten of understanding. The one great beneficial requisite of man is *faith in God*. What God has promised He is able to fulfill. Not, How can it be done? but, Is it God's word? should be our one great question. If it is God's word, let us believe regardless of lack of comprehension; regardless of presumed educated opposition to said word.

IT PAYS TO ADVERTISE

The Philadelphia Enquirer of Jan. 30 reported that a bandit held up a woman, pointing his revolver in her face and demanding her money. The woman handed him her handbag with the statement that she had no

money. The bandit opened the handbag, found her word true, but in searching her bag found a rosary. He placed a dollar bill in the bag and returned it to her with the remark, "Those beads saved your life."

Deep down in the human heart there abides, even in criminals, a respect for God and for His Son, our Savior. More than that there is an abiding respect in many lives for an individual who faithfully and consistently lives and trusts in Christ. If Christian people would conduct life's affairs with a manifest respect and consideration for Christ in all of their doings, the writer believes that Christianity would be much more largely announced to the public and would in turn receive far greater respect from the world and cause man generally to bestow even greater honor upon our Lord and His Father, our God. Doing, in the name of Christ, giving Him the honor, would advertise Him before the world very much, even if the Christian would make his gifts as a Christian, *in His name*, instead of self's name, how much more would *His* name be honored.

INFIDELTY AS A CHILD OF SCIENCE

An associated press dispatch from San Francisco under date of Jan. 23, announces that Luther Burbank is an infidel in the true sense of the word. Burbank is reported to have said: "All religions of the past and all of the future will sooner or later become petrified forms instead of living helps to mankind. As a scientist, I cannot help but feel that all religions are on a tottering foundation. None is perfect or inspired. As for their prophets, there are as many today as ever before, only now science refuses to let them overstep the bounds of common sense.

"The idea that a good God would send people to a burning hell is utterly damnable to me. I don't want to have anything to do with such a God."

It will be noticed that his deductions are made because of the fact that he is unable in his scientific manner of thought to harmonize the results of his life's research with the word of God.

The last above statement, however, seems to reveal a tender place in his reasonings. But when one reads the Bible clearly, it will soon be discovered that God is not the author of the thought of an eternal burning hell. Such thought is absolutely foreign to God's word. It has been introduced into the Bible by explanations colored by human tradition.

Mr. Burbank continues: "I do not recognize the existence of a great Universal power—a power which we can't begin to comprehend and might as well not attempt to. It may be a conscious mind and it may not. I don't know. As a scientist I should like to know.

"As for Christ—well, He has been most outrageously belied. His followers, like those of many scientific and literary men who produce no real thoughts of their own, have so garbled His words and conduct that many of them no longer apply to present life. Christ was a wonderful psychologist. He was an infidel of His day because He rebelled against the prevailing religion and government.

"I am a lover of Christ as a man and His works and all things that help humanity, but nevertheless just as He was an infidel then, I am an infidel to-day. I do not be-

lieve what has been served to me to believe. I am a doubter, a questioner, a skeptic. When it can be proved to me that there is immortality, that there is resurrection beyond the gates of death, then will I believe. Until then, no."

These statements merit most careful study and consideration, not with a view to accepting them, neither with a view to rejecting them. Rather it seems to the writer they should be searched in order to discover Mr. Burbank's reason for his position and then to discover the correction for the same. It is readily noted throughout this report that his one great reason for disbelief is that he can not discover scientific cause and effect or analysis that would lead, according to laws known by man, unto the results announced in the Bible.

Were it a fact that all scientific scholars were a unit in their analysis of the universe, its makeup, its progress, its destiny, it would be possibly more difficult to ignore their conclusions in contradiction of Biblical statements. But when it is realized that these same scholars are divided among themselves as to the origin, development and destiny of man and the universe, we then at once come to the thought that after all man's knowledge is in no position to deny Biblical revelation. For one would deny it from one point of view, while another one would deny it from an opposite point of view, each claiming to be correct as against the incorrectness of the other and of the Bible.

One fact stands out clearly, namely, the ways of God are not the ways of man. Man in his humanity is able to study and learn many of the laws governing his Progress. But the laws governing the progress of the human are evidently not the same as the laws governing the spiritual.

It was through the power of the spirit Christ turned water into wine. The human mind can not understand this, for it is not in accordance with any known natural law. Therefore, says man, it must be erroneous, a fake.

It was by the power of the spirit of God that Christ spoke to Lazarus, raising him from the dead. Man has endeavored faithfully to perform the same work. He knows no law, can discover no law through which resurrection can be accomplished. Therefore man, trusting in himself, disbelieves the record that any such work was or could be performed. Better to disbelieve God, seems to be the scholar's reasoning, than permit that anything should be true which can not be discerned and analyzed by known natural laws.

As a result of such analysis the world today with its increase of knowledge is coming rapidly into the thought that there is no God in the sense in which the Scriptures announce. Self-trust, self-confidence built upon knowledge and experience, has turned many an individual to distrust and deny God.

If the foregoing analysis is correct one thing stands conspicuously before the Christian as duty, namely, bring forth and announce convincing evidence that the word of God, the Bible, is true; that it can be relied upon; that it is really a light that shines in a dark and unknown pathway before man—this with a view to convincing man that he can not in justice to all known facts about God's word deny its truthfulness. Then, if that word must be accepted as

truth according to all experience, it should likewise be accepted *in faith* regardless of man's ability or position to understand how and why and wherefore its statements are to be fulfilled.

Faith in God is after all the one great overwhelming attainment for man.

Doings Among the Churches

Bro. H. A. Sheets extended his visit to Oregon and other points over Sunday, the 7th.

Miss Leota Hanson of St. Louis, Mo., and Everett, of Lebanon, Ill., are spending a few days with their brother, Leland T. Hanson, at Oregon, Illinois.

The death of Sister Julia Harsch occurred at the home of Sisters Leila Whitehead and Evelyn K. Harsch, 5439 Ohio St., Chicago on Feb. 3, 1926. The body was shipped to Plymouth, Ind., her former home town, where funeral services were conducted at the Church of God by Bro. D. E. Van Vactor.

Obituary later.

A clipping from the Whitehall, Mich. paper recently sent to the Herald announces the death of Brother J. J. Bronson of Whitehall, Mich. on November 13.

The deceased had been an educator all his life, having been superintendent of schools at Westville, Ind., Berrien Springs, St. Joseph and Whitehall, Mich. He was married in Buchanan, Mich., to Miss Ida A. Munson, whom he laid away in death Jan. 8, 1919. Two daughters and one son survive him: Mrs. Lulu M. Robson and Miss Etta Bronson of Whitehall and Judson J. Bronson of Milwaukee, Wis.

The bereaved deeply mourn the loss of an exemplary life, but not as those who have no hope. They await his resurrection.

BROKEN ANKLE

Word comes that Sr. Williamson, of St. Paul, Nebraska, fell on Saturday morning, January 30, "breaking both bones of an ankle." The doctors attending reported that she was getting along well, but that it would be six weeks before she could walk.

The readers will recall that Bro. and Sr. Williamson, both aged, are without means and that they are anxiously awaiting the time when available funds will give them entrance into the Golden Rule Home.

Sister Sanford is being notified of this accident.

Sister Sanford is faithfully laboring to alleviate distress in the homes of our needy ones throughout the country, giving temporary aid, or continuous partial aid. She conducts this work systematically, apportioning the funds and clothing contributed to her trust, according to her best judgment after carefully acquiring the best possible information relative to each case. Experience has taught that if a public appeal is made for the aid of different ones, some, as a result, receive scarcely nothing, while others receive a superabundance. Therefore, for several years, Sr. Sanford has accepted the responsibility of investigating, through organized interlocking channels, each reported case and then tending to each such aid as is necessary for as long as is necessary.

Sr. Williamson's accident is being reported to Sr. Sanford at once in confidence that she will attend to Sr. Williamson's needs promptly according as funds are furnished her.

All desiring to aid in such work should promptly forward funds to Mrs. Orpha Sanford, 174 Cedar Street, Aurora, Illinois.

HERALD RECEIPTS

Mrs. Nettie M. Daharsh; B. A. Reighard; Geo. Slack; Mrs. Elias Thorene; Mrs. Alma Orr; Mrs. Allie Veach; Mrs. Katie Brugh; Mrs. Emma Fugate; Mrs. C. L. Stewart; Minor Moss; Mrs. L. M. Rathbone; Mrs. Ida Marsh; Miss Leona Marsh; Mrs. J. E. Lawrence; Mrs. Amanda Cramer; Mrs. Cora Foster; James K. P. Driscoll;

GOLDEN RULE HOME

We are glad to report that Brother M. T. Aslaksen has been resting comfortably most of the time since entering the Dixon Hospital at Dixon, Illinois. Several of the Golden Rule Home family and other Oregon friends have visited him on different days.

HERALD PRINT SHOP

The print shop superintendent, Mr. William C. McGraw, enjoyed a painful accident recently when a heavy chase fell upon one of his toes, almost removing the nail. After a couple of days at home he is back at work as busy as ever.

The print shop is very busy just now publishing a large edition of a beautiful, well illustrated catalogue for one of Oregon's manufacturing establishments.

GOLDEN RULE NURSERIES AND GREENHOUSES

The Greenhouses have a larger stock than ever before for the spring trade.

The new house has worked well through all kinds of weather.

Several thousand shrubs and perennials, started in '24 will be on the market this spring.

Quite a few catalogue orders for seeds, shrubs and plants have been received to date. Present indications promise well for this branch.

REPORT FOR JANUARY

Sermons: Hillisburg, 2; Rensselaer, 2; Burr Oak, 1; Plymouth, 1; No. Salem, 1; South Bend, 2; St. Louis, Mo., 2; Blush, Mo., 3. Marriage, 1.

Money collected in Indiana: Rensselaer, \$25.00; Burr Oak, \$5.00; North Salem, \$6.00; South Bend, \$28.00; Plymouth, \$15.00. Expenses, \$12.17.

Prospects for work in St. Louis are bright. We hope to do regular work there in the future. Services are held at the home of Dr. G. M. Logan at 4318 Olive Street.

J. H. Anderson

SOLOMON W. LAKE

died at his residence, Rushville, Illinois, Jan. 21, 1926, at the ripe old age of 90 years, 1 mo. and 4 days. From Ohio where he was born Dec. 17, 1835, he came to Illinois in 1856, and was married to Margaret Bridwell, in 1859. Twelve children were born to them of whom six still live: Mrs. John Sweeney, Macomb, Illinois; Mrs. Harvey Carter, Mt. Vernon, Mo.; James Lake, Red Oak, Iowa, Mrs. Frank Mosena, Monmouth, Illinois, A. W. Dodds, Flint, Michigan and Mrs. George Bane, Castle Rock, Wash.

He was a member of the Church of God at Ripley, Illinois.

His wife died in 1912. In 1922 he married Mrs. E. E. Lear, at Rushville, who greatly mourns his death.

The funeral service was held at his late residence, Sunday, January 24, Bro. F. L. Austin speaking.

His life was one of faith in God,—the greatest asset for man.

Mrs. Fannie LeCrone; Joseph Rosser; Mabel Fisk; Frank C. Dielman; L. S. Haney; A. J. Chaplin.

HELPING FUND

Mrs. M. A. Woodward \$1.00

WINCE MEMORIAL FUND

Previously mentioned	\$1244.39
Mrs. Hugh Shafer (Ind.)	1.00
A Sister in Wisconsin	2.00
Burr Oak (Ind.) Church	5.15
Miss Jessie Gunn (Ind.)	1.00
Mrs. Katie Brugh (Ind.)	1.00
Miss Margaret L. Fleming (Fla.)	20.00
Miss Mattie Benjamin (Ind.)	5.00
Niagara Falls, N. Y. Church	17.50
Niagara Falls, N. Y. Sunday School	17.50
Total	\$1314.54

Whoso keepeth his mouth and his tongue, keepeth his soul from trouble.—Solomon.

Children's Column

PREPARED BY LOIS HUNT

JESUS FEEDS FIVE THOUSAND MEN

HOW many people are five thousand people? How much bread would you buy to feed them? How much would it cost?

Jesus healed so many sick people in Galilee that great crowds followed Him. One day, not long before the Passover Feast, He crossed the sea of Galilee, the crowd following along the shore.

Jesus went up into a mountain, and sat with His disciples. At sight of the crowd, probably very poor people, Jesus thought of food for them. He knew how He could provide it but He wanted to see how much His disciples had learned of His power. So He said unto Philip, "Whence shall we buy bread, that these may eat?"

Now, the disciples had so little money that Philip replied: "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little."

At this Andrew said there was a little boy among them with his lunch, but that contained merely five barley loaves and two small fishes. And these loaves were scarcely more than crackers. That would not be much help. However, Jesus told the company of five thousand men to sit down on the grass. Then the little boy was called and his lunch given to Jesus. The Master broke the little loaves and said thanks to God, just as we should before we begin to eat. To each disciple He then gave parts of the bread and fish, and they in turn, gave to each of the five thousand. Can you see the food grow in their hands? Each person ate all that he wanted and yet had some left.

Now, Jesus was orderly, and did not leave the refuse of the lunch on the ground as some careless picnic people do. Instead, He told the disciples to gather up the remains and what do you think? The part that remained filled twelve baskets—more than there was in the beginning. How could that be? God's power through Jesus?

Well, the people were so astonished they said, "This is of a truth that prophet that should come into the world."

The Sunday School

Prepared by Alta King

JESUS RAISES LAZARUS FROM THE DEAD

LESSON 8 FEBRUARY 21, 1926
 LESSON TEXT: JOHN 11:1 to 12:11
 RESPONSIVE READING: 1 COR. 15:1-26

Golden Text: I am the resurrection and the life: he that believeth on Me, though he were dead yet shall he live.—John 11:25.

Memory Verses: John 11:25, 26.

FOR STUDY

Review: In last week's lesson Jesus clearly and fearlessly set Himself forth as the true shepherd, claimed for Himself the closest intimacy with God, and explained the work of a shepherd. He just as clearly and fearlessly declared the leaders in Israel to be thief-shepherds, and described their services as thief-services. What is the door through which a man must enter the fold as a shepherd? What are the outstanding characteristics of a shepherd and his work?

The New Lesson: In this week's lesson John records an incident that is the climax proof of Jesus' shepherd qualifications, which proof is, His power to actually save the lives of sheep. Without this power, no man can be a shepherd in the full sense of the word.

I. The Stage Set for the Final Proof of Jesus' Shepherdship over People. John 11:1-7. Describe the setting and discern (verses 4, 6) the ones who managed the setting.

II. The Need of Proof. Verses 8-38. (1) The disciples' need. Verses 8:16. Did the disciples realize their Master's supremacy over and safety from the influences that aimed to work against them? How did Jesus state to them the fact of His supremacy over and safety from such influences, and their consequent safety? Verses 9 and 10.

In spite of the fact that Jesus had repeatedly told the disciples of His coming death and of its necessity, did they believe in that death as a necessity, or did they conceive of it (should it take place) as having no other result than the cessation of life? Verse 16 together with their effort to keep Him away from danger. Verse 12. Did they know that death was the door through which Jesus must obtain inherently the qualifications of a shepherd? Did they comprehend the nature of the shepherdship which Jesus claimed for Himself? Verse 15.

(2) Mary's and Martha's and the People's Need. Verses 17-38. How did Martha manifest her need? Note her gentle rebuke in verse 21; her mechanical, dogmatic, and far away hope and comfort in the prophesied resurrection; her lack of joyous realization that Jesus *is the present, living hope and assurance near at hand*. Did Jesus approve of her dogmatic belief and comfort? What kind of belief was He asking for when He said, "Believest thou this?" Read again verses 25 and 26, especially the first part. Was He not leading her mind to make vital connection between a cold, dogmatic belief in truth and Himself as the living demonstration of that truth, and thus to enter into joyous and life-giving belief in *Himself*? Did Martha's mind respond with such belief, or did it express itself in dogmatic

terms that might mean much or little? Was even Mary, who was more prone than Martha to learn at the feet of Jesus, in this same state of dogmatic belief? Did either Mary or Martha, or the mourners realize the shepherd qualifications of the Man before them? How did their slowness of comprehension affect Jesus? Verses 33-38. The question of verse 37 expresses not that joyous conviction which should have resulted from the healing of the blind man; it expresses only a fault-finding doubt. What is the significance of, "I am the resurrection and the life"?

III. The Proof. Verses 39-45. Martha's remonstrance in verse 39 is proof that Martha's "Yea" in verse 27 did not express the belief that Jesus wanted from her. What motive did Jesus have back of the work He was about to perform? Last part of verse 42. He did not care to gain from them the formal expression that Martha had made. Verse 27. He wanted from them their hearts' belief in His oneness and harmony with God. Were some started on the pathway leading to this belief? What symbolical meaning may be seen in the loosing of the graveclothes from Lazarus?

IV. The Thief-shepherds' Fight for Their Position. Verses 47-57. Did the thief-shepherds realize that the sheep were recognizing the voice of The Shepherd? Did they fear for the safety of the sheep, or for the safety of "our place" and nation? Is that patriotism which considers first the "nation" rather than the welfare of the individuals making the nation, right? What action against Jesus was planned? What line of reasoning gave to this plan the appearance of rightness?

Thus did this man, uncomprehendingly, speak the very truth which was the basis of Jesus' shepherdship and Christship over people—the truth that the Christ must needs suffer and die, and thus gain the perfection necessary to inherit Christship and Shepherdship. And thus did the Jews plan an act which should build up and accomplish where they thought to destroy.

V. Jesus, the Fearless Shepherd. John 12:1-11. Jesus, knowing the plan which the Jewish leaders had laid, walked no more openly among them. John 11:53, 54, but His hiding could not have been prompted by fear of His opponents, for, six days before the passover, when opposition must have reached a higher pitch, Jesus came openly among them. John 12:1-11. Perhaps His retirement was for the comfort and strength of prayer, and for uninterrupted counselling with His disciples. Read the beautiful story of John 12:1-11. Is there evidence that perhaps Mary was entering into the belief for which Jesus sought? Was the influence of Lazarus' resurrection still active? What is the evidence that the most effective of all opposition, internal opposition, was beginning to show itself concretely? What was Judas expecting to gain from his association with Jesus as King of Israel? What conception of the Christ was the basis of such an expectation? Was the idea that the King of Israel was a shepherd *servicing* ignorant and straying sheep? Judging from Paul's activities, is internal opposition always wrong?

That which is nearest us touches us most. The passions rise higher at domestic than at imperial tragedies.—Samuel Johnson.

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 Corinthians 15:19-21

MAKING A MAN

Oh, it takes more to make a man
 Than time and growth of beard,
 For soul is reckoned in the plan
 By which a man is reared.
 As ne'er for gain a lie to tell.
 And he must love the truth so well

'Tis not in muscle that we find
 The traits which men admire,
 The gentle and the brave and kind
 May very quickly tire,
 And he is not a man, though strong
 Who does a weaker brother wrong.

And he is not a man who sneers
 At any woman's fame,
 Or scatters round for careless ears
 The story of her shame.
 For manhood oft rich lustre reaps
 From the brave silences it keeps.

Clean speech, clean hands and dealings
 fair,
 Proclaim the man far more
 Than any garb which he may wear
 Or any glittering store.
 We are so fashioned by God's plan
 Things of spirit mark the man.

TO OUR YOUNG PEOPLE

THROUGH illness, and other causes beyond our control we have been unable for some time to send our usual copy for publication. And of late it has caused us some thought as to whether or not it would be right to again commence. For during the months of our inability not one letter of inquiry has been received. This forces us to ask the question, Is the page read by those for whom it is written, and does it incite interest enough to have it missed when it does not appear? Our time is limited and practically every spare moment is devoted to this work. The space in the magazine is valuable and can with profit be used for other purposes. We have no doubt that many articles of merit are rejected or held over that could be printed in the space now occupied by the Young People's Page. And it is for you to say whether or not you wish this page continued. We are willing to continue doing our best, providing that best is appreciated enough to be read.

PRESENT AND FUTURE

RECENTLY we heard a gentleman remark "Christianity does not always point forward to the future—to immortality," and we must confess the remark chilled us, we did not like it. We had received a shock that took some thinking before we were brought back to normal. For by education and training we have been forced to believe that there is no future life outside of Christ. Christ not only is the symbol of life, but Christ *is* life. He is the life of God. "For as in Adam all die, even so in Christ shall all be made alive." But the more thought we gave the matter the greater

er the truth of the statement dawned upon us, and its beauty became more apparent. For Christianity does not always point to the future and immortality is not always its aim. Christianity has a present, everyday, practical aspect that can not, must not be ignored. A doing of the will of God now, a present growth, both in knowledge and in grace, a looking after the widow and the fatherless, yea, and in keeping one's own self unspotted from the world. A coming out from among those who profess to worship God, yet know Him not, a separation from the unclean things that dishonor the Father and His Christ. These things are imperative, and if neglected we need not look forward to immortality for we never will see it. If our Christianity does not force us to live a clean, unselfish life during our mortal pilgrimage I fear the meaning of immortality will never be known to us. James tells us that works of faith are just as important as faith. That is, if our faith is not deep and strong enough to force a reflection of the love of God in our deeds—the doings of our everyday life—then our faith is dead, we have believed in vain. Our faith must be an animated faith. It must be alive, eager to obey, anxious to do. Abraham's every earthly hope was centered in Isaac, still his faith in God was so strong, so sincere that he placed Isaac upon the altar and was ready to slay him in sacrifice, asking neither why nor how, simply trusting, knowing that his God was not only all-powerful but also ever-loving. Abraham is but a type, an example for us to follow. His experience is laid before us, so we too can show works of faith, and through him be known as a "Friend of God." Christianity is more than sitting in idleness, watching for the dawning of the day that shall bring to us the appearing of our loved Lord who shall bestow immortality on those who love Him and look for His appearing. Faith is essential, watching and waiting are necessary. Patience is indispensable, but works of faith—works that are the outgrowth of faith—make us perfect. "Ye see then how that by works a man is justified, and not by faith only." The ultimate reward of Christianity is in the future, and that reward is immortality. A never-ending life of bliss with our beloved Christ in the presence of God. But even our reward has a present phase. We now have that peace of God, that peace that the world knows not of. That peace that the world neither can give nor take away, and this peace cometh from having a living Christianity, the doing of those things that will inform others that Christ is alive in our hearts to the glory and honor of God the Father, and as a help we pray that "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

"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."

To covet is to sin. And why should we covet, or in any way be dissatisfied when we have the word of the Lord that He is on our side to help, to aid, to watch over, and to

guide. If the Lord is so near us that we need not fear what man shall do unto us, should we not glow with the satisfaction of true contentment? Our God is not a weakling but is all-powerful, full of love, compassion and mercy. He is able to do all He has promised. He is concerned regarding our well being and anxious that we place ourselves in His care. "O taste and see that the Lord is good: blessed is the man that trusteth in Him."

BIBLE QUESTIONS

1. Who gave the wonderful song of praise and worship, which begins "My Soul Doth Magnify the Lord"?
2. What inquiry did Herod the King make of the wise men from the East about the star?
3. After asking for a writing tablet, what name did Zacharias write as that of his son?
4. Who went with Joseph from Nazareth to Bethlehem to be taxed?
5. What just devout man took Jesus in his arms to bless Him, when the parents of Jesus brought Him to the Temple?
6. What special message did the just and devout Simeon give Mary, the mother of Jesus, when he blessed her?
7. How old was the child Jesus when He tarried behind in Jerusalem?
8. How did the wise men learn that it was best to go back to their own country another way rather than the way they came?
9. What did the wise men say when they reached Jerusalem?
10. Who reigned in Judea upon the death of Herod?

ANSWERS TO LAST SERIES OF QUESTIONS SEPTEMBER 22, 1925

- | | |
|---------------------|----------------------|
| 1. Luke 15:28. | 6. Revelation 3:1-3. |
| 2. John 11:35. | 7. Matthew 20:10-12. |
| 3. 2 Cor. 6:14. | 8. Matthew 2:1. |
| 4. Galatians 1:20. | 9. Matthew 2:23. |
| 5. Ephesians 6:1-3. | 10. Matthew 3:3. |

GOOD FOR THE SALVATION ARMY

The current issue of *The War Cry*, the organ of the Salvation Army, sets forth the faith of the journal in words that are worthy of repetition. They are as follows:

"In this day of destructive criticism and pernicious teachings; in this day of poisonous writings—writings that attack the fundamental truths of the Christian religion; in these days when the adulteration of the Gospel has crept even into the pulpit; in this day of dissection and contradiction of the Bible, snatching the eternal hope from old age, and robbing youth of its unerring lamp through the dark and snarestrewn forest of life, *The War Cry*—our herald of salvation—goes forth, as a tongue of fire, upholding the story of the cross, defending the standards of the Bible and championing the cause of the Lamb of God who taketh away the sin of the world. It sounds the same note, sings the same song that has echoed through the ages, unalterable in its truth, imperishable in its efficacy, everlasting in its glory—the Gospel of Jesus Christ, the power of God unto salvation."

It is refreshing from time to time to note the testimonies of certain organizations and persons concerning the varieties of revealed truth in the Word of God. It would seem as the days pass, the time is coming when those who name the Name of Christ must declare themselves on the great question, What think ye of Christ? Whose Son is He?

MORE ABOUT THE PARABLES

By R. H. Judd

TO the Editor of the *Globe*: Your issue of the 19th contains a brief letter from Mr. St. George which requires an answer from me. That the story of the rich man and Lazarus is without question a parable is evidenced by the fact that parts of it can not be accepted literally, not even by your correspondent, for then it would necessitate believing that Lazarus and those whom he represents actually repose in Abraham's bosom, and that the rich man has been suffering in literal flame until now.

The story is prophetic of Jewish history. The rich man represents the Jewish nation enjoying God's favor. He dies, nationally, to that favor, and is practically buried alive among the nations suffering torment. Lazarus represents the Gentiles at his gates, now grafted into the Abrahamic Covenant and comforted. The closing words of the parable are remarkable—"neither will they believe though one rise from the dead." One, Jesus Christ, did rise from the dead; the Jews are still in disbelief. But why say, "if one rise from the dead", thus intimating that the really dead are not of the rich man class? Obviously because it is a parable.

One correspondent quotes Isaiah 14 as proof of consciousness in the death state in "Sheol" but had she commenced at verse 4 instead of verse 9, she would have seen that it is distinctly stated to be a parable, and that fir trees and cedars as well as dead men are gifted with power of speech, "which fact should be a significant reply to Mr. St. George's ill-advised remark about dead bodies.

Scripture is emphatic that the dead are unconscious, and scores of definite passages such as Psa. 146: 4; Ecc. 9:10; Isa. 38: 1 and John 9:4 can be quoted, the last mentioned being the words of Jesus Christ. In Hebrews 9: 27, 28 judgment is definitely stated to be "after" death, and is in perfect harmony with "Mr. Judd's case," which is in harmony with God's own word as stated in Psa. 13:3, 115: 17; Isa. 38: 18, etc., etc. Conscious life after death (not in death, for there is no such thing) is dependent on resurrection, see 1 Cor. 15, etc., etc.

Who really is the most logical and Scriptural in exegesis? He who accepts the plain unequivocal statements of the Bible, and brings the figurative and parabolic into harmony therewith, or he who rejects the plain statements, numerous though they be, and pins his faith to passages which all admit are open to various interpretations. Why should Christian men speculate as to what death is when we have in Scripture two or three definitions of it, and hundreds of statements of fact regarding it. See Genesis 3: 19, Psa. 146: 4; Ecc. 12: 7, Luke 12: 7; John 9: 4, all of which are applied to the "man" and not "merely his body." True, the word has secondary meanings, but these can only have significance in relation to the natural and primary.

Yours for progressive truth, based on the sure foundations of plain Bible statement,

As long as the Christian keeps looking back at the past, and at past sins, the truest repentance will bring no power. Not till his face is turned toward the living future, and God's plans for him in it, will he gain what he needs in the way of strength and growth.

YOUR TIME

Each individual has twenty-four hours of time each day of life. And yet we only have the present moment. We never again can use time that is past. We have never been able to reach out a second into the future. But we may speculate on twenty-four hours each day as if it were already ours.

What you have today depends on how you have used your time in the journey thus far. It may take only a moment to learn a new thing. It may take long, weary years. Your knowledge is an accumulation of experiences and facts gathered and digested in your waking hours of each twenty-four. You no doubt regret that you have wasted much of your time and opportunities in lazy or trashy reading. The brain can be trained so it is hungry for knowledge. The child brain wants to know. The adult brain often fears knowledge and shuts it out.

The excuse, "I haven't time," is no excuse at all. You have time to do what you want to do.

It is a scientific fact that we do what we want to do. We may not consciously know that we want to do certain things but the desire is there somewhere, hence we find time to do them. They who center their desire upon money, or property, get wealth. They who center their desire on leadership get to the front. They who fix their desire upon religion get it abundantly. So it is with knowledge. The desire will take you to the farm bureau meeting regardless of weather. Nothing can keep you from the polls if you really want to vote.

Instead of "I haven't time" being a real excuse for failure to do anything, the real one is "I don't want to." You do the thing you really want to do, therefore the way each twenty-four hours is spent depends upon your desires. The systematic person has trained his desires to function in an orderly manner. He uses time well.

You cannot buy or sell time. You can spoil it for another, compelling that one to squander it to no purpose or you can pool your time with another's and gain more achievement in wealth, knowledge or recreation than if using your time alone. The hermit is a miser of time. He keeps it all to himself. But he gets nothing out of life. To really live is to give. The family, the community, enlarged as you please, is co-operative use of time. The community, like the individual, does what it really wants to do, therefore it finds time to do it. But that does not necessarily mean that the thing desired is worthwhile.

No individual, no community should be backward in saying, "I haven't time" to waste on senseless, useless, or harmful endeavor.—Selected from "Successful Farming."

THE WORLD'S NEEDS

"It isn't buildings of steel and stone
That the world needs most today;
It isn't fame and it isn't gold,
It isn't the knowledge that the text books
hold—
That's the smaller part—
It's the kinder smile and friendlier hand.
The love that knows no creed nor land,
But speaks from heart to heart."

—Selected

NEEDED ADVICE

Selected by Lillian Railton

The young minister was talking very earnestly to his audience about Christian conduct. He was warning them against the danger of speaking depreciatingly about one's fellow Christians, of exaggerating their faults and magnifying their weaknesses. Especially did he urge the parents to beware of this wrong-doing in the presence of their children, "for," said he, "nothing can be more detrimental to the mind of your child than for you to be habitually talking about the Lord's people. People who do this need not be surprised to find that by and by their growing boys and girls refuse to go to church or else become constant trouble-makers in the congregation."

Naturally enough I linked up the minister's talk at once with the experience of a certain young lady in an eastern town. She was a pretty girl with some very pleasing mannerisms. Because she was very youthful, too, I overlooked just as much as I could some of her mannerisms which were not quite so pleasing, which were, in fact, a veritable trial to me sometimes, and a frequent source of distress to others. Time after time she had come to my room with her eyes swollen from weeping to tell me how Brother So-and-so, or somebody else in authority, had deemed it necessary to protest against some of her doings. And just as often I had listened in amazement, not because they had protested but because they had had occasion to do so. "Why, Nell," I would exclaim, "whatever made you do such a thing when you knew the rules forbade it!"

Then one day Nell told me why it was that she disregarded so utterly the rules and why she failed so miserably to respect those whom I considered our superiors. "I was brought up in a Christian home," she began, "and my parents were careful to teach me about God and about the Bible. They had family worship every day. But unhappily for me, they were not careful how they talked about other people's faults. I heard nearly every minister in town discussed—most all of them at a disadvantage, too—until I cannot feel the respect and appreciation for them that you do. Because my parents have not esteemed very highly the ones in authority here, I find it so hard to consider the rules as just and binding. How can I feel otherwise?"

How could she indeed? Poor little Nell! Although she honestly tried sometimes to mend her ways, she never succeeded very well, at least never well enough to clear away the clouds from a lingering memory.

And I have thought often since then about the little Nells who are growing up and listening to hometalk, I have wished sometimes that certain fathers and mothers might have heard Nell's confession that day, and might have seen as I did, the sad results of unguarded conversation.

HE IT IS THAT LOVETH ME

(Continued from front page)

chapter.

You recognize the "man of sin" at once, as the Pope of Rome. No one else has ever sat in the temple of God showing himself that he is God.

And that wicked one having come whom the Lord is to consume with the Spirit of

of His coming, we cannot be mistaken as to our whereabouts on the scale of time. For not only has the man of sin been revealed whose coming was after the working of Satan with all power and signs and lying wonders, but he has about run his course, his consumption having already begun.

And thereby we know that Jesus will soon be here and that if we would be found loving Him, and abiding in His love, we must be found not only *having* His commandments, but *keeping* them, wearing the easy yoke and bearing the light burden of Christ, giving our lives to His service, loving one another, instructing others in the truth, and in conversation and conduct being ensamples to all men.

So shall we be found of Him in Peace.

HELP YOURSELF BY HELPING OTHERS

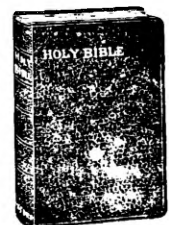
In working to save others we do the most good to ourselves. The Alpine traveler who carried his freezing brother saved both the other and himself. In the effort to carry the other man, new warmth of blood was forced into his own veins, and he was enabled to go on until a place of refuge for them both was found. The miser who was going to drown himself found two sovereigns in his pocket, and thinking it a pity to waste so much money gave them to a poor woman who was starving for bread. When he saw how happy the pieces made the mother and her children he bethought himself of how much happiness he could occasion by all the hoards of gold and silver he had in his cellar. He gave up the idea of suicide and devoted the rest of his life to doing good. By saving others he saved himself. If your people are despondent, if their Christian life is ebbing low, find some Christian work for them to do. In helping others they will help themselves. In saving others, they will save themselves.—Selected.

We do not become righteous by doing what is righteous, but having become righteous we do what is righteous.—Luther

Every Day of Your Life You Need

a good

BIBLE

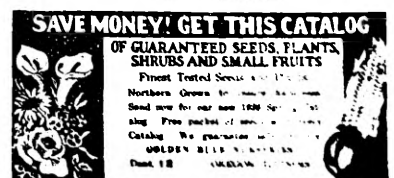


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The Abrahamic Covenant

By Rufus A. Curtis

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, to thee will I give it, and to thy seed for ever." "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, 15, 17.)

"And He said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he (Abram) said, Lord God, whereby shall I know that I shall inherit it?

"And He said unto him, Take Me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

"And he took unto Him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away.

"And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him." "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates". (Gen. 15:7-12, 17, 18.)

Paul alludes to this oath-bound covenant, in the following hope-inspiring words, "For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, 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 stedfast, and which entereth into that within the veil: whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." (Heb. 6:13-20.)

God renewed this promise 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; because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." (Gen. 26:3-5.) The same promise

Truth

By Rev. Edgar Cooper Mason

TRUTH is eternal; existent with God; Changeless and fixed as a measuring-rod; Grounded in equity, fitness and right, Nothing can conquer its infinite might. Falsehood and error in darkness may reign, Duping the people with reasonings vain; Yet, when the cycle floods in with the light, Truth stands, the victor, in garments of white.

Truth never changes; forever the same; Though false assumption would tarnish her fame; Investigation, with unbiased mind, Clear for the Truth vindication shall find. Human opinions, in science and art, Change with to-morrow, as knowledge in part; Truth only waits for the eye to behold What through ages has sought to be told.

Truth is immortal, it never shall die; Light for the error and death for the lie; Truth is a light shining clear as the sun, Proving the right, showing error to shun. Truth in the Christ is revealed clear and plain, Living in Him without blemish or stain; This is His claim, mid the doubt and the strife: "I am the Way, and the Truth, and the Life."

was repeated to Jacob: "And, behold, the Lord stood above it (the ladder seen in Jacob's dream), 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." (Gen. 28:3, 4, 13-15.)

These promises have not yet been fulfilled, neither have they been abrogated. A covenant-keeping God will honor His word. "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old." (Micah 7:20.)

God's ultimate purpose was not fulfilled by Abraham's fleshly descendants, possessing Canaan, for a brief time, under the law, as is clearly evidenced by the fact that "The promise, that he (Abraham) should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect."

(Continued on next page, column 1)

Watch

By S. Roxana Wince

WATCH, Ye know not at what hour your Lord may come. Be ready. Keep your armor. Be not found in the house of mirth reveling and dancing with brainless fools. You will be left if you are—left to pass through the awful times of trouble that will follow the snatching away and hiding of the bride of Christ.

I do not want to be among the left ones. I could do nothing if I were left. There would be plenty of sinners to teach but they would not be taught, or so it sometimes seems to me.

And yet, will not Israel as a nation be left? She surely will. And she will not be destroyed, for God has promised to bless her forever and forever. So, what are we going to do about it? Nothing. Just wait and see what the outcome will be. "The secret things belong unto the Lord."

Watch! How? Keep your eyes fixed on the movements of the nations. Jesus tells us what the signs of the end will be. When we see the nations getting angry at each other, knowledge increasing, love to God growing cold and the Jews returning to Palestine we may know that the coming of Jesus is near, even at the door.

But you say, "We have heard those very same words repeated over and over for the last sixty years, and we are tired of hearing them. We don't believe He will come for a thousand years." But listen—While men slept the bridegroom came and they that were ready went with him into the marriage.

And then what? "The door was shut", and the unready ones were left out in the outer darkness where there was wailing and gnashing of teeth.

Watch! "What I say unto you, I say unto all, Watch."

It may seem a very trifling matter now when we tell you to get ready for the coming of Jesus, but when you see the saints in their robes of white swiftly vanishing in the ethereal blue, you will look at it with very different eyes. They saved and you lost, and lost forever. Left "without God and without hope in the world", and with no chance of changing your fate, the awfulness of your position will then be clearly apparent and justly overwhelming.

You might be blessed if you would keep the commandments of Jesus, might eat of the tree of life and enter through the gates into the city, but if you choose to have your place without "where are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie" He will let you have your choice. He has sent His angel to testify these things in the churches and if you do not heed them, and so lose eternal life, you alone are to blame.

THE ABRAHAMIC COVENANT

(Continued from front page)

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." (Rom. 4:13, 14, 16.) These promises have not run out by limitation. "A thousand generations" could not witness the termination of "an everlasting covenant", which has been confirmed by Jesus Christ, the unit seed of Abraham, in the covenant-ed "land of promise". (1 Chron. 16:15-18; Rom. 15:8; Gal. 3:6-9, 15-19.)

In the Abrahamic covenant we behold, as in embryo, "the gospel" of an "incorruptible", "undefiled", and fadeless inheritance, "ready to be revealed in the last time". (Gal. 3:8; 1 Peter 1:3-5.) Associated with this inheritance, in which righteous characters shall "dwell for evermore", there are blessings for "all the nations of the earth". (Psa. 37:27, 29, 34; Gen. 26:3, 4; 28:14.)

"By faith Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise". "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:8, 9, 13, 39, 40.)

All Christians should be deeply interested in the oath-bound covenant with Abraham, for their destiny is linked with his. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:26-29.) Let us "also walk in the steps of that faith of our father Abraham". "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." (Rom. 4:12, 13.)

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." (Eph. 2:11-13; Rom. 9:8.)

Many centuries after Abraham's death, the martyr Stephen testified that God "gave him (Abraham) 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, and to his seed after him, when as yet he had no child." (Acts 7:1-5; Rom. 4:17.)

According to the so-called "orthodox view", Abraham bade an eternal adieu to the earth, at death, and soared away to worlds on high, there to enjoy his endless inheritance. If that theory be true, God's solemn covenant with Abraham, Isaac, and Jacob, is falsified; but that can never be. "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Num. 23:19.)

"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old." (Micah 7:20; Rom. 3:3, 4.)

Abraham will yet have for his everlasting inheritance, the land he walked on, and saw, for it is "impossible for God to lie". (Heb. 6:17, 18; Matt. 5:5.) What though the fulfillment of God's promises to "our fathers", necessitates their resurrection; should not our faith be as strong as theirs was? "Abraham, when he was tried, offered up Isaac"; "accounting that God was able to raise him up, even from the dead." (Heb. 11:17-19.)

Paul's statement, when before Agrippa, is very significant, when he links "the promise made of God unto our fathers", with the thought of resurrection—"Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:6-8.)

BROTHERS

By Sydney E. Magaw

THEN one said unto Him, Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee. But He answered and said unto him that had told Him, Who is My mother? and who are My brethren? And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother."

The apostles were the best followers of Christ, though even they were unfaithful at times. Inasmuch as they were the best followers of the Christ they were exemplars of true service to God. They were doing God's will in preference to their own. Because of this alone Christ loved them as His very own mother, brothers, and sisters.

However, there is even a greater truth revealed here than the love that Christ had for His disciples. Anyone doing the will of God is not only loved, but made a brother to the Savior of the world. He is grafted into the royal family of God, being made a brother to Jesus and a son of God. "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."

Because we are adopted into the family of God and have become brothers and sisters to Christ it would seem logical to expect a heritage similar to that of Christ. This is one of the very precious promises of God. "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."

We should remember, too, that inasmuch

as we are the children of one Father, we are all brothers and sisters, one to another. As a body, we should work. One member ought not to strive against another, nor to discourage even the weakest brother, for "inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

DO YOU NEED HIM, BUSINESS MAN?

Do You Need the Christ of the Bible?

By M. A. Woodward

I KNOW I need Him, but I am wondering if you feel that He is of the least bit of use to you? Are you as doctors taking people's lives in your hands, without asking God to direct you in the use of medicine? Are you surgeons using that dangerous knife on tender flesh, coming nearer and nearer the vital part of some poor human life without asking God to direct your hand? Are you lawyers entering your office and thinking only, "I wonder how much money I can clear up on this case?" or are you asking God to help you to deal justly, honestly, and fairly with your client, repeating this scripture, "Thou shalt not bear false witness"? Are you merchants afraid to walk with Jesus to your store this morning for fear He might say, "Be careful to-day, do not steal or misrepresent?"

Are you ministers of the Gospel going out among men and women, tempted as other men are, without asking God to help you to overcome temptation, to keep you pure, and true to the faithful wife at home, and to those who are looking to you for spiritual help and guidance, or are you living a double life, and then approaching the sacred table of the Lord while you are false at heart, breaking every principle of righteousness?

Of men in all lines of business perhaps the minister needs more of God's help than all others, for he is constantly dealing with all kinds of men and women, and has taken his solemn oath to God when he was baptized into the Christ to renounce the world, and live only to the glory of God. Are you trusting the weak arm of flesh, or

THE CHRIST OF THE BIBLE?

There has been so much said of late in the Herald about this Christ, I am wondering how many are really paying attention and taking this wonderful Christ seriously enough to make Him a real necessity in their lives? Many men and boys, too, are apt to think of this man Jesus, as a very effeminate man, weak, long-faced, sober, without any "pep" (They do not mean irreverence); who came into this world mostly to comfort the women and children.

Lentulus, an ancient writer, says, "Nobody ever saw Jesus laugh." Dr. Bishop, of Lansing, said in a recent sermon, "It is a wicked lie, and a forgery, added by later hands in favor of medieval asceticism." He said, "Look at His portrait as outlined in the gospel story and decide for yourself whether He ever laughed. Does a man who always attracts children never laugh? Does a man who turns water into wine at a wedding never laugh? Does a man who is a popular 'diner out' never laugh? No, friends, Jesus was a very companionable man."

Look. There are twelve men following Him: yes, seventy men. O more! Five thousand men are following closely at His

heels! Yes, men loved Him; women adored Him; children sat on His knees, He was a Guest at dinner parties, a Helper at weddings, a Counselor in time of trouble, a tender Physician in times of distress and sickness.

Business men, could you, if you looked the world over, find another so helpful, so willing to sacrifice his strength and his life as this beloved Man Christ Jesus?

BOYS,

Do you know He is just the companion you need? Let me tell you a story. Bruce Barton tells it in his book entitled, "The Man Nobody Knows".

A little boy sat bolt upright in a wooden chair. The mother was telling him he must love Jesus. He looked across the room; his mind was very busy, but he did not dare say anything. A picture of Jesus hung on the wall—a pale face, flabby forearms, red whiskers. He looked at another picture hanging close by: Daniel, in the den of lions holding them off; David throwing the stone from that trusty sling right to Goliath's forehead; Moses, with his rod and snake. My, but these three were winners! He wondered if David could have whipped Jeffries; he knew Samson could. But he looked back at the picture of the Savior and it said, "He was The Lamb of God." That sounded to him like Mary's little lamb and it did not appeal to the boy. If the mother had told the little fellow how Jesus went into the temple and with a small cord, routed all those gamblers, and sent them sneaking home, how that child would have gloried in Jesus and loved Him. Why, boys, Jesus learned the carpenter's trade, and was at it when only twelve years old, for every Jewish child had to begin to take responsibilities at that age. He soon was familiar with farming, ranching, sheep raising, fishing, and many other sports and work. (We make a mistake sometimes by telling our robust boys only of the tender, loving side of the Christ life. Boys want a Chum, a strong companionable friend, and they can have him in the Christ of the Bible.)

You know, boys, Christ narrowly escaped being born out of doors in the dead of winter; He took a ride as a baby to Egypt and back in the dead of winter. When He was older He slept in the desert, alone; sailed on the lake in storms; climbed high mountains, knew the stars and birds and flowers by name. All these things make Him a man that you and dad can understand and love.

Business men, you need just this man Christ Jesus. Will you find Him and make Him your best friend? God help you.

SENTENCE SERMONS

By C. E. Randall

IF YOU WANT

- friends, be friendly;
- neighbors, be neighborly;
- to be happy, serve others;
- to be a Christian, be Christlike;
- enemies, speak harsh words when angry;
- to hinder Christian work, be selfish;
- a bigger Herald, get subscribers;
- a better weekly, write for it;
- a poorer paper, knock it.

The strongest plume of wisdom's wing
Is memory of past folly. Coleridge.

Daily Scripture Readings for 1926

Prepared by F. L. Austin

THE Gospel according to Mark" begins very differently from that "according to Matthew". Here there is no genealogy of the Savior, no reviewing of the prophecies of His birth.

The Gospel commences almost without introduction at the time of John's baptism in the wilderness. Seven whole chapters were used by Matthew to cover the record which Mark covers in twenty verses.

Though the Gospel of Mark thus differs in makeup from that of Matthew, yet it will be noted that the one principal theme of both the gospels is the Kingdom of God and the King appointed of God for that Kingdom.

Sun.—Feb. 21—Mark 3:1-19. Mem. V. 4

At 2:23, while passing through the cornfield on the Sabbath day, the disciples plucked the ears of corn. The Pharisees charged them with unlawfulness. Christ asks them to recall David's act in the temple when he, having already been anointed of God for kingship, was hungry. He then answers, "The Sabbath was made for man, Therefore the Son of man is Lord also of the Sabbath." Inasmuch as God had appointed Him King or Lord over man, He also appointed Him King or Lord over those things pertaining to man, with the knowledge that in exercising that kingship He would always execute the Father's will.

Then at chapter 3 these same Pharisees watch Him to see if He will heal upon the Sabbath day. He answered their watching by restoring the withered hand to its strength.

Mark recites that His healings and works of mercy were so numerous that, verse 10, they pressed upon Him for to touch Him. His charge, verse 12, "that they should not make Him known", appears from this and other passages to be given to the end that He would have time for proclamation and instruction, as well as for healing. For He came not so much to heal the individual of physical ailment as to heal the individual of the ailment of sin and rebellion.

After thus charging the people, He ordained or, as the definition of the Greek word is given, advanced, promoted the twelve to go forth to preach and He authorized them also to heal.

Mon.—Feb. 22—Mark 3:20-35 Mem. V. 21

The Savior's works were so extraordinary in power and accomplishment, and affected so many people, and He was so busily engaged in waiting upon the anxious invalids—allowing Him scant time for rest and food—that even His friends, relatives, feared, verse 21, that "He is beside Himself." The scribes, however, had an answer: "He hath Beelzebub".

Beelzebub was the name of the god of the Ekronites, called "the fly-god." The Jews believed every heathen god to be a demon god, and that practically all of the troubles and ailments of life were brought on by these demons. Just as the Egyptians in Israel's day worshiped gods over various conditions and objects and as Moses in His plagues really defied Egypt's gods, so the

Jews in Christ's day felt that the ailments of life were induced by these various demon gods and that Christ's works of healing made Him victorious over them.

Beelzebub came to be regarded by them as the prince of such demon gods. And with a view to strong opprobrium they changed the word "Beelzebub" to that of "Beelzebub", meaning "the god of the dung-hill." Their accusation that Christ wrought in the strength of Beelzebub showed their deep detestation of Him. Christ at once showed them that if He was inspired and endowed by the spirit of the prince of demons and was casting demon spirits out of those afflicted, He as prince was working against the interests of the arch-demon himself.

He then announced, verse 28, that "all sins shall be forgiven"; also blasphemy. "But (verse 29) blasphemy against the Holy Spirit hath never forgiveness." And Mark adds that He said this "because they said, He hath an unclean spirit". Their blasphemy against the Holy Spirit was in attributing the works which He performed in the power of the Holy Spirit to the spirit of the chief of demons. This was blasphemy against the Holy Spirit. This would not be forgiven.

With this scripture before us, it would seem to be very important that people of to-day should carefully discern as to the Holy Spirit and refrain from denying words and works of God through His Spirit, lest we place ourselves in the same condemnation with the Pharisees and scribes.

Tues.—Feb. 23—Mark 4:1-20 Mem. V. 11

The mysteries of the kingdom of God were made known unto the apostles, verse 11. This was owing to the fact that in turning to Christ their minds were made more receptive to His teachings. The non-followers of Christ were not so. This whole generation was the hardened offspring of several previous generations of rebellious spirit. The explanation is given in verse 12, a quotation from Isa. 6:9 and 10. On Isaiah's statement the Companion Bible gives the following valuable notes:

"Make," etc., equals *declare* or *foretell* that the heart of this people will be fat. Isaiah could do no more. A common Hebrew idiom. This prophecy is of the deepest import in Israel's history. Written down seven times (Matt. 13:14; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26, 27; Rom. 11:8). Solemnly quoted in three great dispensational crises:—

"(1) By Christ (Matt. 13:12), as coming from Jehovah on the day a council was held 'to destroy Him'.

"(2) By Christ, as coming from Messiah in His glory (John 12:40, 41) after counsel taken to 'put Him to death' (John 11:53, and cf. 12:37).

"(3) By Paul, as coming from the Holy Ghost when, after a whole day's conference, they 'believed not' (Acts 28:25-27)."

Wed.—Feb. 24—Mark 4:21-41 Mem. V. 24

Thurs.—Feb. 25—Mark 5:1-20 Mem. V. 6

Fri.—Feb. 26—Mark 5:21-13 Mem. V. 36

Sat.—Feb. 27—Mark 6:1-29 Mem. V. 18

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

EDIFYING CONTROVERSY

UNDER the above caption there appeared in last week's Herald by G. E. Marsh an article that is worthy of the careful study of all. Controversy, if the word be used in its better meaning, is a most beneficial procedure.

The presentation of various views and phases of a question for the common consideration of all is very helpful. It is, indeed, edifying. All well-managed business concerns seriously engage in it. Their board meetings are announced, their questions are presented for consideration and each gives his analysis of the problem and of the best method of procedure for the greatest realization. But this is done with the mutual understanding that each one is earnestly seeking to discover the best results.

So with the Scripture. All true, earnest Christians are seeking the best possible understanding of Scripture, the best possible comprehension of the promises, the best possible vision of the future as it really will exist in God's great fulfilled plan—the best and truest comprehension of God. If each one after careful study of the Bible would present his views with this in mind, not thinking that other people were "fools", "egotists", "hypocrites", because they were unable to see eye to eye with the author, and if each one would present his views with kindness and charity and sympathy, there would be much benefit derived from the consideration of numerous questions. If such could be the case, Christianity would rapidly come to have one common aim and effort.

But how different are the facts. In politics and religion each person seems to think

self is more right and more righteous than any others and that it becomes the bounden duty of all humans to receive the author's statements as unadulterated truth and fact. If the readers do not do this, they are too often regarded as dishonest, deceptive, ignorant, or ungodly. Such insinuations hurt and wound and destroy very extensively.

Would that all religious work could utilize all edifying controversy to the full.

WHAT one does merely reveals what he is. Large unused power or ability for action in any given cause reveals indolence or indifference toward that cause.

ATHEISTS' LARGE CONTRACT

ON PAGE 160 will be found a selection from the Literary Digest of February 6 under the above heading, furnished the Herald by the courtesy of A. H. Gilbey, Rochester, N. Y. This article is placed under "Current Events" because of the fact that the organization of the American Association for the Advancement of Atheism is a current event of great meaning.

The fact of an organized effort to convert the young and growing generation to the thought that there is no God is in itself one of the outstanding proofs that God exists.

There are numerous texts of Scripture which when compared with events current in the lifetime of the present generation, prove the accuracy of the word predicting the event, although said word was published 2000, 3000 and even 4000 years in advance of its fulfillment. The return of the Jewish people to their own land for the rebuilding and the rehabilitation of that land, predicted many times by Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, and other prophets 2500, 3000 years ago, is being fulfilled in these very days when this organization applies for legal charter. Twenty-five years ago the statesmen and editors and lecturers of the world tabooed Dr. Herzl for his great effort to establish the Zionist movement with a view to obtaining the privilege for the Jew to return to David's hillsides. The Christian church, speaking generally, denied that such could ever be done. But such is being done in these very days.

A great Mind was behind the predictions uttered by those prophets. No mortal mind could have foreseen or foreknown in itself of this great latter day return.

Many are the prophecies of long ago which have in more recent years and days been fulfilled. This fulfilling gives credence to the prophetic Word.

People deny this Word. They deny it from human reasoning. They deny faith in God and therefore deny the right of God to vary a general statement so as in one instance to fit one condition and in another instance to fit a different condition. Thus they claim that the God of the Bible is a God of discrepancy.

People deny God, again, because the ways of God are not man's ways. His ways are beyond man. Unable to understand God's ways man denies their accuracy, their possibility and their truth.

Prophecy predicts that in the last days, immediately preceding the second coming of Christ, the world of man will more and more become atheistic and, being disbelievers in God, will oppose every work that is not in accord with man's preconceived, godless

plans and aims. The result of this, according to prophecy, will be the establishment and recognition of one great superman kingship, which will claim to sit in the temple of God, and will command the obedience of all the world and demand worship of self from all. This is revealed to us in Rev. 13:5-9; 2 Thess. 2, and other scriptures. That is, from a small beginning atheism will grow until, cooperating with political and other interests, it will temporarily dominate all whose names are not written in the book of life.

These growing conditions are the conditions which our boys and girls will have to meet and face as their parents never did! Their heritage in this respect, as in others, will be largely the heritage received from their immediate parents. That is, these conditions, being a product of the mental development of these times, are the conditions which this generation is producing and leaving for its children to settle.

Should not the Church of God arouse itself in honor to its God, and in respect for its posterity and for the world and throw its whole strength to the building of definite faith in God? This with the knowledge that every individual converted and sealed unto such faith and unto thorough devotion thereto, is sealed for joint-heirship with Christ in the great heritage provided for by the God of our faith.

Brethren, with others let us arise to duty and to service. Let the word sound forth more strongly and more fervently than ever before. We can not deny our atheist brother his God-given right to choose for himself the path that he wills to follow. But we can do much in the spirit and strength of God through His Son to redeem some from the terrible end that such God-denying teachings and efforts are sure to produce.

From every hand come evidences that soon He that is to come will come and will not tarry. His reward will be with Him to give to every man according to his work. What striking and amazing contrast between those inheriting the hand-out from the atheistic, political, religious god of super-intelligent man and those inheriting through simple faith from Him who will judge the world in righteousness.

Let Us Watch and Worship God.

WHOSOEVER shall receive one of such children in My name, receiveth Me: and whosoever shall receive Me, receiveth not Me, but Him that sent Me.—Mark 9:37.

HERALD RECEIPTS

Mrs. Emma Kelly; Alice Kerr; Mrs. F. A. Kerr; Wm. Austin; Dr. Mattylee Curl Barnett; Mrs. C. M. Southwick; Mrs. Annie M. Drew; Geo. C. Cramer; Chas. W. Howe; Mrs. Beth Mosher; Ada Huff; M. V. Brantley; H. F. Adams; John A. Railton.

WINCE MEMORIAL FUND

Previously mentioned	\$1314.54
Mrs. Chas. Stedman (Nebr.)	5.00
Delbert Stedman (Nebr.)	5.00
Iola Stedman (Nebr.)	2.00
A Friend (Ill.)	1.00
Corvallis Sunday School (Corvallis, Ore.)	10.00
Mr. and Mrs. John A. Railton (Ill.)	2.00
Earl Thayer and Family (Ill.)	3.75
Ada Huff (Mich.)	3.00
Maybelle Hanson (Ill.)	2.00
Mrs. H. B. Cramer (Oreg.)	5.00
A friend in Newark (N. J.)	10.00

Total

\$1363.79

Doings Among the Churches

MICHIGAN

We are happy to say that Sr. Skeels, who has been on the sick list for some time, is improving.

No meetings have been held at Blanchard lately owing to bad roads. Bro. Patrick will go there as soon as road conditions warrant.

Sr. Fletcher visited in Grand Rapids over Sunday after attending the Conference Board meeting on Saturday and attended services there on Sunday.

Bro. Jas. A. Patrick held a public discussion with J. S. Hughes of Holland in the Disciple church in Grand Rapids. Mr. Hughes is a member of that church. The pastor of the church said that Mr. Hughes did nothing in the argument, and told Mr. Hughes that he must be used to driving a flivver as he detoured so much.

The Michigan Conference Executive Board met at the home of Bro. Patrick, Saturday, Feb. 6th, to consider matters pertaining to the welfare of the Conference for the coming year. The members of the Board present were: Bro. Rollo Mosher, Wayland; Bro. Fred Hall, Grand Rapids; Bro. Lawrence Bridegam, Dutton; Bro. George Coats, Coats Grove; Sr. Fletcher, Kalamazoo.

The Jolly Nine Club, which changes its name in accordance with the number of its members, and which is composed of the young married sisters of the Grand Rapids church, has not only spent many pleasant afternoons together but has done much good in looking after some who are nearly unable to do their own work and by tying comforters and sending to Sr. Sanford.

ILLINOIS

Bro. and Sr. Homer Hendrix, Martinsville, are the parents of Edgar Deane, born Feb. 3.

Bro. Silas Claypool and wife, of Bridgeport, have a son who came to grace their home on Jan. 20. Name, Eugene Roger.

Diana Jane, evidently named in honor of Grandma Murphy, will soon be able to call Sr. Letitia Waller "Mother." Born Dec. 27.

We are glad to report that Bro. Aslaksen is feeling much more comfortable. His case is progressing fully as well as the doctors from the first expected.

Word has been received of the death of Stella, young daughter of Bro. and Sr. Clarence Goekler, Marshall. Our sympathy is extended to them in this dark hour. Further particulars later.

TO ILLINOIS BRETHERN

The supporters of the Illinois State Conference work are asked to bear in mind that each year the months of January, February and March are the hardest drain on the treasury. This is because of no income from evangelistic work at that season. Many this year made, and are keeping, regular monthly pledges, which is a wonderful relief and help to the Treasurer. If those who pay just a lump sum for the year would send a portion of it at this season it would be greatly appreciated. Mail all remittances to Miss Anna E. Drew, Treasurer, 629 North Galena Ave., Dixon, Illinois.

TO THE BROTHERHOOD

On January 30, Sr. Williamson fell on an icy porch, breaking her right leg just above the ankle. They are both discouraged, and I am wondering if the brethren everywhere wouldn't join in sending words of encouragement to these two old people who are all alone, depending on outsiders (neighbors) for help. They need your prayers. And words of encouragement written to them would be greatly appreciated.

Sr. Williamson won't be able to walk for at

least six weeks, and will then have to go on crutches.

Brethren, please don't forget your words of encouragement.

Address J. A. Williamson, 115 W. 5th St., St. Paul, Nebraska.

Your sister in Christ,
Mrs. Ola Hornaday.

MRS. JULIA THOMPSON HARSCH

Was born on May 7, 1845 in Marshall County, Indiana, near Maxinkuckee Lake. Her ancestors in various lines were of Scotch descent, most of them holding to strict Covenanter principles. In this country they were in accord with the Old Christian Church and later joined the Campbellites. They were instrumental in organizing the "Church of God of the Abrahamic Faith" in Marshall County. Her great-grandfather, William Thompson, was one of the first preachers and an elder in the Church of God of "Old Pisgah", organized in 1846. Old Antioch was an outgrowth of this movement and was instrumental in spreading the belief in the soon-coming of Christ to reign on the earth, a cardinal doctrine of this denomination.

Mrs. Harsch was born into the church, and in early youth embraced its doctrines. She was immersed by Auntie Wince's father, Elder S. A. Chaplin, and was a life-long, faithful member.

On March 5, 1878 she was united in marriage to Amos P. Harsch, who was also a devoted member of the same church. They placed their membership in the Plymouth church, where they joined in its many activities.

Their daughter, Evelyn K. Harsch, has been identified for many years with the National Berean work.

Sr. Harsch came of a musical family, brothers, sisters and cousins, all giving of their talent in the music of the church choirs in the Master's service. The pleasure of her voice will long be remembered.

She fell asleep in the Lord on Wednesday, February 3, 1926, and was buried from her home church in Plymouth. She is now resting beside her beloved husband, awaiting the call to come out from the dead to the immortal life that awaits all the faithful on the resurrection morning.

Funeral services were conducted by D. E. VanVactor, at the Church of God in Plymouth, on Friday afternoon, February 5, after which her nephews laid her gently to rest beside her husband in Oak Hill cemetery.

BENJAMIN W. SHARP

Only son of Mr. and Mrs. Fred Sharp, was born in Montcalm County, Michigan, June 18, 1892, and departed this life, Feb. 2, 1926.

He was married, Oct. 9, 1915, to Miss Leonia Ford. They lived in Lansing until three years ago when they located on a farm in Isabella County. To this union were born four children, of whom one, Benjamin Jr., 13 months, preceded him in death, May 27, 1925.

Benjamin was taken ill about four years ago and all that medical science could do was unavailing and he gradually failed and died.

He is survived by his wife, three children: Maurice, 9 years; Ford, 8; and Stanley, 3; father; mother; relatives; and friends.

He, with his happy disposition, was a general favorite with all who knew him, and will be greatly missed by his relatives and friends.

Sr. Sharp was baptized into the Gospel many years ago, when she was perhaps sixteen years of age, and is as faithful now as then. She had a happy married life and is now left with the care of the dear little boys. May she be remembered in our prayers and kindly assistance when possible.

The writer assisted her in the last sad rites of burying her dear dead. Our aged Sr. Dopp is her grandmother, who raised her and taught her the Gospel.

The husband died in Lansing at the home of

his parents, but the funeral was held in Blanchard, and he was buried by the little baby boy in the Decker cemetery.

M. A. Woodward.

HOW MUCH FOR A HOME?

FOR a home with clean, fresh rooms, clean, cozy beds, abundance of heat, plenty of clean, wholesome food, well laundered clothes; rugs, curtains, easy chairs; flowers within in winter and a spacious lawn, set with flowers and shrubs, and mottled with shadows from tall, drooping trees in summer:—for such a home, how much would you give? How much would you give for such a home with gentle words, friendly interest, kind attention in health and in sickness throughout life—to its end, till life was fully run?

Well, such is what Golden Rule Home is, and such, God willing, is what Golden Rule Home will continue to be. Not a home of luxury and idleness, but a well-built, substantial, cozy, comfortable home, where all are daily learning more and more to contribute life's strength for the common good of the Home and its every member, and where all are learning to experience the joy-returns from such mutual service and brotherly love.

And this Home is just as nearly free to those unable to pay as it can be made.

It takes just about so much to care for a man whether he has money or not, and *some one* has to be the banker. Nevertheless, by many of us playing "banker" we can provide free care and comfort to some of our needy ones. While others who are alone and wish this Home can avail themselves of its homey comforts and companionship by their own ability.

As to the "cost" which the management *must* "count"—and that in advance—it has been estimated at \$1600 per member, for life, in addition to property furnished by the church.

But some, with ample means, desire this Home. It is felt that such should pay liberally of their possessions into this Home for the common benefit of all. Some other like institutions require ALL such persons have and ALL THEY MAY AFTERWARD INHERIT—be that ever so much. Golden Rule Home requires all such have up to three thousand dollars—and welcomes as much more as they may severally contribute. In this way others may be admitted to the Home for less than \$1600—the minimum figure being \$800.

The following will illustrate:

No. 1 enters providing	\$3000.00
No. 2 enters providing	1000.00
No. 3 enters providing	800.00
No. 4 enters providing	2400.00
No. 5 enters providing	1200.00
Total	\$8400.00

No. 6 wishes to enter. Six at an average of \$1600 each would require a total of \$9600. Therefore, No. 6, in entering, must pay enough to raise the total of \$8400 up to \$9600, or \$1200. Then No. 7 would need to pay the full \$1600, so that the average would be maintained at \$1600 per member.

As the Home account now stands the next to enter needs \$1100 to hold the average up to \$1600 each, while the following will need at least \$1600. Therefore, the next two will together need \$1100 plus \$1600 or \$2700. This to provide what will be actually need-

(Continued on page 160, column 3)

The Sunday School

Prepared by Alta King

JESUS TEACHES RESPECT FOR LAW (Temperance Lesson)

LESSON 9 FEBRUARY 23, 1926
LESSON TEXT: MATT. 22:15-22
RESPONSIVE READING: ROM. 13:1-7; and
1 PETER 2:12-17

Golden Text: "Honour all men. Love the Brotherhood. Fear God. Honour the king."
—1 Peter 2:17.

Memory Verses: 1 Peter 2:13, 14.

FOR STUDY

Review: How did Jesus demonstrate His Christship in last week's lesson? What various people needed this demonstration? What was the evidence that they needed it?

After the wondrous work of last week's lesson, there followed the triumphal entry into Jerusalem, the second cleansing of the temple, teaching in the temple, and a series of parables which were pointedly against the Pharisees. See Matt. 21:1 to 22:14. All this emphasized Jesus' Christship and demonstrated to hearing ears the nature and purpose of that Christship. Incidentally, the numbers following Jesus increased, and the spirit of intrigue against Jesus worked the harder. The Pharisees made vigorous attempts to entrap Jesus into making a statement which should either make Him liable to the Roman government, or place Him in an unfavorable light in the eyes of the people. With Jesus in either trap, His death would be easy to accomplish, without bringing on themselves the wrath of the Roman government, or losing to themselves the favor of the people.

I. The Crafty Question. Matt. 22:15-17. Do you see in verse 15 the conference of keen lawyer minds searching to find a question, the answer to which must bring one of the two above results? If they had had a clear case against Jesus would they have had to do this scheming? Show that the question they finally evolved was nicely adapted to their purpose. With what assurance, and yet with what wary caution, these protectors of Israel's nationalism must have approached the man at whose hands they had met defeat so many times. Note the spirit in which they addressed Jesus. Note also their alliance with bitter enemies (see dictionaries and commentaries for information about the Herodians).

II. Jesus' Wisdom and Victory: Verses 18-22. Was Jesus deceived by their flattery? Discern the wisdom and truth of His answer. Why is it right for disciples of the Christ to pay tribute to governments that are not the government of which He is head? Do they receive benefits from such a government? If so, what? Do disciples owe anything else to these governments than taxes? See responsive reading. How did the questioners show their defeat?

What connection is there between the teachings of this lesson and the laws of prohibition? Does God approve of laws designed to restrain evil? See responsive reading.

Should the fact that salvation is not of law, but through grace, lead us to grow lax in respect and obedience to law?

"The Mockery of Law Today. Since the

World War the passions of men have run rampant and an epidemic of reckless law-breaking has spread over the earth. Our own country has even increased its shameful preeminence for murders and other crimes of violence. Divorces have grown more frequent, and they are obtained for more trivial reasons. Suicide is the frequent recourse in despair and worry. Political quarrels lead to personal encounters in legislative halls, even in Congress. Not even the governor of a state, or judges, or district attorneys keep themselves pure from penitentiary crimes. The police find it necessary to obtain armored cars, tear gas bombs, and other enginery of war. Race hatred leads to unutterably cruel and unjustifiable lynchings. In the home disrespect for parents and disobedience to requests and commands are exceedingly common. And perhaps the most glaring and disquieting of all these offences is the bootlegging that disgraces so many cities and the persistent smuggling along our inland borders and seacoasts. Not in all the history of our country has there been a time when such a lesson as this on respect for law has been so needed."—Selected.

FOR CLASS

Make use of the Study section and the responsive reading.

PARENTAL AUTHORITY IN THE HOME

TRAIN up a child in the way he should go: and when he is old he will not depart from it.—Proverbs 22:6.

The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.—Proverbs, 29:15.

I quote the above scripture in connection with an article that I clipped from my Gideon magazine and which seems to me very timely at this time when so many young people are being carried away by the worldly attractions and sins and are being caused to end up in penal institutions. May the Lord help us to exercise Christian influence in our homes.

Many things recently have forced it upon the attention of thoughtful observers that the sanctity and authority of the American home are in peril. Something in the spirit of the day has led numberless American parents to abdicate the holy responsibility and opportunity which God has placed in their hands for molding the character of their own children that they may be wholesome and positive forces in Church and State in the next generation. Two honor graduates of a great university still in their teens murdered their playmate simply to have a new set of thrills and to flatter themselves how smart they were in creating a sensation without getting caught. Their parents were wealthy—their homes perfect in mechanical comforts and luxuries. What looked like perfect "modern" paraphernalia of culture and comfort, with no parental direction or restraint, became a curse. The country is becoming shocked at the number of immature youths among the criminal classes. There is an urgent need that American parents shall take stock of themselves. Are you indulging your child, seeking to feed his every selfish whim? Or are you exercising that authority and restraint in his nurturing that the Bible and common sense both teach and without which positive character is not

formed. To the young child the parent stands in place of Church, State and society. If the parent exercises not the authority which God has placed in his hands, in numberless cases the child will later refuse to respect the authority of Church, State or society. We need less spineless parental sentimentalism and neglect, and more of that parental love which will control and guide the child for his own good. God send arousement to the American parent. Selected.

It is easy to sell character, but impossible to buy it.

Children's Column

PREPARED BY LOIS HUNT

JESUS RAISES LAZARUS FROM THE DEAD

DO you know what the shortest verse in the Bible is, and where it is found? "Jesus wept."—John 11:35.

And here is the story: About two miles from Jerusalem, in the little town of Bethany, lived three close friends of Jesus. They were Mary and Martha, and their brother, Lazarus. Jesus spent many restful hours in their company.

One day Lazarus became so sick that the sisters sent to Perea for Jesus. Their message was, "He whom Thou lovest is sick."

However, Jesus waited two days before answering the sisters' summons. By that time Lazarus was dead.

Although no word had come of his death, Jesus knew; and also knew why he had died—that the power and glory of God and His Son might be known.

Jesus said to His disciples, "Our friend Lazarus sleepeth: but I go, that I may awake him out of sleep."

The disciples thought he must be better if he slept, but Jesus said, "Lazarus is dead."

As they neared Bethany, Martha ran to meet Jesus, exclaiming, "Lord, if Thou hadst been here, my brother had not died!"—but "that even now, whatsoever Thou wilt ask of God, God will give it Thee."

Jesus said, "Thy brother shall rise again."

She thought He meant at the resurrection when everyone will be raised from the grave. But Jesus knew that she would soon be surprised.

Mary was then called, and came with friends to meet Jesus. Like Martha, she exclaimed, "Lord, if Thou hadst been here, my brother had not died."

When Jesus saw her and her friends weeping, He felt so sorry for them that He wept too—"Jesus wept." Some of the Jews, seeing His tears, said, "Behold, how He loved him!" "Could not this man have saved Lazarus?"

As the company reached the cave in which Lazarus lay, Jesus told them to take away the stone which closed the mouth of the grave. Because of the people standing by He said, "Father, I thank Thee that Thou hast heard Me"—always that little prayer first.

Then He cried in a loud voice, "Lazarus, come forth." And Lazarus, dressed in the graveclothes, came to life and came forth.

What a happy family that was then!

And just so will there be happiness at the great resurrection.

THE CORE OF THE GOSPEL

WE MUST protest against an emphasis which wrenches the eternal principles of Christ's teachings apart from the spiritual essence and content of the gospel; which speaks of a social gospel apart from the saving gospel; which conceives of the church's task and mission as reformatory on the outside rather than redemptive in the very heart and life of man. You can convert an individual; you can baptize an individual; you can reach with the gospel the inner springs of an individual's life; you can bring the individual into personal relationship and

fellowship with God through Christ. But you cannot convert a "social order"; you cannot baptize a "social order"; you cannot bring it into fellowship with God. "You might as well try to vaccinate the social order" in order to save it from the small-pox of sin. Here is where the modern passion for vague generalizations runs amuck. A mixed group, or order, is a very intangible, impersonal entity to deal with.—(The Lutheran.)

It is not calling your neighbor names that settles a question.—D'Israeli.

Doing nothing for others is the undoing of one's self.—Selected.

SLAVE OR FREE MAN?

By Samuel E. Haney

THEN said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed." John 8:31, 32, 36.

This is Jesus' answer to the Jews that boasted of Abraham; and who answered the Lord thus, "We be Abraham's seed, and were never in bondage (slavery) to any man: how sayest Thou, Ye shall be made free?" Paul had the same idea until his eyes were opened, and he saw "that Jesus Christ came into the world to save sinners"; and himself to be the "chief". Subsequently he addressed the Jews, "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free-woman. But he who was of the bondwoman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage (breeding children for servitude—Emphatic Diaglott), which is Agar." Gal. 4:21-24.

Some say the foregoing relates to the Jews only, who were born under the law, and not to Christians who are of the "freewoman". But Jesus broadens the subject, "Verily, verily, I say unto you, Whosoever committeth sin is the servant ('a slave') of sin." John 8:34. This "whosoever" involves the Gentile Christians—"wild olives"—to the extent of their disobedience (rebellion) to the Lord's commands.

There is much diversification to the word "slavery". Man's slavery, in some form, parallels with his alienation from his Creator. The custom of selling men and women into bondage was introduced into Egypt, Arabia, and other countries of the east, from Chaldea. In Greece, in the days of Homer, all prisoners were regarded as slaves (1000 B. C.). In Attica alone there were 400,000 slaves (317 B. C.). More recently:—The English slave-trade was begun by Sir John Hawkins and other Englishmen. First expedition took place in 1562. England employed 130 ships in the slave-trade; and carried 42,000 slaves in 1786.

But the real beginning of slavery antedates this secular history. It began in the Garden of Eden, i. e., "And unto Adam He said Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree,

of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life".

Physical slavery, bad as it has been, is mild compared with the modern type—mental slavery. While in olden times men's bodies were in bondage, their minds were free, whereas modern slavery has a tendency to reverse the order and cause the enslavement of the mind. And often we see minds again unnecessarily placing bodies into servile drudgery. Such a condition is to be expected of the world, but not of Christians, whose bodies are the temple of God, and of the Holy Spirit. 1 Cor. 3:16, 17; 6:19. Besides, Christians are expected to have "sound minds", and there is nothing sound about being in such slavery unless it be the *sound* of the *lash*.

Again, we note, the Jews were slaves by birth—"bondwoman"; but Christians, having been set free by the blood of the Lamb, are, in a variety of ways, enslaved by choice; namely, enslaved by self—"Old Man"; by the customs of this sin-cursed world; by money; by the "they" class—"they are doing (wearing them) so and so"; by society—the opinions of others; by the slavish fear, engendered by substituting *wants*, in Phil. 4:19, in place of "need"; by the traditions, doctrines and dogmas of men. Yes, one can be a slave to all these things, and much more, and still be a Christian. But, O, what a miserable one! One can even be a slave to the tobacco habit and be a Christian. But he will be a dirty one. But there is a bondage (sin), that "when it is finished, bringeth forth death". James 1:15; Rom. 6:21-23. However, there is a slavery that tends to engender eternal life; namely, love-slavery.

A preacher was asked his opinion on a certain text. He replied, "I will answer your question on my return. In the interim I shall talk it over with Brother So-and-so,—really meaning, his master. Poor, vassal slave!

Reader, do you care to be immunized—freed—from the many attacks on your necessary spiritual growth? Listen to Jesus: "If you continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." This "disciples indeed" applies to both Jew and Gentile Christians, as I see it. I am sure we all are glad to know this, both from our Master's own lips, and by a happy experience.

But what degree or quantity of truth is required to liberate the shackled slave? There appears to be a diversity of opinions among Christians on this question; ranging from "A" to "Z". As a minimum, the penitent is freed by belief in God's sacrifice of His Son on Calvary; as a maximum, knowledge of all scriptures pertaining to God's character, plans and purposes. Hence, the different schools of thought and sects. And yet, the most pungent and acrimonious debates that I have witnessed were between brethren holding the maximum view.

Knowledge broadens the mind. But this rule sometimes has the opposite effect; like water that freezes at 32 degrees, so the mind at a certain degree congeals, which is due to mental imperfection. No one having a perfect body, all supposedly sane must have imperfect minds, ranging from the astute to the phlegmatic.

An analytical mind, if not controlled by the Holy Spirit, is more likely to repel than to attract. I have attended meetings where the atmosphere could be hypothetically described thus: A stranger enters who is known to the assembly to have erroneous ideas of the Scriptures. Word is passed round—"Watch that man; he is likely to cause trouble." "O foolish Galatians, who hath bewitched you?"

Experience has taught me that the only way to obtain freedom is to take the Master at His word, viz., "Observe all things whatsoever I have commanded you." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned".

As to truth; truth of itself does not make one free. Neither does knowledge; nor even belief in truth—"devils also believe (much) and tremble". But it is an obedience to, a compliance with, its mandates, and a whole-hearted application, that clarify and spiritualize one's mind. Such a trinity, will, in time, produce that freedom that is experienced only in Christ; and is attained to its fullness by those who "continue (perseveringly) in My word".

So, reader, if you are not free *indeed*, I implore you not to delay taking the only means of attainment; namely, a complete, unconditional surrender. Decide that you will have but one Master, Jesus Christ, who suffered and died, that you might have life—life in abundance; an untrammelled freedom; continuous peace; and a joy "that seas of trouble cannot drown, nor satan's arts beguile".

The great apostle says, "IF (there is much in the IF—by His grace, surmount it; yea, obliterate it), indeed, you heard Him, and were taught by Him (and not by man), as the truth is in Jesus; to put off, according to the former course of life, that old man, corrupted by deceitful desires; and to be renewed in the spirit of your mind; and be you clothed with that new man, who, according to God, has been formed in righteousness and holiness of the truth." Eph. 4:21-24, Emphatic Diaglott.

All the above might have been epitomized thus: Inasmuch as pride and vanity constitute the acme of taskmasters, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care (anxiety) upon Him; for He careth for you." 1 Peter 5:6, 7. Then, His smiling face will penetrate the darkest night. For the Gospel Hope of the soul will be a beacon light.

CURRENT EVENTS or FULFILLMENT of PROPHECY

ATHEISTS' LARGE CONTRACT

THE fool hath said in his heart, There is no God." But the Psalmist finds deaf ears in the American Association for the Advancement of Atheism, which, after failing once, has at length succeeded in obtaining a certificate of incorporation in New York. The papers received the approval of Supreme Court Justice John Ford. Some time before, as told in these pages November 14, Justice William H. Mitchell refused to incorporate the organization and ordered the papers impounded by the County Clerk and not returned. After declaring the purpose of the incorporation was to destroy belief in God and attack the Church, the original application for a charter stated that "in prosecuting its work, which shall be purely destructive, the society shall hold public meetings and erect radio stations for the delivery and broadcasting of lectures, debates and discussions on the subjects of science and religion, publish and distribute scientific and antireligious literature, and conduct a general propaganda against the Church and clergy." The purpose of the association, as now set forth in the certificate, is to "advance atheism." Some comment favorable to the society appeared in these pages November 14. In the issue of that date the Louisville Times is quoted as asserting that "the right to believe in God in America carries with it the right to disbelieve or to have no belief." The Times has "no fear that the atheists' society will wreck religion"; but says "there is a great fear that intolerance and narrow-mindedness may wreck civil and religious liberty in America if eternal vigilance is not exercised in behalf of the right to think and to express thought." The Rev. Dr. A. Wakefield Slaten, of the West Side Unitarian Church, New York, is quoted as saying that religious liberty means liberty to hold any religious belief or none. Advocating an open field, he urges: "Let that religious opinion survive and prosper which can best commend itself by the intelligence, upright character and moral enthusiasm of its adherents." But friends of the atheists appear to be few.

"The organization is destructive in its purposes," says Dr. William B. Miller, General Secretary of the Federation of Churches, as he is quoted in the New York Times. He goes on:

"It endeavors to tear down the thing that has been the source of strength to the country since our forefathers came in the Mayflower.

"What man among the incorporators of the association would want to bring his children up in a city without churches? They would be the first to move out. Instead of following them, I prefer to follow President Coolidge, who says that the great hope of the country is in religion.

"The situation with respect to crime is so serious that I think it a terrible thing for men to fight religion, the one thing we hope to save civilization with. There are fully 800,000 Catholic, Jewish and Protestant boys and girls growing up in New York City without religious training. Judges in our courts have said that few of the young criminals brought before, them have had religious training."

The association would seem to have under-

taken a rather large contract in trying to abolish religion and the American people's faith in God, remarks the Pittsburgh Chronicle Telegraph, noting that the effort of some French radicals more than a century ago met with failure. "The wonder is," says the Pittsburgh paper, "that any group of men could be so fatuous as to try to take away one of the main blessings and consolations of virtually an entire nation without offering anything as a substitute. What have they that is claimed to be better than religion for weary, discouraged, sinning humanity?" They offer merely a doubtful negative for a noble affirmative, we are told. "They would tear down, but they can not build up. Instead of a gospel of hope they present a philosophy of despair. Religion has little to fear from such assailants." Let the teachings of this "blasphemous" organization prevail, remarks the Charlotte Observer, and the very foundations of American civilization will be undermined. "The very people who would have America abolish belief in God would find this a miserable country for themselves to live in if they could carry their cause to complete success. They would pull down the house on their own heads. Fools for thousands of years have been saying 'there is no God,' and they will continue to do so. Thank God for the sensible people of this country!"—*The Literary Digest*.

The Delphine silk factory at Tel Aviv, Palestine, which employed nearly 2000 workers, was closed on Jan. 5, according to The New Palestine. The British failed to exempt raw silk from import duty, is the assigned reason.

EXTRACT FROM A PERSONAL LETTER

"THE movements of the nations all seem to say that they are rushing headlong to a terrible upheaval—a political earthquake—to a time when our writings will avail but little good. Indeed the condition of the world is fast drifting to infidelity. It is enacting 'Evolutionary Summersaults', and is sure to land in an adverse position—one of religious ruin. Christ's words certainly apply to these times: 'When the Son of man cometh, shall He find faith on the earth?' He may, but at the present rate of evil workings it will be a very scarce article."—*L. B.*

Telephone communication between Palestine and Egypt is reported to have been opened for public use on Monday, Feb. 1.

HOW IS IT IN YOUR HOME?

IS THERE a really religious atmosphere in your home? Do you have family prayer? Do you give thanks before meals? Is the Bible a popular book with the members of your family? Is it much read and talked about? If none of these things are done in your home, how can your children know that religion is a very important matter? If such things are neglected you need not be surprised if your children go

wrong. It is, of course, possible for a son or a daughter who comes from a really religious home to go wrong, but it is exceedingly unlikely. The odds are decidedly against any young man or young woman who comes from a home where God is not honored, and the chances are all in their favor if they come from homes where religion is real and genuine. HOW IS IT WITH YOURS?"

God is not needy that He stands in need of our worship, our offerings, our services; we are the needy ones. We need the increased godliness of character that is derived from true, earnest worship of God, from cheerful, thankful giving, from hearty and continued service. Growth makes for largeness of character and ability. Character measures the responsibility with which one can be entrusted.

Will we be entrusted to share the Savior's glory and service?

HOW MUCH FOR A HOME?

(Continued from page 157)
ed to assure them care and comfort throughout life.

We are anxious to receive Bro. and Sr. Williamson, of St. Paul, Nebraska. We have \$1363.29 in the Wince Fund that can be appropriated to their care in Golden Rule Home. We still need \$1336.74 before we can receive them without overtaxing the funds which others have put into the Home for their own care. For, much as we wish to assist them, we must continue true to the trust imposed on us by those already in the Home.

This lengthy statement is made because we continuously receive word of failure to understand, and other words of complaint that the demands are too high.

It is not the intent of the Golden Rule Home management to allow any of its family to suffer for lack of care. No starving, no freezing, no fevered brows unattended so long as our Father grants wisdom and strength for proper care.

A beginning has been made; it is working satisfactorily—so far as we know. If the Church of God wants to provide means for the care of some of its needy ones—it can do so, and the Golden Rule Home management will continue to use its best endeavor to provide the care. But, if the Church fails to make this provision—DON'T BLAME THE MANAGEMENT.

What will you give for such a Home? If not a Home for yourself, then for a home for others where hearts ache for home as well as does yours?

PRESSMAN WANTED

The Herald Print Shop is in need of a competent, experienced, cylinder and platen Pressman at once—someone who can also work on the floor when necessary. A man who is interested in the success of the work is much preferred. He must be upright, trustworthy, and of good habits.

Applications solicited; or, will be glad to receive recommendations from any who know of others—give name and address—whom they believe would satisfactorily fill the place. Address,

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The Beauty of Holiness

By Melville W. Lyon

OF all the things things which God requires of the Christian, there is none more indispensable than holiness. To some people it comes as a distinct shock to be told that it is possible for human beings to be holy. Yet it is not only possible but supremely necessary for an individual to live a holy life if he is to make a success of the Christian vocation.

To confirm this, it is only necessary to examine the Scriptures briefly. In the New Testament we find over thirty references to holy men. Paul, writing to the Ephesians, in the fourth verse of his epistle, makes it known that God, before the world began, chose us (His church) with the purpose that we should be before Him "holy and without blame". In Heb. 12:10-14 he makes it clear that the purpose of the Christian's affliction is that he may partake of God's holiness; nay, without that holiness, he says, "no man shall see the Lord." Peter is just as firm in his enunciation of this requirement, for we read, in the fifteenth and sixteenth verses of his first epistle, "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." Is mortal man, then, to be asked to measure up to the standard of his Creator's holiness?

Do you say this is asking too much of man? To many people holiness is synonymous with righteousness. But this thought is unjustified by Scripture; for inanimate things can not be righteous, yet they may be holy, and men not righteous are often by God called holy. A thing, or person, or a thought, need only to be "set apart", reserved, for God's service, and it is holy, according to Scripture. In fact, to define "holy" and to define "church" is almost to define the same thing. For, a Christian is a "called out" one; a holy man, one "set apart". To think of a Christian who is not holy is to think of a contradiction of terms.

How then shall we define holiness? In everyday life we call it loyalty. The clerk is loyal to his employer; he makes mistakes, he falls short of perfection, but he is loyal. The child is loyal to the parent; he makes mistakes, yes, but if he is loyal the parent does not disown him. And so the Christian is loyal, to his God! Though he may err—and he does every day—though he may falter, and make mistakes, yet if through it all he remains loyal—holy—faithful—to Jehovah, he is not condemned. The Judge of all the earth does not judge after the outward appearance, but after the heart. He did not look on the sacrifices which Israel of old offered on their altars; He looked on the degree of devotion which prompted the offerings. He does not look to-day on the

At the Place of the Sea

Have you come to the Red Sea place in your life,
Where, in spite of all you can do,
There is no way out, there is no way back?
There is no other way but—through?
Then wait on the Lord with a trust serene
Till the night of your fear is gone;
He will send the wind, He will heap the floods,
When He says to your soul, "Go on."

And His hand will lead you through—clear through,
Ere the watery walls roll down,
No foe can reach you, no wave can touch,
No mightiest sea can drown;
The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry-shod,
In the path that your Lord will make.

In the morning watch, 'neath the lifted cloud,
You will see but the Lord alone,
When He leads you on from the place of the sea
To a land that you have not known;
And your fears shall pass as your foes have passed,
You shall be no more afraid;
You shall sing His praise in a better place,
A place that His hand has made.

—British Weekly.

works we actually accomplish, either good or evil; but He looks on the degree of devotion—holiness—which accompanies or prompts those works.

There is no such thing as being partly holy. As soon as Israel began to be disloyal to God and to serve idols, they were no longer true to Him. He cast them off. Likewise, if we are to be "acceptable unto God" we must needs present ourselves continually before Him, "holy". Rom. 12:1.

It is a beautiful thing to see a human friendship so strong that nothing can weaken or destroy it. Such a friendship was that of David and Jonathan. Such also, no doubt, is that of many other individuals to-day. But it is still more beautiful to see the devotion of an individual to his Savior, so strong that no earthly influence can break or mar it. This is the holy life which our Lord desires. Therefore, as we are exhorted, Psa. 96:9, let us "worship the Lord in the beauty of holiness". Some day there shall come a time when not only all the people, but the earth itself and all therein shall be "holiness unto the Lord". Zech. 14:20-21 gives us a hint of the grandeur of that day. It is the Christian's privilege to be the first-fruits of this glorious transfiguration.

SENTENCE SERMONS

By C. E. Randall

BE

- godly in your conversation;
- ever ready to do good;
- diligent in Christian service;
- a faithful witness for Christ;
- a daily reader of the Bible;
- always present at church;
- slow to anger.

Time, Perseverance, and Prayer

By Grace M. Marsh

TO make a complete copy of the Old and New Testaments on a single sheet of paper 6 feet long and 2½ feet wide is a feat of skill and patience that few people would undertake. But it has been done by a Japanese Christian named Ishizuka.

"This unique Bible was printed by hand on fine Japanese paper with a Japanese writing brush. The letters appear beautifully distinct when seen under a microscope.

"According to the artist, four years and three months and 10,000 prayers were required to complete the work."

The above news item from one of our Buffalo daily papers is something for the average Christian to con over. How many of us have perseverance enough to continue toward a given Christian ideal for four years and three months? Many of us who make a resolve with noisy enthusiasm find our air castles tumbling about our ears in less than four hours and three minutes. And then, instead of salvaging the wreck of our hopes, and building a stronger structure, we sit down amid the ruins and allow ourselves, our aims, to be buried in the dust of time and oblivion. Does God's work go on? As surely as the sun shines! But not through you or me, if we are so easily discouraged. I have not a doubt that every honest Christian convert leaves the waters of baptism with an earnest intention to carefully follow the footprints of the Master. For a time we keep close and the way is plain. Then a storm arises without or within, and we allow ourselves to fall behind that the going may be easier. Oh, the delusion! When we would again pick up the trail, the blessed footprints are covered with debris from the storm. Obliterated? No. But hidden from us because we have not kept close to the great Road-BUILDER. How bitterly we repent.

But do we? Perhaps we sit down by the wayside and rage because the guide did not wait for us; and, with the passage of time, the winds of temptation and the rains of unjust accusation only serve to bury the footprints more deeply and hide the path farther along. And then, after a while, we grow indifferent and turn aside into the *broad way* that leads to destruction.

If, however, we truly repent of our inattention to the path of love and duty, we at once set about removing the debris of the storms. It may take days, it may take a lifetime, to remove from the pathway all the obstructions that have accumulated in one short hour of stormy trial. But if we use the strength that comes from faith and knowledge we shall, in time, win through faith that the Divine Guide is anxious for us to succeed; and knowledge that His ears are

acute enough to hear our call of distress. Just as surely as the Guide made the road, just that surely will He turn about to help those who call on His Name in faith, believing that He is able to seek and to save those who have fallen behind in the journey of life. "For the Son of man is come to seek and to save that which was lost."

Will He remove the obstacles that we, through our negligence, have allowed to pile up before us? That is neither the duty nor the privilege of the one who blazes the trail. He has a higher calling than clearing the highway. But if we diligently apply to our task faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity; and, if we fail not to send out a call in prayer, that is full of faith, the mighty Road Builder will set the flames of hope and salvation burning before us until we have fought our way through. And, blessed assurance! We may again take His hand and follow on!

Time—perseverance—prayer! Truly we have much to learn from our Oriental brother, whose task may to you seem an unnecessary one; but who has given us this great lesson. Ten thousand prayers! Have you offered six or seven prayers daily since your conversion?

Perhaps you do not believe in prayer.

Then God help you; for it will be hard to find those footprints beneath all the leaves and sand. And you may reach the end of the road—too late.

Paul wrote, "Pray without ceasing." In this command are combined three elements: time—perseverance—prayer.

"According to tradition, verified where possible, the deaths of the apostles occurred at the following places: St. Matthew, Ethiopia; St. Mark, Egypt; St. Luke, Greece; St. James the Less, Jerusalem; St. Philip, Phrygia; St. Bartholomew, unknown; St. Andrew, Jerusalem; St. Thomas, East Indies; St. Jude, unknown; St. Simon, the Zealot, Persia; St. Mathias, Jerusalem; St. Barnabas, Salania; Sts. Peter and Paul, Rome."

This is just as I received it from authorities at Washington, D. C., whose knowledge on such matters is about as good as is to be had, very likely.—Samuel E. Haney.

"Jesus says, 'Ye cannot serve God and mammon.'" Neither can we be a friend of the Lord and of the world; nor can we please both the Old and New man; nor shine in this world, and then later, in the kingdom. Yet, most Christians try to do these very impossible acts."—S. E. H.

THE VIRTUE OF KINDNESS

By Samuel E. Haney

THE following somewhat tragic incident, which of itself is trivial, being but a cog in the great wheel of life, later served a good purpose in my early religious experience. The hope is that the citation may be profitable to others also.

The lesson of this brief article is, advantageousness accrued by love, patience, toleration and kindness.

To be tolerant with the world, especially the brethren, for their faults, is a Christian duty. But toleration—laudable virtue though it is—is wrong and dangerous when allowed to interfere with one's obedience to the Lord's commands. An incontrovertible principle is here involved.

Visualize a youth just released from his teens as railroad station master in an up-to-date cattle ranching section in the wild and woolly southwest forty-five years ago.

Having been reared in a quiet Pennsylvania town, and desirous of seeing the real thing in the west (incited by reading novels), I needed an initiation. So, thus, I got it: A cowpuncher in sumptuous regalia poked his head into my office window and handed me a message sealed in an envelope, and two bits (25c). He became very angry when I opened the envelope; saying, "That is a private message!" I explained the necessity of my both counting and reading the words to find the cost and to telegraph them. But the climax came when I asked him for \$1.83. Imagine my trepidation as his long hair shook and his spurs rattled and holster struck against the partition.

After he had calmed down and my heart got to beating normally I gave him a lecture on electricity in general and telegraphy in particular, concluding by stating I could reduce the message to ten words in such a way as to answer his purpose; and then when he met his friend he could tell her the rest. Gradually the hard lines of his face softened, even to a smile.

The most fractious of humans can be tamed by kindness. Lion tamers do not use clubs, but kindness, and the gentle touch of the hand, proving to the beast that it need not fear. Then in this mental state the animal becomes useful and profitable. Yes, love is mightier than the pistol and club.

There have become many striking resemblances between the rational and irrational animals. A little patience and strategy changed the sentiment of this man from enmity to the kindest of friendship, as was proved later on.

A rum-crazed cowpuncher, becoming offended by my abruptly turning from him to copy a train order, went outside, and standing in front of my office window was drawing bead on me, and likely would have ended my career, had not my newly-made friend been suspicious of my danger and followed him into the darkness, and there grabbed the pistol in time to prolong my life. Very likely; for those boys surely could shoot—an art at which the writer later became adept.

Now, the similitude. My friend could not wait until he got to his friend to tell her of his love: the mail was too slow; so he tried to telegraph the news. How like my own

THE EMANCIPATOR

By a Friend of Truth

ASK almost anyone of the world, "Who freed the slaves in America?" and almost invariably the answer will be, "Abraham Lincoln," despite the fact that a story is known of Lincoln that on an occasion when a man came to him and said, "Mr. Lincoln, where I come from, we believe in God and Abraham Lincoln." Mr. Lincoln replied, "You are more than half right."

We who are spiritually minded can indeed see that God freed the slaves, using Abraham Lincoln as His instrument. In fact, Abraham Lincoln plainly stated that the man was more than half right and surely so humble a man could not have meant that the "more than half" was himself! Just where God left off and Abraham Lincoln began is past my understanding and I would not attempt to try to proportion it, but this much I certainly believe, that the glory of freeing the slaves belongs to GOD, and that Abraham Lincoln was indeed a man highly blessed in being granted so great a privilege as being found a "vessel of honour" in the sight of God.

And did you ever stop for a moment and consider Lincoln's first name? "Abraham"—and how like the "Abraham" of old he was:—

THROUGH Abraham of old came "the birth of a nation", *Israel*".

THROUGH Abraham of old, the Jews came out from under the "bondage" of the Egyptians—or out of "slavery".

THROUGH Abraham Lincoln came "the birth of a nation" or the establishing as a free people—the colored people.

THROUGH Abraham Lincoln, the colored people came out from under the "bondage" of the white man—or out of "slavery".

So we see, indeed, that Abraham Lincoln was an emancipator and that likewise he (in a measure only) was a man of sorrows and acquainted with grief. While there is a likeness with Abraham of old, yet the real comparison that I wish to make is with Jesus, the Christ—"a man of sorrows and acquainted with grief", who was not only the emancipator of a race, but was the

EMANCIPATOR OF MANKIND!

NOTE—The color "black" has always stood for death—so then, *all men*, being under death, became *symbolically*, "black men" (covered with a cloak of black—death) and when Christ came He freed ALL MEN from slavery, or out from the yoke of death.

HOWEVER—When Abraham Lincoln issued the Proclamation of Emancipation, all slaves could go free—but all slaves did not go free—some choosing to remain in slavery or bondage and continue to serve their old masters. There was *nothing compulsory* in the emancipation and one who so chose could remain in slavery.

LIKEWISE—Christ issued an emancipation proclamation—all men could go free from sin and death—but all men did not go free—some choosing to remain in slavery or bondage, and continue to serve their old master sin and reap the wages of sin, WHICH IS DEATH!

And so, my dear brethren, see the beauty and simplicity of the truths

"He that believeth on the Son HATH EVERLASTING LIFE; and he that believeth not the Son SHALL NOT SEE LIFE" (John 3:36).

So then it becomes a question of LIFE OR DEATH

man friend we all are when first we get a glimpse of God's true character, and plans concerning His earthly creatures, and of Jesus, the only mediator between God and men!

Probably my own experience would be a fair criterion. For ten years after my eyes were opened I buttonholed about every one that would listen to me. In my talks I made no distinction between "strong meat" and skimmed "milk". And about the only thing I accomplished was to make a bore and a nuisance of myself.

Finally I saw my mistake and began handing out "the sincere milk of the word" in small doses; like, "Behold, all souls (lives) are Mine; . . . the soul that sinneth, it shall die." "Incline your ear, and come unto Me: hear, and your soul shall live". Ezek. 18:4; Isa. 55:3. "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life". Rom. 2:7. I figured it out that such brief messages could be retained; and in time, would soak in; and that when a man once found the Christ he could and would pour out his long message of love at His feet in the good old-fashioned way, and by this grand old hymn:—

"I have found a friend in Jesus, He's ev'ry-thing to me,

He's the fairest of ten thousand to my soul;
He will never, never leave me, nor yet forsake me here,

While I live by faith and do His blessed will.
He's the Lily of the Valley, the bright and Morning Star,

He's the fairest of ten thousand to my soul."

By the homeopathic treatment I have discovered many "hearing ears and seeing eyes"; and made many good friends, a few of whom, by God's grace and directing hand, have compensated me much as did my cowboy friend, by rescuing me at crucial periods.

In conclusion let us remember that the spirit of impatience and intolerance constitutes one of the Christian's greatest handicaps. As in the foregoing, such a temperament on my part likely would have ended in my death. The same is true of the spiritual world: impatience and intolerance, if practiced, are sure to strangle the new creature. Note the emphasis Paul places on the new creature:—"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Is it thus with you, reader? If not, better discover the cause, and eliminate it. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." 2 Cor. 5:17; Gal. 6:15—the "new" and "old" man catalog "all things" differently.

Therefore, let us patiently nourish this new creature, not selfishly—for our personal spiritual growth only—but for the purpose of qualifying ourselves to help others; even all with whom we come in contact.

James says: "Be patient, therefore, brethren, until the presence of the Lord:—Lo! the husbandman awaiteth the precious fruit of the earth, having patience for it, until it receive the early and latter rain: be ye also patient, stablish your hearts, because the presence of the Lord hath drawn near." 5:7, 8. Rotherham.

Let the student often stop and examine himself upon what he has read. Let him cultivate intercourse with others pursuing the same studies, and converse frequently upon the subject of their reading.

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—Feb. 28—Mark 6:30-56 Mem. V. 31

OFTEN the Savior alone or with His apostles drew apart from the multitude to "rest a while", verse 31. For this, probably, verse 32, they entered a ship privately to cross the lake. The people expecting as much hastened on foot around the shore and met Him as He drew to the shore in the desert. It was at the northeast shore of Galilee beyond Jordan.

Weary, He labored with the multitude till the day was far spent. Then He fed them all with the five loaves and two fishes. "He looked up to heaven, and blessed, and brake the loaves". What a lesson for us! Always He looked to God for strength, even though large strength and authority had been given Him. Yet never, apparently, did He presume before His followers to do His work in His own name. Only as the servant of God did He work and thus He attributed all to God with thankfulness.

He sends the apostles away in the boat by night. "About the fourth watch", verse 48, He walked "upon the sea" toward them. "They supposed it had been a spirit". This word for spirit is phantom. It occurs in only one other text, Matt. 14:26. In all other instances in the New Testament, the word spirit, also the word ghost, are translated from the Greek word *pneuma*.

Mon.—Mar. 1—Mark 7:1-13 Mem. V. 13

The Pharisees and scribes criticized Jesus because they saw "His disciples eat bread with defiled, that is to say, unwashed hands", verses 2 and 5. Jesus answers, verse 6, quoting Isa. 29:13, "This people honour-eth Me with their lips, but their heart is far from Me." "In vain do they worship Me teaching for doctrines the commandments of men." He then quotes Mosaic law in proof of this last accusation. "Ye say", verse 11, "If a man shall say to his father or mother, It is Corban, that is to say, a gift, . . . he shall be free". "Making the word of God", verse 13, "of none effect through your tradition . . . This is more fully stated in Matt. 15:5 and 6.

The word "corban" is the Hebrew word used in Lev. 1:2 for the word "offering". This offering, "corban", is a gift presented to the Lord as a visitor sends a gift or token in advance to a king or exalted person by way of introduction, for the purpose of obtaining invitation or admittance into the presence of said person. Thus "corban" is a gift to God with a view to obtaining God's pleasure toward the giver. The Pharisees and scribes had established the rule that if a person in giving to his needy parent should assert that the gift was an offering to God, a "corban", it then released him of offering another "corban" to Jehovah. Thus if Jehovah accepted the offering, the giver in no sense honored his parent, and, on the other hand, if the gift was in honor to his parent, it could not be a "corban" to God. Thus by manipulation they made void the law of God by their tradition.

Tues.—Mar. 2—Mark 7:14-37 Mem. V. 35

Referring to their query of verse 2 Christ assured that it is not the soiled hand of the workman, nor the dusty face, that

defiles the man. In this their tradition was senseless. Rather, verse 20, it is "that which cometh out of the man, that defileth the man"—his "evil thoughts". For adulteries, fornications, murders, thefts — all wickednesses — are the result of evil thoughts which arise within the person. These defile.

Wed.—March 3—Mark 8:1-21 Mem. V. 15

Christ feeds another multitude with a few loaves and fishes. Again He calls on God, verse 6.

The Pharisees "seek after a sign", verse 12. Jesus answers that no sign should be given that generation. From this and other scriptures the reason evidently is that they were unwilling, or, by virtue of clinging to their established tradition, were unable to recognize the numerous signs as they were given.

Jesus warned His disciples, verse 15, to beware of the leaven of the Pharisees. Matt. 16:12 gives supplemental explanation to the effect that this leaven referred to was the doctrine of the Pharisees.

Thurs.—Mar. 4—Mark 8:22-38 Mem. V. 34

Verse 31, after receiving from Peter the statement, "Thou art the Christ," Mark records with Matthew, that He then began to teach them "that the Son of man must suffer many things".

The height of His proclamation of kingship was reached. From this date He begins to announce His sufferings and death. He teaches them, verse 34, that they also must deny themselves, even to the losing of life, and follow Him if they would save themselves.

Fri.—March 5—Mark 9:1-29. Mem. V. 23

Following the extraordinary experience in the Mount of Transfiguration and the revelation to them that Elijah must come and restore all things previous to the final establishment of the kingdom, also that, in a sense, Elijah had already come, Jesus assures the father of verse 23, "If thou canst believe, all things are possible". These words, spoken by One who was able to do all things, should strike very deeply into the mind of every thinking disciple. To the believer all things are possible. No wonder the apostles said, "Lord, increase our faith." And would not such aspiration for largeness of faith be the highest ideal toward which any Christian person of today could aspire?

Sat.—March 6—Mark 9:30-50 Mem. V. 50

The apostles were aspiring to high places by the side of their Master. His lesson to them is that he who would "desire to be first" must be "servant of all". It is not the exaltation created by a fellow-man that determines greatness, but the exaltation determined by one's service and his ability therefor, that reveals his greatness.

The sacrificing of one's own mind and will and self unto God is the strong lesson of the close of this chapter. By such sacrifice one can engage himself with his Lord, like unto the engagement in the days of Moses through the covenant of salt.

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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

SALT

"HAVE salt in yourselves, and have peace one with another".

The words in Mark 9:49, 50 have perhaps a far deeper meaning than one at first gathers. Jesus was speaking to Israelites who religiously were more or less familiar with Old Testament usages. Turning to those customs, especially some that were prescribed by God, we find in Psa. 50:5 this statement: "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." In Numbers 18:19 God presents to the Levites, whom He previously gave to the High Priest, certain offerings of the tabernacle and assures that "it is a covenant of salt for ever before the Lord unto thee and thy seed with thee." In assuring David that he was given the kingdom over Israel forever, 2 Chron. 13:5, God said to him that it was "by a covenant of salt". Again at Lev. 2:13 God tells Moses that "every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt."

Salt did not preserve the sacrifice from being consumed; it did not aid in the process of combustion. It was known to be a sustaining, purifying, preserving element, but not for the preservation or sustaining of the substance of the offering because that substance was at once consumed. However, every saint of God rendering to God an offering must of necessity do so with the thought and understanding of a covenant

with God. And may it not be that the salt of such covenant was a token of the preservation of the covenant, a purifier taking away or counteracting any and every impurity in the human party to the covenant?

Thus in Mark 9:42-50, whoever would offend a little one was in serious danger. Whoever was offended by a member of His own body was likewise in serious danger. This word "offend" has the meaning of "cause to stumble". It were better to sever the wounded member that the body as a whole might be preserved blameless in its covenant presentation to God. Else the whole body, or life, becoming contaminated with the offending member, would be destined to consumption, not as a sacrifice to God but as impure debris of life. In such case, as indicated by the initial word "for" in verse 49, "everyone shall be salted", not with salt, but with that other element that purifies and cleanses, namely, "with fire". But every sacrifice shall be salted with salt. Therefore the injunction in the closing sentence, "have salt in yourselves"; have that purifying, cleansing quality which comes from close personal communication with God, that will cleanse the life, preserve the offering of salt blameless and make it to be a covenant of salt with God.

WHAT NEXT?

EVERY little while there is brought to the attention from some source or another the opinion that all is not as well among the nations of Europe and Asia as the general news reports would indicate. A little item under Current Events is of this character.

It makes one think of the condition in the days of Jeremiah and Zedekiah. The king was consoling himself with the thought that everything must develop to his nation's advantage. But Jeremiah, the prophet, being inspired of God with vision of coming events, knew differently and so informed the king. The downfall was just a little ahead.

Those reading the letters of Colonel House, his diary in the days of Wilson's presidency, and noting how that the United States was endeavoring to bring about a favorable understanding among the leading nations of Europe in the spring of 1914, will also feel that surface appearances are not always most reliable. It was not an unheard of event that a member of government should be shot as was the case in Servia and yet the shooting of this royal personage was sufficient to ignite and explode the whole fabric of European government, so tense were conditions at that time.

One thing stands out prominently today. Israel is rebuilding Palestine very rapidly and with apparent good foundation for a much greater superstructure than is now visible. This certainly indicates that God's hand is bringing Israel back to its own land. It likewise indicates that the power of Gentile government over the Jew is beginning to weaken. It indicates that the world must be approaching a time when the prophecies will be fulfilled in increasing measure relative to the growing predominance of the Israelitish family.

All these things give intimation that crumbling walls will very soon be detected in the foundations of Gentile supremacy. Therefore, such quiet personal reports, as

referred to above should at least be given cautious consideration by all Christians and all Bible students.

"ELIAS SHALL FIRST COME"

THESE words of our Savior recorded in Mark 9:11 and Matthew 17:11 were spoken shortly before His crucifixion. It is evident from the gospels that the coming of Elias, which is Elijah, is to take place previous to the coming of Christ in kingly glory to receive from Israel her recognition.

Malachi 4:5 speaks also of this event which shall take place "before the coming of the great and dreadful day of the Lord".

Elijah of old was sent to the ten-tribed house which had seceded under Jeroboam, from the God-established kingdom of Israel. He gave them evidence on evidence that he was the messenger of Jehovah, that Jehovah's way and word ought to be heeded.

But the king and rulers of the rebellious tribes refused to listen to this ambassador from God. Thus they refused to listen to God. Trouble followed this northern kingdom continuously. Gradually and surely their strength failed until finally their candle was snuffed out.

So, too, in the day of John the Baptist. It was told Elizabeth, his mother, that he should "go before Him (Jesus) in the spirit and power of Elias", Luke 1:17. This he did; John preached the baptism of repentance. He announced that the kingdom of God was at hand. It was very similar to the announcement made by Elijah unto the ten-tribed house of Israel. But, like Ahab and his helpers, so the leaders in the days of John the Baptist, the Pharisees and the scribes and all declined the voice of John in the spirit and power of Elias, and followed their own way until their light also flickered out a few years after.

But Malachi and Jesus announce that Elijah shall yet return before the coming of the Lord and again announce that the rulership of heaven is at hand over Israel. This time Elijah will not withdraw to let Israel have her way. He will precede the awfulness of the Day of the Lord, and the Lord's judgments being abroad in the earth will cause Israel's evils to rebound on herself with such terrible forces as to reduce those left over to a submission to God.

There are different scriptures which indicate that this manifestation of Elijah and the judgments that follow are not intended for the church of God, but that the church of God will have been caught away to meet its Lord previous to this final judgment of Israel.

The present movement of events makes one strongly suspicious that the world is rapidly shaping for these judgments which are sure to humble Israel. If so, then the coming of the Lord to gather His church, which event will precede the controversy with Israel, is nearer, perhaps, than many anticipate.

As faithful Christians let us watch and wait and let us work earnestly with true consecration and implicit faith in Him whose word is sure.

Doings Among the Churches

Sr. Dorothy Lyon is nursing a swollen tonsil.

The Oregon Church was glad to have with it, Sunday the 14th, Bro. and Sr. Harmon and Sr. Mowry, of Fort Wayne, Ind., guests of Bro. and Sr. E. C. Pope, DeKalb, Ill.

The N. B. I.'s bookkeeper and general overseer of office, Sr. Esta Lansbery, was at work again Monday morning, the 22nd, pert as ever, after a week's outing with bronchitis. She had been feeling subnormal for some time past.

GOLDEN RULE HOME

Bro. M. T. Aslaksen in Dixon Hospital underwent a very successful operation on Saturday, the twentieth. Unexpected additional ailment was discovered by the surgeon, and all was treated with thorough care. We are assured that if present progress continues for four or five days without any unlooked for complications arising, he should make a speedy and complete recovery.

MICHIGAN

Bro. Jas. A. Patrick was a speaker at a recent Father and Son banquet. He also spoke at an American Legion banquet.

Bro. Patrick spoke on the 22nd at a dedication anniversary of a church at Coats Grove. This church was built by the Church of God and the Church of Christ people together for joint use. Arrangements have been made whereby Bro. Patrick will speak there once a month. His next regular appointment there is Feb. 28.

The appointments of Bro. Patrick for March are:—March 7 and 14, Grand Rapids; March 21, Dutton; March 28, Coats Grove.

A STEP AHEAD

The Garfield Avenue Church of God, Cleveland, Ohio—L. E. Conner, pastor, 13906 Chautauqua Ave.—has been holding its services in a rented building ever since selling its church property on 105th Street a few years ago. The church had expected to build and was only waiting, hoping that building costs would become more reasonable, when, last fall, the opportunity came to purchase a valuable modern, and commodious church building from a congregation that had united with another one of its own denomination. The purchase was made and the announcement now is that re-dedication services will be held on Sunday, March 21, 1926. This church is located at the corner of East 110th Street and Lee Ave. Instead of continuing the name, "Garfield Avenue Church of God," the name is changed to "Parkwood Church of God."

Furthering Christian work in a big city requires much perseverance in both labor and money, and this congregation is to be thankfully appreciated by all who hold the advancement of Gospel work in true Christian esteem. It is hoped that this body will not be "crowded out" of its new location by the "taking" of the district by "foreign settlers" as was the case at its former location on 105th Street.

WORD FROM IOWA

The work since Conference has gone along in the usual way, with nothing of special importance. The regular appointments have been kept without much interruption except for a meeting at Clinton, Mo., in October and one at Blair, Nebraska, in January. The appointment at Hickory Grove on fourth Sundays was discontinued for the winter months, as usual, and given to Waterloo instead, until spring. On fifth Sundays we usually have meetings at Pleasant Prairie. Bro. Allard has been giving some extra time to Stanhope, and filling appointments in absence of the regular preacher, doing so the latest time on Feb. 14, when the funeral of Dan Petty at Sac City detained us there over Sunday. We had preaching at Sac City three evenings,

and at Pleasant Prairie over Sunday. They have a weekly Bible class at Sac City which is a source of much favorable comment. We also have our weekly lesson at Gladbrook, and our members are very faithful to it and enjoy it. It is noticeable that those who do are much stronger than if they depended on even preaching, alone. It is highly recommended to all congregations to do this.

Bro. Jones has been doing good and faithful work regularly at Marathon and Sac City till the winter months set in.

We have missed a few appointments on account of the winter, and our weekly class at Gladbrook has missed considerable time because of this.

The Waterloo congregation is quite zealous and enthusiastic, as of old. Several among them are capable of public speaking. Our latest meeting there was in the East Park Presbyterian Church, where we have previously had many meetings by different speakers.

Sr. Alta King is at the State College in Ames, making her home with the family of F. L. Marsh.

Bro. Charles O. Fletcher is back at home at Ridgeville, Ontario.

Bro. H. J. Mead, at Eagle Grove, is in very poor health, and the family would no doubt appreciate any temporal aid that can be given them.

Bro. Sealine has been confined to his bed many months, and is growing weaker.

Sr. White at Nevada is in poor health, also.

Sr. Momsen at Lake View lost a brother, Chris Jacobsen, at Storm Lake, Feb. 14.

Several of our brethren at Sac City lost considerable sums in the late bank failures there. Late report is of a bank failure at Colo, also.

Gladys Hunt and Alonzo Cook were married in December, and Nadene Cronbaugh and Gerald Bigbee at Koszta were married not long ago.

Garland Roose is in the postal service in the Terminal building at Chicago. His sister, Mrs. Esther Brownell, and family are moving back to Sac City.

Our appointments are: First Sunday, Gladbrook; second, Stanhope; third, Koszta; fourth, Waterloo, and beginning perhaps in April, Hickory Grove on fourth Sundays. On Monday night following fourth Sundays, at Clarksville.

We shall be glad to see visitors at any time at any of our appointments.

J. W. Williams.

DANIEL F. PETTY

Son of Edward A. and Mary A. Petty, was born at Pleasantville, Ia., Jan. 18, 1876, and died at Edmonton, Canada, Feb. 4, 1926.

When he was two years old the family moved to Sac County, where he grew to manhood on a farm. He was married to Alice Cole, June 10, 1903. They lived in Sac City until April, 1908, then moving to a claim near Midland, S. D. Here his wife suffered accidental death in the following December. In the following year he went to Canada. Later he preempted a claim near Rosener, Alberta, to which he was about ready to prove title at the time of his death.

His final sickness was brief and was not thought to be serious. About a week before his death he was taken to the hospital at Edmonton for better care, but there he succumbed to the final close of his career.

He and his two sons, Edward Cole and Cecil A., kept house on the Canada claim of late years, and they, with two daughters, Inza and Edith, both of Sac City, survive him, also his aged mother and two sisters, Mrs. Jane Glass and Mrs. Lola Pierce, both of Sac City, with some nephews and nieces and other relatives.

He was an upright, honest and industrious man, a kind father, a devoted son and brother, and will be sorely missed in the family circle, but they are all sustained by the Christian hope.

The funeral was held in the Baptist church in Sac City, Feb. 15, and he was laid to rest in Oak Hill cemetery.

J. W. Williams.

THE THINGS THAT COUNT

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

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

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

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

"Let us see to it that we do not undo by
acts the good we do by words."

WORDS OF APPRECIATION

Bear, Ark., Feb. 14, 1926

Dear Editor and Friends of The Restitution Herald: Prov. 25:9-13.

Our "Faithful Messenger" of the 9th inst., with its encouraging letters, has come to cheer us on in the way. John 14:6.

Our dear Savior seemed anxious on one occasion to know what His disciples and others thought of Him. See Matt. 16:13-20. Why did He charge them not to tell it before His resurrection?

Our weekly Herald gets better and better as it grows older—as we all should do! See Prov. 4:18; 10:7-10. And the Young People's Page, with The Sunday Lessons—Oh, may they "Stay with us". See Gen. 18:3; Luke 24:28-30.

The Herald with its co-workers is giving us a feast for the new man. See Col. 3:1-13.

Sister Wince so touchingly tells us of Jesus' teaching to-day. John 14:21.

Then, the heart—as it were—of Page 146. Those "Goodbyes".

May God give us men, and women too, that "an age like this demands"—sober men, true to both God and mankind, Luke 2:52, who live above the fog of public thinking and of private life. Eph. 5:12-16; Phil. 3:16-21. God had others in days past to preach Christ crucified to a dying world, and correct false teaching. See Acts 8:9-13, 30-38. This teaching, where it took effect, was followed by the circumcision of Christ. See Matt. 3:13-17; Col. 2:8-12; Acts 10:47; 16:13-15; 25-35.

Both men and women believing in Christ, ought to be circumcised with the circumcision of Christ. Col. 2:8-12. Amen.

Yours in hope of life when Jesus comes,
1 John 3:1, 3, 24,

Richard Alex. Humphreys.

HERALD RECEIPTS

J. W. Kirkpatrick; Mrs. C. L. VeNard; Rolla Hightower; C. A. Dickinson; Mrs. Mary E. Burris; Ida Murray; Mrs. Mary E. Wagoner; Virginia R. Kincheloe.

WINCE MEMORIAL FUND

Previously mentioned	\$1363.29
Lillie H. Willis (Ill.)	.25
Esther H. Sprinkle (Colo.)	1.00
A Sister from Way Down East (Maine)	5.00
Total	\$1369.54

The Sunday School

Prepared by Alta King

JESUS WASHES HIS DISCIPLES' FEET

LESSON 10: MARCH 7, 1926
 LESSON TEXT: JOHN 13:1-17
 RESPONSIVE READING: PSALMS 138; 139

Golden Text: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."—*Matt. 20:28.*

Memory Verses: *Matt. 20:26-28.*

FOR STUDY

Review: Last week's lesson was a temperance lesson. Upon what was it based? What circumstances called forth these teachings from Jesus? Why were the leaders trying to trap Him in His words?

In spite of the fact that the disciples had, only a few months previous to this lesson, witnessed the wondrous power of the Christ in the resurrection of Lazarus, and had seen His triumph over crafty questioners, we find them in this lesson far from the spirit and purpose of the Christ and His kingdom. Their conviction that Jesus was the Christ may have been strengthened by these manifestations of power and wisdom, but they were still far from the heart of the Christ and His work. And consequently they were in line for a very painful rebuke from the Master.

I. The Occasion of the Rebuke. Luke 22 is the parallel account of what John relates in John 13. From Luke 22:23, 24 discern the spirit that was pervading the minds of the disciples as they assembled to eat of the passover feast with their Master. Recall the Jewish customary seating at the table and discern the words and acts that might have manifested this spirit. How had Jesus rebuked this spirit once before? Luke 9:46-48. In the absence of a servant, what did courtesy and kindness require each one in the group to do for the others?

II. The Rebuke. John 13:1-11. Of what was Jesus conscious concerning Himself as He watched the disgruntled faces that were gathered around the table? Did He know the worst about them? Verse 2. Conscious of the height of His strength and of His own peculiar glory, and conscious of the depth of the weakness of His friends, what did He do nevertheless?

It must have been in silence and with shamed faces that the disciples watched Him whom they regarded as king, rise, gird Himself as a servant, and perform for them a service which they had neglected to do for Him while they were arguing about who should sit next to Him in the kingdom.

Which one of the twelve was not able to endure this shame humbly? Verses 6-9. It is the anger of shame that one hears in these verses, and perhaps also a loving determination to hold Jesus above and away from everything that was akin to humility and service to the lowly, a determination to hold Jesus to the high plane of flesh kingship on which plane the Jews were determined their Christ should be. Once Peter had said, "Far be it from Thee, Lord", when Jesus had spoken of a death of humility and shame, and this spirit of the adversary was still holding sway in his heart, a sway which is

traceable to pride and self-worship. People have always, and do yet, worshiped the leaders who make the best showing in strength, position, appearance and wealth. To teach the disciples His own peculiar kingship, its intrinsic worth, and to lead them to worship it, eschewing all other kingships, was the Christ's problem as concerns the disciples. Before they could accept the kingdom they must know that the Christ's kingship was a kingship of service, not a lordship as the world regards lordship.

How was Peter kept loyal even though there were some things about Jesus he did not want to accept? Last part of verse 8 with verse 9. In what verse does Jesus tell Peter that He is doing something more for him than to wash his feet? As we look back on the incident, in the light of later developments, can we discern what this something more was? What does the feet washing prove concerning Jesus' spirit toward Judas?

II. Jesus' Interpretation of His Act. Verses 12-17. Study carefully this simple explanation. What large meaning is back of the last statement in verse 14, in view of the jealousy and envy the disciples were manifesting? What were the disciples to gain from knowing, apprehending, what Jesus was telling them, and from doing what He had done? How, in the present day, can one perform the service of feet washing? (Recall that this custom was a real service, not a ceremony, at that time.)

Children's Column

PREPARED BY LOIS HUNT

JESUS TEACHES LAW RESPECT

YEARS ago, whenever one country was captured by another, the people of that country were forced to give gifts, or pay money to their captors. This money was called tribute money, and was a kind of tax.

Now, at the time Jesus was on earth the Jews were under the power of the Roman Emperor, Caesar, and had to pay him tribute.

This tribute money was most displeasing to the Pharisees. They were a class of Jews who pretended to be very righteous; but at heart were very wicked. They hated Jesus and were always trying to entangle Him in some argument.

One day the Pharisees made up a deceitful plan, by which they hoped to make Jesus say something that would bring Him severe punishment. They went to Jesus; and, after trying to flatter Him by saying they knew how true He was, asked Him this question—"What thinkest Thou? Is it lawful to give tribute unto Caesar, or not?"

"If He said it was lawful for the Jews to pay tribute to Caesar, they would accuse Him of being disloyal to the Jews. If He said it was unlawful, they would accuse Him of being disloyal to Caesar."

However, Jesus saw through their scheme, and told them to bring Him a piece of the tribute money. He asked them whose image was on the coin.

They replied it was Caesar's.

Then He answered their question—"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

The Pharisees could find no fault with these words. Moreover, they wondered at His wisdom.

Now what did Jesus mean when He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's"?

Simply that we must love God with all our hearts, and also obey the laws of the country in which we live.

But would not any real Christian do that anyway?

JESUS CHRIST—WHO IS HE?

By R. H. Judd

No. 6

IN considering the story of the sacrifice of Isaac it is well to remember that the passion for life is the strongest passion given to animate creation. This is especially true in relation to human nature, for all that a man hath will he give in exchange for his life, and "greater love hath no man than this, that a man lay down his life for his friends." How great then must have been the love of Isaac for Abraham, truly a beautiful picture in miniature, of the love that Christ had for the Father. One has only to read the gospel narratives to see the manifestation of this.

But another thought is linked up with this story of the sacrifice of Isaac. Next to the preservation of one's own life, is the God-implanted passion to pass on that life to others, and Isaac in the robust vigor of young manhood must have looked forward to the time when the promise should in part be realized that in *his seed* should the families of the earth be blessed, and that as the channel of its fulfillment he himself should share in its blessings; for to God's chosen people more than to any other, children were "an heritage of the Lord: and the fruit of the womb is His reward." To "be fruitful and multiply" was Jehovah's first command to mankind. Yet still another thought is borne in upon us, and that is that God's purposed *time* must be taken into account—a fact often lost sight of. The promise of God to Isaac was sure, and what God had promised He most certainly would perform. God's promise to Christ was also equally sure, and thus type and Antitype in full recognition of that promise gladly laid down their life that they "might take it again". That there is "natural law in the spiritual world" is a deeply significant fact, and when a believer becomes a "new man" in Christ Jesus, the command to "be fruitful and multiply" appeals to him with equal force, and privilege.

Having touched briefly on interesting points in the lives of Abraham and Isaac as they come into contact with our theme, we come next to consider Jacob.

Human biography might be tempted to leave out of the reckoning in the royal line of descent such a name as that of Jacob. But not so in the Scriptures of truth. The name of Jacob is graciously linked with that of his father Isaac, and his more illustrious grandfather Abraham. Not only so. God called Himself the "God of Abraham, the God of Isaac, and the God of Jacob". He thus inseparably weaves into the covenant of promise the name of Jacob. We may very naturally ask, "Why?" Surely to show us

(Continued on page 168, 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: Matt. 23:27, 28

TELL HIM NOW

If with pleasure you are viewing
Any work a man is doing,
If you like it or approve it, tell him now.
Don't withhold your approbation,
Till the parson makes oration,
And he lies with snowy lilies on his brow;
For no matter how you shout it,
He won't hear a word about it;
He won't know how many teardrops you have shed.
If you think some praise is due him,
Now's the time to give it to him;
He can't read what's on his tombstone when he's
dead.

More than fame, and more than money
Is the comment kind and sunny,
And the hearty warm approval of a friend;
For it gives his life a savor,
And it makes him stronger, braver,
And it gives him heart and spirit to the end;
If he earns your praise, bestow it,
Now's the time to let him know it;
Let the words of true encouragement be said.
Do not wait till life is over,
And he's underneath the clover;
He can't read what's on his tombstone when he's
dead.

*"God is a spirit: and they that worship
Him must worship Him in spirit and in
truth."*

At this time when so many professing Christians are endeavoring to ease their consciences in the service of God through self-crucifixion, by observing days and seasons, abstaining from the eating of meats and other ways, the above passage is forcibly brought to mind, for those who have made the word of God a study know beyond all doubt that these are not the things God requires of us in the way of praise and worship.

In the days of the Hebrew dispensation the people were commanded to abstain from eating certain things, and they were to observe certain days and certain seasons under penalty for disobedience. But with the advent of Christ and the establishment of the Christian era all this was abolished and in its place was ushered in the law of liberty. A time when love of God and faith in His Son as the Christ took the place of all works. As Paul aptly says, the law simply was a schoolmaster to bring us unto Christ, that we might be justified by faith. But now that Christ is come and we have accepted Him, have believed on Him as God's way of salvation, then we have no further use for the schoolmaster, we no longer are under the law, but through faith in Jesus Christ we all are children of God.

You remember the story of Cornelius who sent for Peter to show him the way of salvation, and how loath Peter was to respond, owing to Cornelius' not being a Jew, till God in vision showed Peter that the limitations of the old covenant had been removed, that He had cleansed all things so that they might be used to His praise, and honor, and glory, and things that God has cleansed must not

be called common or unclean. The Christian is free to eat what he will when he wills, the only stipulation being that God must receive the glory.

And in this connection I wish to quote the words of the Master when He was replying to the Pharisees who had complained of the disciples' not obeying the tradition of the elders regarding eating and drinking. "Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." "Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

What God wants, yea, what God demands, is to be worshiped with a pure heart contritely. No motions, no figures, but love of Him, faith in His Son, obedience to His commands. We are the living temple of God, we are to drive out every idol, especially that of self-righteousness, and have God dwell within us, to rule and to guide. As Samuel said unto Saul, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." In other words, if we are to please God we will listen to what He has to say, then do it.

No, God does not want us to observe days and seasons, or abstain from meats in our worship of Him. What is wrong to do on any one day is wrong on all days. If it be a sin to eat meat on Friday, it equally is a sin to eat meat on Thursday or Saturday. If we are to do certain things, and leave undone other things during a certain forty days, then we should do the same during the rest of the year.

Paul in writing to the Galatians says, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. *I am afraid of you*, lest I have bestowed upon you labor in vain."

Does God then desire sacrifice from the followers of His Son? Yes, He does. Listen to what Paul writes to 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."

Our sacrifice is to eschew the pleasures of this world, and to become spiritually minded in the things pertaining to the everlasting God and His Son Jesus Christ. "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."

RELIGION

A man in public life recently was asked to explain, then define, religion. His answer was:

"It is the eternal mystery of the human

heart, 'the within from beyond,' as a brilliant thinker has called it, which is often best apprehended in its native simplicity without definition.

"Yet definitions are sure to be attempted, and the best I know is that religion is the life of God in the heart of man.

"Its spiritual coordination extends to all phases of human existence, it arouses and sustains an incredible zeal and wisdom which quicken and exalt their participants.

"Its chief individual expression is love; its finest social expression is brotherhood; its main objective is to know and glorify God and to enjoy Him forever."

BIBLE QUESTIONS

1. To what city of Galilee and to whom was the angel Gabriel sent?
2. The child of Elizabeth and Zacharias was to be the prophet of whom and why?
3. What name did the people want to give Elizabeth's child because it was his father's name?
4. What was the great prophecy concerning Mary's Son at which Mary and Joseph marveled?
5. What was the song of praise the heavenly host, which appeared with the angel, sang at the birth of Jesus?
6. What name was Joseph to call the Son of Mary?
7. Quote the words given by Matthew from the prophet Hosea relating to the return of Joseph, Mary and the child Jesus from Egypt.
8. When the wise men did not return to Herod after finding Jesus, what did Herod do?
9. What was the reply the chief priests and scribes gave to Herod when he demanded where Christ should be born?
10. What did Herod tell the wise men to do, and what did Herod say he would do if they found Jesus?

ANSWERS TO LAST SERIES OF QUESTIONS

- | | |
|------------------|-------------------|
| 1. Luke 1:46-55. | 6. Luke 2:34, 35. |
| 2. Matthew 2:7. | 7. Luke 2:42, 43. |
| 3. Luke 1:63. | 8. Matthew 2:13. |
| 4. Luke 2:3. | 9. Matthew 2:2. |
| 5. Luke 2:25-28. | 10. Matthew 2:22. |

This Bible study is given to make you better acquainted with the word of God. We trust you read it and look up the answers. For to know the will of God is the greatest education any one can have. Things learned in youth seldom are forgotten in old age. Regarding God's word, David says, "Thy word is a lamp unto my feet, and a light unto my path." As you journey through life we pray David's experience will also be yours.

LOTS OF FOLKS LIKE HER

BISHOP HOSS, of Nashville, Tenn., tells this story concerning the most popular use made of the Bible. He says: "The religious knowledge of too many adults resembles, I'm afraid, the religious knowledge of little Eve.

"So you attend Sunday School regularly?" the minister said to little Eve.

"Oh, yes, sir."

"And you know your Bible?"

"Oh, yes, sir."

"Could you, perhaps, tell me something that is in it?"

"I could tell you everything that is in it."

"Indeed!" And the minister smiled, "Do tell me, then."

"Sister's beau's photo is in it," said little Eve promptly, "and Ma's recipe for vanishing cream is in it, and a lock of my hair, cut off when I was a baby, is in it, and the ticket for Pa's watch is in it." *Railway Carmen's Journal.*

CURRENT EVENTS or FULFILLMENT of PROPHECY

ANCIENT TEMPLES GO BACK TO ABRAHAM'S TIME

FURTHER discoveries within the temple of Ashtaroth at Beisan, the Bethshan of the Bible were reported in a cable dispatch received by the University of Pennsylvania museum from Alan Rowe, field director of the museum's Palestine expedition. A statement issued by the museum to-night says that according to Mr. Rowe's dispatch the expedition has discovered beneath the foundations of the lately found temple of Ashtaroth the ruins of an older temple of the same divinity.

"Within this older temple, Mr. Rowe reports the finding of a golden image of the goddess," the announcement says. "The brief cable dispatch gives no further details but it is evident that this discovery of an earlier temple of Ashtaroth underneath the later one is of great historic importance.

TEMPLE OF ASHTAROTH

"It will be recalled that during September, the expedition announced the discovery on the citadel of Bethshan of a temple of Ashtaroth, the first shrine of this goddess of the Philistines ever brought to light. This proved to be the very 'House of Ashtaroth' mentioned in 1 Samuel 31, where the Philistines placed Saul's armor as a trophy of victory after the death of the king on Mount Gilboa. Inscriptions and documents found within the temple and imbedded in its foundations, prove that the edifice was still standing at the time of David, about 1,000 B. C.

DISCOVERIES PROVE TWO THINGS

"The new discoveries which reveal the existence of an older temple underneath are conclusive proof of two things.

"First, that Bethshan must have been destroyed at some date prior to 1,000 B. C., when this older temple was laid to ruins, and that it was later rebuilt.

"Second, that this older temple was more magnificent than the later one, indicating a more powerful civilization. The fact that the image of the goddess was made of gold is, in itself, a significant fact.

"It is indeed not unlikely that the progress of the excavations may show that the temple of Ashtaroth of Bethshan was a center of worship for the Canaanites, and the Philistines at the time when Abraham was a sojourner in the land of Canaan about 2,000 B. C."

A CHRISTIAN sister just back from Europe, having spent two months over there, informs me that conditions throughout Europe are in a frightful state. She says, and with emphasis, "The half is not known to the American public—Simply indescribable! Any moment anything is likely to happen."

Isn't it grand to be a Christian in these days! Glory to His name!—S. E. Haney.

STREET NAMES FROM HISTORY

THE latest map of the Tel-Aviv Municipality shows no less than 181 streets with official designations, according to a *Palestine Correspondence* report. The names were taken from heroes in Israel, Prophets, Scholars of the Talmudic period, poets and authors of the middle ages, Zionist leaders and eminent men of letters of the present era, as well as from towns, settlements, mountains and rivers in Palestine.—*The New Palestine*.

JESUS CHRIST—WHO IS HE?

(Continued from page 166)

is it not, that salvation is not of works, but of grace? Look at the New Testament accounts of the genealogy of Jesus the Christ. Some great names are entered there—Seth, Abraham and David the king. But there, also, are mentioned Rahab and Bath-sheba.

However, striking lessons are to be gleaned from some incidents in the life of Jacob, who, whatever his outstanding characteristics, did in some respects foreshadow in type and contrast the Savior who was to come of his line. First among these we may notice that of contrast. Both type and Antitype knew beforehand God's purposes concerning them, but only so far does analogy apply, for like many another professing child of God, Jacob sought to bring about God's plans by his own methods and in his own time, and suffered severely in the attempt. Had he waited God's "appointed time", he would have obtained the blessing without entailing on himself and others untold suffering.

The contrast in the life of our Savior is marked indeed. Every step of His life, as the gospel records show, was taken in full harmony with the will of God, for He came, "not to do Mine own will, but the will of Him that sent Me." That this attitude of waiting upon God was to be characteristic of the Messiah is beautifully foretold in Psalm 40:7, 8, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Because of this entire, faithful dependence upon God, being always ready to do God's will, God hath "highly exalted Him, and given Him a name which is above every name. . ."

One pleasing incident stands out in beautiful contrast to Jacob's past—the vision of the ladder reaching from earth to heaven, clearly showing that Jacob had at heart genuine desire to *again* get into touch with the God of Abraham and the God of Isaac. God meets him there, and assures him that He is that God—the God of Abraham and the God of Isaac. In proof of that fact He renews the covenant made to them with Him and includes him and his seed in that covenant of blessing. (Gen. 28:13.) Added to that covenant is a promise that touched the heart of Jacob to its core (see verse 15), and elicited from him the willing sacrifice of himself and his possessions. (Verses 20-22.)

We would call particular attention to the

latter part of this special promise: "I will not leave thee, until I have done that which I have spoken to thee of." Turn once more to the original covenant promise, and note the far-reaching effect of the "things spoken of", then turn to Numbers 23:19: "God is not a man, that He should lie; neither the son of man, that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" The frequent repetition of the first personal pronoun in Genesis 28:15 must have assured Jacob how fully the fulfillment depended on Jehovah alone.

Many times have I wondered, and doubtless many others have also, what is the real import of the teaching of Jacob's vision. I cannot call to mind that I have as yet seen an explanation of that vision that appears to me to be satisfactory; but that may be due to my limited acquaintance with the expository teachings of many great Bible students. The following thoughts may be crudely expressed, and will probably fall short of conveying to the reader all that their expression means to the writer, but they are now penned with the hope that they may be at least profitably suggestive. That our Savior when talking with Nathanael (John 1:43-51) made evident reference to Jacob's ladder can I think be accepted without question. If that is so, then the application that our Savior is represented by the ladder is established.

It is then next in order to note carefully the detail. There surely must be some significant reason why the covenant of promise is so closely associated with the vision. That it in some way represented the promised seed—the Messiah—as we have already intimated, is the basic reason we do not hesitate to affirm. The first important facts mentioned relative to the ladder are that it was "set up on the earth" and the "top of it reached to heaven." A third fact is also mentioned—"behold the angels of God ascending and descending on it." Here then is clearly set forth the humanity of the promised Messiah, in full keeping with the promise that He was to be of the "seed of the woman"—one of like passions with ourselves, of the earth earthy, and "on the earth". Then note how beautifully it is stated that "the top of it reached to heaven." The main object of a ladder is to bridge the intervening space from a lower object to a higher. That is just mankind's need. But no ladder, not even the best, can stand alone—no, not even the One whom that ladder represents.

Jesus Christ was constantly in communion with His Father—often spending whole nights in prayer, and with marvelous results, for multitudes followed, multitudes believed and multitudes were healed. Yet even so we are forcibly reminded that *God did the works* by Him. Then what about the third point—the angels? The word "behold" generally draws special attention to a unique fact. Does it not do so here? Does the whole vision point forward to a time when *through Jesus Christ* angels and men shall co-mingle and converse because God's will shall be done on earth as it is now done in heaven? Does it not also point forward to the fact of "angels and authorities and powers being made subject unto Him"? Read the record of His life on earth, and note how frequently angels ministered unto Him.

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God's Kingdom People

By Auntie Wince

"For Unto Me the Children of Israel Shall Be Servants"

HOW many things there are in the Bible that, although we read them dozens of times over, we never notice, or if we do notice them we soon forget. It was so with me in regard to this passage. I could not have told that it was in the Bible, though well aware that this people were to obey the Lord their God, and "Him only" were they to serve.

To serve is to work, to do whatever task we are called on to perform. We are commanded to work out our own salvation with fear and trembling, but why then the expression, "not of works, lest any man should boast"? Because eternal life cannot be purchased either with money or with work; it is the gift of God, His free gift to all who love and serve Him, and cannot be bought or sold in the marts of trade. Nor can any of His gifts, not even the power to work miracles. It is death to trifle about these things.

Remember Ananias and Sapphira. But it is not to miraculous works that my text refers. The children of Israel were not called to serve God by working miracles. Their mission was to be a far different one. Made unto God a kingdom of priests, and an holy nation, they were to keep His laws, commandments and statutes and offer daily burnt-offerings and sacrifices to Him, the only true and living God, that the knowledge of Him might not die out in the world.

This was worthwhile service, a high and holy mission. Other nations served idols of wood and stone, the works of men's hands. Eyes have they, but they see not, ears have they but they hear not, feet have they but they walk not, nor can they taste, smell, or handle things, and so are utterly unable to help those who trust in them as was demonstrated by Elijah when he had the idol worshipers call on their god and no answer came.

We are to "work out" our own salvation "with fear and trembling", but it is not to be slavish fear. We are God's free men. Servants and yet free. Paradoxical, isn't it?

We are God's free men, because we are not in bondage to any man, but can teach the truth whenever and wherever and to whomsoever we will, sure that God will be on our side to uphold and to bless.

We can serve others and yet not be slaves, for it is by love that we serve. And God knows the love, the patient endurance, and all our sufferings and troubles, knows when we are hated and despised and spit upon and have all manner of evil said against us falsely for His name's sake. Well can we rejoice.

If Christ Should Come To-day

By Helen A. Beard

If Christ should come to-day!
If we could find Him on the broad highway
Or city street,
O, would we crowd to touch His garments' hem
Or kiss His feet?

If He should come to-day!
If the All-Searching One should find us out,
And call our name;
Would we press forward toward the outstretched
hand,
Or sink in shame?

If He should come to-day!
The Prince of Peace amidst the clang of war
And battle heat;
O, would we haste to lay our weapons down
Before His feet?

If He should come to-day!
Above all honors and the paltry things
That men call great,
Is He enshrined, and have we kept our faith
Inviolate?

O, poor and weak and blind!
Living for self, we make our petty plans,
Map out each year;
Forgetting in an hour we know not of
He may appear.

O gentle, pitying Christ!
Delay Thy coming to the weary soul,
So sick of sin;
Draw close Thy cords of love until his heart
Shall take Thee in.

Then come at morn or eve!
Whether in manhood, youth or feeble age,
Thy visit fall;
To him who loves Thee all is well, since Christ
Is all in all.

RELIGION IS SERIOUS

THE hysterical everywhere—most of all, we may be sure, in the religious life—is fundamentally at fault, though curiously enough, it is here often not only excused but even urged as a particularly high attainment. We may be sure reasoning is seriously astray, though the mistake arises naturally enough. It substitutes a heathen idea of inspiration for the Christian—a being swept away out of our faculties for that high and complete surrender of ourselves to God in which, in truth, self-control is highest and most completely positive. No attitude is ethical, and therefore religious, into which the will does not positively enter, in which the man does not have himself in hand; and this remains true however religious a man may believe his ecstasy to be. Many sad blots in the history of religion would have been impossible, if men had kept this principle clearly in mind. In this sense, President Jordan's protest against "revivals in which men lose their reason and self-control", was wholly justified. A genuine revival of religion is a revival of the highest reason and the most strenuous self-control (though with strong emotion), and that not merely as restraints but as positive motives.—Henry Churchill King, Selected by J. G. Haupt.

God's Covenant With David

By Rufus A. Curtis

WHEN David was king over Israel, the Lord sent this message to him, by the prophet Nathan: "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 stablish 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." 2 Sam. 7:12-16.

The fulfillment of this glorious promise can never find its full counterpart in the peaceful reign of Solomon, for his reign immediately followed that of his father David, and lasted but forty years, whilst the reign of this illustrious ruler was to be for ever, and was to be witnessed by David himself. It was to "be established for ever before" him; but "a great while to come" would necessarily intervene, before its realization could take place. 1 Chron. 29:23.

Among the last words of David occur the following: "The Spirit of the Lord spake by me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although He maketh it not to grow." 2 Sam. 23:1-5. "But I will settle him in Mine house and in My kingdom for ever: and his throne shall be established for evermore. . . . And yet this was a small thing in Thine eyes, O God; for Thou hast also spoken of Thy servant's house, for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God." 1 Chron. 17:14, 17.

"And this was yet a small thing in Thy sight, O Lord God; but Thou hast spoken of Thy servant's house for a great while to come." 2 Sam. 7:19.

The things "written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:4, 8.) Among things "written aforetime" is the following picture of David's illustrious descendant:

"And there shall come forth a rod out of

the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious." Isa. 11:1-5, 10. "And I will beat down His foes before His face, and plague them that hate Him. But My faithfulness and My mercy shall be with Him; and in My name shall His horn be exalted. I will set His hand also in the sea, and His right hand in the river. He shall cry unto Me, Thou art My Father, My God, and the rock of My salvation. 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. 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." Psa. 89:23-29, 34-37.

"The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne. If thy children will keep My covenant and My testimony that I shall teach them, their children shall also sit upon thy throne for evermore. For the Lord hath chosen Zion: He hath desired it for His habitation. This is My rest for ever: here will I dwell; for I have desired it." Psa. 132:11-14; 48:1, 2.

That Christ, and not Solomon, is the "seed" that is to "endure for ever" and "that is to be ruler in Israel" is very explicitly declared in the Scriptures. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne: he seeing this before spake of the resurrection of Christ, that His soul was not left in hell (*hades*, the grave, or death state), neither His flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses". (Acts 2:29-32; Isa. 9:6, 7; Micah 5:2; Luke 1:30-33.)

It would be no greater mistake for an astronomer to claim that the moon was the center of our solar system, than for theologians to claim that *heaven* is to be the locality in which the throne and kingdom of David's illustrious descendant will be established. The covenant with David, concerning his throne and kingdom, forbids such unwarranted perversion of God's "everlasting covenant, ordered in all things and sure";

and which, in its far-reaching import, constituted for David, *all* his "salvation", and *all* his "desire". (2 Sam. 7:16, 17; 23:5.) The throne promised to Jesus is "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*." (Luke 1:31-33.) I will not insult the intelligence of my readers to prove that David's throne and kingdom were located on this earth, and not in heaven. "The Lord shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies." (Psa. 106:2-6; 149:5-9; Luke 19:14, 15, 27; Isa. 2:1-4.) "All things that offend, and them which do iniquity" will be gathered "out of His kingdom." (Matt. 13:41.) Our Father's will will then be done on earth, as it is now done in heaven, and earth's inhabitants "shall be all righteous", and "inherit the land for ever"! (Matt. 6:10; Isa. 60:21; Psa. 37:29.)

JESUS CHRIST—WHO IS HE?

By R. H. Judd

No. 7

THERE is much, very much, in the life of Jacob that we might profitably consider in relation to our theme, but time forbids. Reading the story of his life one cannot but be struck with the sad conditions and circumstances that surrounded him because of his own weaknesses. So strongly is one impressed by this that the question is raised, Why should so much that is sordid and evil be chronicled? The answer to such a question does not lie on the surface. Like many another theme in God's Word, a true conception of the purpose is impossible unless the whole subject is grasped. The life story of Jacob, as we read of it in Genesis, is but the beginning or background of that which is to follow, for Genesis is a book of beginnings. Verse 23 in the book of Numbers, chapter 23, Revised Version, margin, is a beautiful confirmation of this thought—"At the due season it shall be said of Jacob and of Israel, What hath God wrought?" Both names are used here of the one individual, intimating to us that God had by no means overlooked the characteristics of that part of his life which so aptly applied to the name of Jacob.

The study of the uses in Scripture of the names of Jacob, and Israel is one we cannot enter into here. As we would expect, the name Israel is by far the more frequent, but the uses of the name Jacob are both numerous and striking, as for instance, "the mighty God of Jacob", "king of Jacob". What, then, may we say is the feature, other than that of being in the royal line of descent, that prominently connects Jacob with the promised Messiah? It cannot be that of type, for in no single instance does he foreshadow Him. Is it not *his own desperate need of a Savior?* Would not the very purpose of the Messiah have been lost sight of if God had not taken hold of such men as Jacob, placing their lives on record to typify that it was God's pleasure and God's purpose through Christ to redeem such men? We called attention in our last to the fact that Jacob felt his need of God, and how God in answer to that need gave utterance to a special promise to be his God, and to be with him in all places whithersoever he went. Almost in the same words is that

promise repeated to Jacob as a nation in Isaiah 41:10, 13, 14. Then comes in the following chapter (the chapter of the Messiah) God's answer as to how, and through whom, those promises will be fulfilled.

The changes of thought in Scripture are sometimes very abrupt, but very suggestive. In Psalm 146:1-4 we have a dire picture of the helplessness of the sons of men, and so far as they themselves are concerned no prospect awaits them but the doom of death. Suddenly the scene changes to the prospect of life and activity—"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God". In such a case what else can that hope be but "the hope" of resurrection?

Following Jacob, Judah becomes for a brief period the pivotal center of our subject, and again, not in the sense of type but more directly that of prophecy. It will be noticed that as we proceed through Scripture the prophetic utterances relative to the Messiah become increasingly more distinct, both in relation to His coming and the character of His personality. Genesis 49:10 has generally been considered by Bible students to be the first mention of the Messiah by a specific name. According to Dr. Young Rabbis Ben, Gannach and Kimchi give the meaning as "Prince of Peace". Some authorities affirm that it has reference here to the name of a place, and that it means the "place of rest". True, "Shiloh" is a place frequently mentioned in Scripture. It is not, however, until Joshua 18:1 that we find it so mentioned as the resting place of the tabernacle. But, in our opinion, its context both in the verse itself and those in immediate contact, establishes without question that here in Gen. 49:10 it has reference to personality, and that personality the predicted Messiah. The Revised Version makes two notable alterations in this verse. The first is the change of the word "gathering" to the word "obedience". This is further proof that the verse has unquestionable reference to the Messiah, for obedience can only be rendered to personality. The second change is that of the word "people" (singular) to "peoples" (plural). Thus we have prophecy marvelously condensed in this striking verse as the following items abundantly testify: (1) The promise of the Messiah; (2) His name Shiloh, "the Prince of Peace" (see also Isa. 9:6); (3) His coming; (4) The place of His coming; (5) His lineal descent from Judah (see also Matt. 1:3; 2:6 and Heb. 7:14); (6) To His own people, the Israelites; (7) To the Gentiles, as indicated by the word "peoples". The Revised Version is consistent in its rendering of the words "people" and "peoples"—the first standing for the chosen *people* Israel, the second for the nations outside of her, and the reader will find much profit in following these distinctions.

We shall see in later prophecies how marvelously exact is the wording of some of these prophetic utterances, thus demonstrating the utter impossibility of God's Word being of "human conception only", as some men of high standing in the churches are to-day proclaiming in the all-covering name of "science", so-called.

"For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether"—Psalms.

THE HEAVENS DECLARE THE GLORY OF GOD

By Alice B. Curtis

"One star differeth from another star in glory."

IT is apparent to anyone that one star differs from another star in glory; and the reason for this is to be found in their various magnitudes and the difference in distance they are from the earth. It has pleased God to display infinite variety in His great and marvelous works of creation; and nowhere is this variety more noticeable and pleasing than in the starry heavens.

Had the stars all been made one size, and placed at the same distance from the earth in rows just so far apart from one another, the heavens would still be a grand and glorious sight, but how very much of its surpassing beauty would be lost. How would it be possible, under such an arrangement for man to chart the heavens, or to determine whether the heavenly bodies were at rest or in motion? How then would the traveler find his way over the trackless sea, or across desert wastes, or through vast forests, since the heavens would appear the same in every part?

Instead, we see the stars arranged into ninety-four beautiful clusters, or constellations, varying in number from few, to thousands of stars in each cluster. Since the stars keep their relative positions in each constellation, and the constellations always appear adjacent to certain other ones, it is not difficult to recognize them wherever seen. Though the stars appear uniform in color to the natural eye, seen through a telescope they are of different colors; some shine with a red lustre, others with a blue, green, or orange color. Each constellation is named, the ancients giving them the name of some object they were thought to resemble; hence they are known as the Cross, Noah's Dove, the Flying Horse, and the like.

No one unlearned in such matters could form anything like a true estimate of the magnitude of the stars, or of the great distances they are from our earth. Some of them are so dim that an exposure of two years is required to photograph them. Sirius, the brightest star in the heavens as seen from the earth, and our nearest star, is over eight light years distant. That may not sound very remote, but expressed in miles is twenty billion of them. The cluster Hercules, seven thousand light years distant, though it contains more than thirty thousand stars, two thousand of them suns each larger than our sun, appears to the unaided eye as a hazy patch of light, whose glories are only revealed by telescope.

It is stated on reliable authority that there are stars so remote from us, that light traveling at the incredible speed of one hundred eighty-six thousand miles a second, would be a million years in the mighty journey from them to the earth. The mind refuses to try to reckon with such distances, and even light-winged imagination drags its pinions, for finite mind cannot conceive the length of a line that would fathom that vast abyss of space, any more than it can comprehend the time involved in God's eternal years.

(Continued on page 175, column 2)

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—Mar. 7—Mark 10:1-31 Mem. V. 17

FOR the hardness of your heart", says Jesus, Moses wrote the precept permitting divorcement, verse 5. But from the beginning it was not thus, for "God made them male and female." "For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh", that is, stand for one.

Evidently the proper procedure in the case of displeasure between husband and wife has been a bothersome question from the beginning. Moses legalized divorcement because of the hardness of the heart. A softening of that same heart, a bringing of the heart into rapport with God and His love would avoid the necessity of dividing what God has united.

Therefore to the Christian who follows after God and His Son, divorcement, according to the analysis of the Savior's statement, would be unrequired. But in so many instances only one of the twain strive for Christian service, in which case but one of the twain seeks to be governed by Christ's instruction. Therefore frequently the Christian is set aside by divorcement. Is it not the part of Christian wisdom to seek to be "yoked together" in marriage with Christ?

"Good Master, what shall I do that I may inherit eternal life?" verse 17. How different this question to the facts of Scripture. Eternal life is not an inheritance. Strictly it is the "gift of God." Christ answered, "Keep the commandments." The young man answered, "I have." Christ proved the error of his assertion when He instructed him that he lacked one thing. This agrees with Paul in Romans 3: "All have sinned". None is righteous, "no, not one". Therefore none can truly inherit eternal life. Rather, eternal life is the "gift of God", Rom. 6:23.

"How hardly shall they that have riches enter into the kingdom of God", verse 23. "It is easier for a camel to go through the eye of a needle", verse 25, "than for a rich man (one that trusts "in riches", verse 24) to enter into the kingdom of God." "The eye of the needle",—a small door fixed in a gate and opened after dark. To pass through, the camel must be unloaded. Hence the difficulty of the man. He must be unloaded, and hence the proverb, common in the east. In Palestine the 'camel'; in Babylonian Talmud it is the elephant".—The Companion Bible.

Mon.—Mar. 8—Mark 10:32-52 Mem. V. 43

For Whom It Is Prepared, verse 40. It is prepared for those who fit themselves for the place. They will occupy it rightfully. Not Christ's to give.

Tues.—Mar. 9—Mark 11:1-18 Mem. V. 9

The Fig Tree. It was passover season, the leaves were on the tree. If leaves, then the season for the growing of fruit. If fruit, then the first to ripen might be found at this date. It was not, however, the "season" for the gathering of the *crop* as a whole.

Wed.—Mar. 10—Mark 11:19-33 Mem. V. 30

Dried up from the Roots. Not merely withered branches, but deadened roots,

therefore branches dried. Likewise Israel, it was but proper for the husbandman to realize at least some firstfruits from Israel. But no. Its roots were deadened. Its branches must dry. But God will restore them again, even from the roots. See Rom. 11.

While praying forgive, verse 25, forgive even before the wrongdoer asks. Forgive even while you are praying.

John's baptism, verse 30, was from heaven, therefore authoritative. Yet not Christian, see Acts 19:1-7, nevertheless necessary for that day.

Thurs.—Mar. 11—Mark 12:1-27 Mem. V. 25

The Leased Vineyard. There are different forms of lease: cash rent; a designated volume of crop rent; and a percentage of crop rent. The text indicates that the parable referred to receiving a form of crop rental. Therefore the husbandman rightfully sends for his portion.

The Pharisees, verse 12, recognized that this parable was spoken against them. They had refused to deliver any fruitage of the kingdom to any of the previous servants; now also to Christ. Like the rejected stone in the building, so they rejected Jesus. Nevertheless, He should become the chief of all in the building.

"This was the Lord's doing". It was more than man could do.

Tribute, verse 14, equals registration with its tax fee. The penny is a denarion and was then a day's wage. The initial "d" came to be used by England as the abbreviation for pence. It bore Caesar's image. Man bears God's image. If they were giving the cold coin, give it to Caesar; but if giving the living heart, give it to God.

Showing that the dead do rise, verse 26, Jesus quoted God's words to Moses at the burning bush: "I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead, but the God of the living". Abraham, Isaac and Jacob were dead. The Sadducees said that they should not rise again. Christ reasoned with them that if God were their God, they must rise again, for He is not God of dead but of living. "Ye therefore do greatly err."

Fri.—Mar. 12—Mark 12:28-44 Mem. V. 29

The two great commandments are given by Jesus, verses 30 and 31, to a scribe. The scribe's approving answer brought forth from Jesus the statement, "Thou art not far from the kingdom of God." This seemingly was too much for the scribe. It appeared almost to class him with Jesus. Jesus showed, verse 36, that He Himself, though the Son of David, was by David accepted as Lord. This apparently was acceptable to the scribes until the application was referred to Jesus Himself.

The poor widow, verse 42, consecrated more of her life to God than they all, in that she cast into the treasury all of her living.

Sat.—Mar. 13—Mark 13:1-20 Mem. V. 10

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

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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

CONSIDER THE CHILDREN

TRY the following game when at your next Bible Study gathering: Ask each one personally at what age he made Christian profession. If a blackboard is at hand, jot the answers down in figures in view of all. You will be surprised to ascertain the youthfulness of life at which the great majority of Christian people first made Christian profession. The country over it would probably average considerably under twenty years of age.

This being true, how many congregations have numbers of young people attending their Sunday Schools and church services, who are of that age at which most people make acknowledgment of Christ as their Savior? How many are planning their church work with a view to interesting and educating youth in the things of God? How many are writing articles intended to be comprehensible and interesting to child life that it may be trained onward into Christian life in youth? How many older ones realize that the constant discussion and almost wrangling about Scriptural subjects which are far beyond the comprehension of youth and child life can but discourage and disinterest such youth? Without in any wise forbidding another one the right of research or the privilege of presenting views divergent from those usually believed, is it not to the best interest of the child and therefore of humanity that each and every church, both local and general, should, by common consent, agree upon such tenets as all can heartily affirm and then present these tenets in the simplest and most attractive Scriptural manner?

The writer is daily more thoroughly convinced that such is the better procedure in church effort, both for the speaker and for the writer.

Such, however, brings up another interesting matter. It is most proper and beneficial that those older in years and of longer time in study should have opportunity to exchange views with each other for mutual benefit on all Biblical texts and questions. Such study prosecuted in true, Christlike spirit, that is in humility, with all egotism and self-righteousness eradicated, must of necessity produce much good. That the advantages of such exchanges might be realized many would like to see a larger portion of the Church of God awake to a realization of the possible benefits in the publication of a second paper, for which the name suggested was "The Bible Investigator". Some other name might be far better, but the object was to afford an opportunity for mutual benefit of those who constantly crave the advantages of exchanging thoughts on Scriptural topics.

However, repeat the above game in different communities and observe the answers given.

FAITH

"THIS is the victory that overcometh the world, even our faith." Faith is the one underlying principle, the operation of which has undoubtedly accomplished all that has been accomplished in the world. The Christian's faith is not a faith in self, nor is it a belief of certain tenets, merely. As expressed over and over again, faith, to be a saving faith, a concrete faith, must be a "faith in God"—faith in God as the great Worker, the great Doer, Accomplisher of the affairs of the universe. Such faith can come only by hearing, by understanding, thus by knowing the word of God, and thus knowing God Himself.

If the creation is the creation of God, and man can receive knowledge to that effect, then man can have faith in God, even in One with power and ability to create. If God foresees man's choosings, and thus man's natural ends, and is able to predict the consequences or the result of such choosings, then man, if he can come to know God as possessing such foreknowledge, can have faith in Him, even in One having reliable foreknowledge. If God is able to restore fallen, lost man, fallen and lost as the fruitage of his own choosings, then man can have faith in God, even in One able to redeem and save. The hope of man for salvation and for all future anticipations must really be centered in and upon Jehovah, the only One of strength and power to accomplish such ends, and in His Son unto whom such power has been committed.

Again, if one is thoroughly convinced that God is of such power, that He is righteous and loving, one can commit himself unto God and in so doing can scarcely do otherwise than to devote life's effort and actions harmoniously to serve and obey Him. In so doing man must necessarily and essentially refrain from obeying the dictates of self or others to perform in life in a way contrary to or opposing God in whom he has such implicit faith.

For all these things God's word has been given us in such manner as to explain and demonstrate and give evidence of God's great creative and administrative ability and power. This word, the Bible, declares

the works and words of God. Man's historical records and current observations verify the truthfulness and accuracy of this Bible. With such evidences of accuracy understood by the individual, faith comes to be a natural fruitage.

But today there are so many influences which are endeavoring to question and really deny God's authorship and workmanship in the affairs of man and the world in which he lives. In the face of these denying influences, long ago foretold in Bible record, the faithful Christian should stand boldly for Him whom to know aright is life eternal.

As one comes to realize truly and fully that all things are possible with God and that God will fully provide and care for every true, faithful child, then he can come to exercise implicit faith in God. To this end the accuracy and truthfulness of the Word should be heralded.

With the apostles may we pray, "Lord, increase our faith".

I WILL COME AND RECEIVE YOU UNTO MYSELF

"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". These words of Christ in John 14:1-3 have very much meaning for the earnest Christian person. The coming of Christ is the great central event around which the Christian's hopes center. In this instance he will not be received unto Jesus until Jesus comes again.

The word *prepare* in this text signifies to arrange or provide for. The word *receive* signifies "to take near with, or to, one's self". This particular word in the New Testament is translated from eighteen different Greek words with as many detailed shades of meaning. The word used here is also found at Col. 2:6, which reads, "As ye have therefore received Christ Jesus the Lord, so walk ye with Him: rooted and built up in Him". We have received Christ in a particular and specific manner. The same word was spoken by the Savior to the apostles at John 14:3. The time when Christ will receive His apostles and disciples unto Himself is when He shall come again. And the previous assertion is that He will first prepare or arrange a place, evidently to the end that He can receive these disciples unto Himself at His coming.

Thus the second coming of Christ is the event which will provide for the Christian his reward as it pertains to being fashioned like unto Christ and being received unto Himself as Paul says in 1 Thess. 4:17, to "ever be with the Lord."

HERALD RECEIPTS

Harriette Woodard; I. M. Abbott; Mrs. E. M. Spaulding; Wesley Stephenson; Maurice Anger; Mrs. John Cochran; Otto Huffer; Mrs. T. W. Davidson; Mrs. Jennie McDonald; R. S. Lindstrom; Geo. Barton; Mrs. Alice Scott; Mrs. Gertrude Axlund; Mrs. Alice Chase; Mrs. Mildred N. Heise; Mrs. M. Luthy; Mrs. Tillie Hurst; Mrs. Edwin Dopp; Syrrillas Trump; Mrs. Ellis Espy; Mrs. John Phelps; Mrs. John Bouk; Roy Coleman.

WINCE MEMORIAL FUND

Previously mentioned	\$1369.54
Mrs. Mildred N. Heise (Mich.)	1.50
Ernest S. Logan (Ind.)	5.00
Mrs. John Phelps (Ill.)	1.00
Emma Rowe (Okla.)	10.00
Blanchard Ladies' Aid (Mich.)	5.00
A Seattle Sister (Wash.)	25.00

Total

\$1414.04

Doings Among the Churches

Bro. and Sr. E. H. Magaw, Lester Prairie, Minnesota, are recovering nicely from a siege of small pox. In the meantime Bro. Sydney Magaw is postmaster, pro. tem.

Sr. Mittie Chandler, Tulsa, Okla., has about recovered her normal health. She is very grateful for several friendly letters following the announcement in The Herald of her sickness.

Bro. and Sr. L. M. Howell have purchased a farm situated on the State highway about four miles north of Mt. Sterling, Rt. 5, Illinois, where they will make their home after March 1.

As Bro. and Sr. C. C. Cronbaugh of Marengo, Iowa, were ready to leave the home of their daughter, Mrs. L. M. Bean, 566 W. 15th St., Des Moines, Iowa, whom they had been visiting, Bro. Cronbaugh fell on an icy walk, breaking his left arm and hip. Because of this it is expected he will be at the Des Moines General Hospital for about ten weeks, where love's care will be provided for him.

Bro. M. T. Aslaksen has been very sick for the past week at the Dixon Hospital. We are glad to report that he has been improving slowly since Thursday, and the doctors are much encouraged.

His trouble was systemic poisoning resulting from greatly reduced functioning of the kidneys. As this condition is daily improving, and the surgical wound has been continuously favorable, we are now encouraged to hope that he has passed the most serious complications and that he is on the way to speedy recovery to full health.

MICHIGAN

Word reaches the Herald that Sister Emma Cronk, Rt. 4, Box 17, Vermontville, Mich., recently fell and broke her hip. This is indeed a sad circumstance for one of seventy-two years.

Sr. M. A. Woodward can be addressed at 223 W. St. Joseph St., Lansing, Michigan.

A recent letter from Bro. Patrick indicates that the church dedication service last Sunday was the occasion of dedicating the church as a Community church.

ILLINOIS CONFERENCE

EXPLAINING A NEW DEPARTURE BEING UNDERTAKEN BY THE BOARD

After careful consideration the Executive Board of the Illinois Conference has decided to make a few changes and improvements in the conference dormitory and rent the building to one of our church families for residence for eleven and one-half months per year. No changes are being made that will interfere with the original purpose of the building; in fact the improvements will add much to the comfort and convenience at conference time. A loan is being obtained on the property to finance the changes, and the rent is to be applied from the start to pay off the loan.

The Board has decided on this plan because it feels that the building is too valuable to be standing idle all but two weeks out of each year. We feel that it will be better business policy to rent the building for enough to make it pay interest on the investment, and this explanation is being published in order that there may be no misunderstanding as to what is being done, or why.

F. E. Siple, President.

MRS. GEORGE W. WISNER

Edna May Ruxton, eldest daughter of William and Rhoda Ruxton, was born on Sept. 8, 1887, and died at Millbrook, Michigan, Feb. 14, 1926. Both her parents died when she was quite young,

and an uncle, Frank Williams, made a home for her.

On April 20, 1904, she was united in marriage to George W. Wisner. To this union were born six children, one dying in infancy. Those surviving are: Ralph, who was in Miami, Fla., at the time of his mother's death; Mark, a student at Mt. Pleasant Normal; Virginia; Ruxton; and baby Lois.

A brother, David Ruxton, of Wichita Falls, Texas, and a sister, Mrs. Mable Reynier of Pittsburgh, Pa., with the husband will long cherish her memory. She was a loving and devoted sister, wife, mother and friend.

Sr. Wisner had gone to meet her daughter, who had been attending a party. They were on the side of the road, when an auto driven by a reckless, and supposed to have been intoxicated, driver, ran into them, killing Sr. Wisner instantly, and badly injuring the daughter. Sr. Wisner was carried several feet on the fender, and then thrown face down in the snow. The form of the unconscious daughter was seen by a passer-by, picked up and carried home. Bro. Wisner said, "Where is Edna?" They immediately returned and found her lifeless form.

I was called from Lansing, and spoke to the largest and saddest congregation ever gathered in Millbrook.

The church and community mourn with Bro. Wisner and family in their great loss. May this affliction draw them all to Him who will help them carry this, and every burden of life.

M. A. Woodward

ESTELLA CRISTINE

Eldest daughter of Clarence and Mary Goekler, was born July 11, 1913, and died Feb. 12, 1926. She leaves to mourn, father, mother, three brothers, Elmer, Ralph and Harry, two sisters, Ruth and Lorene, and a host of other relatives and friends. One brother, John Carl, preceded her in death.

Her sickness was but a few days, of diphtheria, but she bore her suffering patiently. All that loving hands could do was done. But God has called her away.

She will be greatly missed in the home and Sunday School and in the young people's Bible class in which she was so interested.

Short services were held at the home and at Green Moss cemetery on Saturday afternoon, Feb. 13, and the body was laid to rest to await the resurrection morn. So sleep on, dear child, till Jesus comes.

Bro. Silas Murphy conducted the services at the cemetery.

"One may escape, by shirking, many unpleasant incidentals in the Christian warfare, but the price is sure to be stupendous."
—Samuel E. Haney.

SUPPLEMENT

EVERY little while some one writes disparagingly because of the financial requirements for entering Golden Rule Home. Anxious to explain this matter thoroughly to the people and yet feeling that as much space has been taken in the Herald as should be taken in an effort to explain this matter the National Bible Institution has decided to issue a Supplement to The Herald for this purpose, and print extras of this Supplement for a supply to send out from time to time to those who seemingly fail to understand the computation of these figures or the necessity for establishing such figures.

Anyone wishing one or more of these Supplements for study or for distribution may write the National Bible Institution, Oregon, Illinois, for same.

TRACTS AND BOOKS

We are glad to offer the following named Tracts and Books. A tract slipped in each friendly letter is *direct and personal*. It is a very cheap method of proclaiming the Gospel.

These tracts are priced to cover costs only. Some are priced to cover simply cost of mailing—postage and wrapping. Use them freely.

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Make checks and money orders payable to the National Bible Institution, and address at Oregon, Illinois.

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| Postage 2c each or 15c per doz. | |
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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 build these cities glorious
If man unbuilded goes?
In vain we build the world unless
The builder also grows.
—Edwin Markham

Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast, without flaw,
Through the sunshine, through the snows,
Up and on the building goes.
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar,
—Selected.

The Sunday School

Prepared by Alta King

THE LAST WORDS OF JESUS WITH HIS DISCIPLES

LESSON 11 MARCH 14, 1926
LESSON TEXT: JOHN 14 to 17
RESPONSIVE READING: ISA. 40:1-17

Golden Text: I am the way, the truth, and the life.—John 14:6.

Memory Verse: John 16:7.

FOR STUDY

Review: What truth concerning Christ-ship did Jesus set before the disciples in last week's lesson? How did He do it? Did the disciples need the ray of light?

The New Lesson: In this week's lesson, Jesus speaks to the disciples truths that reached far beyond their comprehension at that time, but truths that later reached back, through memory, and brought their comprehension up to that grasp of spiritual truth which Jesus was developing in them.

The lesson covers four chapters, so we can not do more than present a birds-eye view, which should be followed by more intensive and detailed study.

I. The Christ's Abiding Presence. Chapter 14. Read this chapter until you grasp it as a unit setting forth this truth. Why did Jesus speak this truth at this time? Upon what did Jesus base His challenge for their belief in Himself? Verse 1. Find the various statements which declare the Christ's coming. Do these particular statements refer to the second and physical coming of Jesus? Read carefully verses 16-21. Show that if we make these statements refer primarily to the second and physical coming of Jesus, we are missing the *richness* of *present fellowship*. Read carefully Jesus' explanation of the coming to which this chapter has reference. Verses 22-28. What does "come unto the Father" in verse 6 mean? Does verse 7 help to interpret it? By what "way" does one come unto the Father? First part of verse 6. Why could Jesus say with such assurance, "and from henceforth ye know Him, and have seen Him"?

Is this true—the invisible presence of Jesus equals the Comforter, equals the Spirit of truth, equals the Holy Ghost?

What does "where I am" in verse 3 refer to? Where was Jesus at that time and at all times? Verse 11. What did Jesus predict as the final and glorious result of the fellowship of full belief in Himself. Verses 11 to 14.

II. Vine Fellowship. Chapter 15. This chapter sets forth through concrete analogy the same truth as is set forth in chapter 14—the truth of the abiding presence of Jesus bridging the space between God and man. Study the analogy to discern its picture of the relationship between God and Jesus and the disciples. What is the abiding medium? Verse 10. What does He call the fellowship in verse 15? What forces adverse to this abiding fellowship did Jesus warn against? Verses 18-27.

III. The Expediency of Jesus' Departure. John 16:1-16. Why did Jesus tell the disciples about His direct fellowship with God, and His abiding presence with themselves as He did in chapters 14 and 15? What possible cause of offense would arise? Verses 2-4. What were the disciples thinking about most

—the truths He was speaking to them, or His predicted physical absence?

Why was it expedient that Jesus should go away? Verse 7. What relationship was there between this going away and the coming of the Comforter? Could the disciples ever have grasped the full fellowship between Jesus and God, if Jesus had never gone tangibly into the very presence of God? Suppose Jesus had never gone into heaven, and then try to answer the question. Is there not an unfilled space between God and man?

What threefold work concerning the world is the work of the Comforter? Verses 8-11. (These verses are a study by themselves.)

In what sense, different from physical seeing, were the disciples to see Jesus through the Comforter? Study verses 12 to 16.

Did the disciples understand Jesus? Was their sorrow and perplexity to be eternal? Verses 20-22. In "that day" they would not need to ask such explanations as they asked in verse 18. What day?

Why were Jesus' teachings concerning fellowship with God proverbs before His death and resurrection? Was He not teaching something that had never come within the range of man's experience?

In verses 29, 30 the disciples leaped ahead and claimed a belief which Jesus said belonged to "that day". How did Jesus rebuke them? Must assurance of faith rest on fact as well as sincerity and love? What fact was lacking in the experience of the disciples?

Why should the fact that Jesus overcame the world give cheer to His disciples?

IV. The Prayer. Chapter 17. Having asserted full fellowship between Himself and God and declared the extension of that fellowship to the disciples, Jesus demonstrated that fellowship in a wonderful prayer.

Study the prayer as follows:

1. Prayer for Himself. Verses 1-8. Find statements which exclude all selfishness.

2. Prayer for the disciples. Verses 9-19.

3. Prayer for us. Verses 20-23. Discern the essence of these last two and absorb it into your own thinking. What statements set forth the ultimate purpose of this oneness among the disciples and with God through Jesus? Again is narrow selfishness excluded.

4. The final appeal. Verses 24-26. How Jesus longed for the disciples to attain to the height of His understanding; how He desired that the Father's glorious and eternal love for Himself might become known to them and dwell in them; how He dreaded His appearance before them; as an imposter because they lacked this understanding. "Father, I will that they also, whom Thou hast given Me, be with Me where I am"—be with Him in perception and understanding of His fellowship and oneness with God. And there is where He wants us, that we may ever be loyal and true, and that He may enjoy our full confidence.

FOR CLASS

Let one or more of the class select one of the chapters for special preparation and presentation in class, the rest of the class supplementing the discussion.

The four chapters center around the fact of the Christ's abiding presence and the *present* fellowship which it evolves between God and man.

Children's Column

PREPARED BY LOIS HUNT

JESUS WASHES HIS DISCIPLES' FEET

JESUS had almost finished the work on earth, for which God had sent Him. However, there was one lesson yet which He wanted to teach His disciples; for He loved them very much.

Not long before, the question as to who should be greatest in the kingdom had arisen and James and John had asked that they might sit, one on each side of Jesus in the kingdom. Jesus had replied: It "is not Mine to give, but it shall be given to them for whom it is prepared". "Whosoever will be great among you, shall be your minister: and whosoever of you will be chiefest, shall be servant of all."

Jesus chose the time of the passover feast, which He and the twelve observed together, as the time to show them an example of real loving service.

It was the custom in Palestine to wear sandals, and leave them at the door. Then a servant or child would pour water on the dusty feet of the guest.

Now, no disciple had performed this humble task. Each had waited for the other.

So, when the supper was ended, Jesus arose, laid aside His outer garment, took a towel and "basin" of water, and began to wash the disciples' feet. But when He came to Peter, Peter objected, saying, "Thou shalt never wash *my* feet." He felt that he should be washing Jesus' feet instead.

Nevertheless, when Jesus said, "If I wash thee not, thou hast no part with Me", Peter immediately was willing to be washed all over, for he wanted to be with Jesus. He was to understand better at another time just what the cleansing was for.

Then Jesus gave them another thought. He said, "Ye are not all clean." He meant there was one among them who did not have a clean heart. Who was it? Judas! Why? Because he was planning to sell Jesus to the chief priests.

After all the disciples' feet were washed, Jesus resumed His seat, and asked of those at the table, "Know ye what I have done to you?" In other words, "What lesson have I given you?"

The lesson—"If I, then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." That is, people who are worthwhile or great do not need to tell others how great they are; but show their greatness by loving and helping others—even in the humblest and unknown service.

"Lord, teach us to pray."—Luke 11:1.

How eagerly Jesus responds to the request of these seeking souls. But what a shock Jesus' answer must have been to them. They were mere men with all the narrowness and selfishness that you would expect to find. How long do you suppose it took them to understand the full meaning of Jesus' model prayer? Perhaps they never did; but we haven't either, so do not be too critical. Prayer is the heart of the whole spiritual life; cut that out and you die. Keep challenging your prayer life. Give it hard tasks to do. Challenge it with high goals. "Thy kingdom come," or "Thy will be done," and it must grow. Selected.

Berean Column.

Edited by
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Slogan: We Stand for Unity, Truth and Righteousness

OUR HOLIDAYS

By Flora H. Prior

THROUGHOUT the history of the world we find people and nations have observed certain days as holy days or festival days, commemorating some historical event or an event of a miraculous nature. The children of Israel had their holidays, and so on down to our own nation. We have some important national holidays because of their significance both in a historical and spiritual way. The spirit or feeling of joy and thanksgiving permeate the observance of each one.

There is Thanksgiving Day. Aside from its historical significance, it is well that we busy, mad-rushing people should have a day to call us to—halt! We need to stop and consider our many blessings and our dependence upon our heavenly Father for our material, physical and spiritual needs. When we realize this, then the spirit of praise and thankfulness to our Maker, fills our soul. The Psalmist said, "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

This spirit of thanksgiving, in a way, better prepares us for the next holiday, which is only a few weeks later—that of Christmas Day—the birthday of our Lord and Savior, Jesus Christ, God's greatest Gift to mankind.

This wonderful event was ushered in by the angels with their "good tidings of great joy", which should be to all people, by the heavenly host singing and praising God, and by the wise men bringing their gifts.

The coming of Jesus into the world is still a day of joy, gifts and good will toward men because of its significance—because of the mission of this promised One. He came to redeem the world from sin and "to seek and save that which was lost". According to God's plan, it was necessary for Jesus to come as a babe, grow into manhood, live a natural life, be tempted in all points like as we, but without yielding to sin in order that He might become the Captain of our salvation.

This is one time of the year when God's children are a little more thoughtful and kind to others—a little more unselfish. Our hearts go out toward the less fortunate, and the poor and needy are more abundantly cared for.

Closely following this day is New Year's Day—another day to stop and consider how much we have served the Christ (whom we have just worshiped) by serving our fellow men, also what more we will do this coming year. The Christmas spirit puts into us the proper mood for making New Year resolutions, if we care to in a formal way.

A few months pass by and we celebrate another wonderful event, the resurrection

of Christ—Easter Day. Although Jesus came into the world and lived the perfect life, yet He could not have redeemed the race without the shedding of blood, without the cruel death on the cross, the lying in the tomb three days, and the resurrection from that tomb to eternal life. Had He not risen, there would be no hope for our resurrection. Is this not reason for our rejoicing again?

There is the spirit of love, joy and thanksgiving derived from the observance of all these events. May we, as Bereans, have the true spirit of Christ, not only on these festal days, but throughout the coming days, so our Lord and Master will accept us when He comes the second time without sin unto salvation.

THE HEAVENS DECLARE THE GLORY OF GOD

(Continued from page 171)

Almost every one is familiar with the cluster of stars called Ursa Major or the Great Bear, and commonly known as the Big Dipper. Its close companion the Little Dipper is quite as familiar also to stargazers. The two stars in the bowl of the Big Dipper, that are farthest from the handle, are called "pointers" because they invariably point to the Pole Star, which is the star seen at the extreme end of the handle in the Little Dipper. This star indicates the true north and is an unfailing guide to the traveler.

The cluster called the Pleiades, or Seven Stars, and the one called Orion are notable ones; as they are mentioned in the Scriptures in Amos 5:8; Job 9:9 and 38:31. The Pleiades consists of seven principal stars, or suns, and some two hundred smaller stars. It has been ascertained that all the heavenly bodies are moving through space with great velocity around a common center, and that center is thought to be Alcyone, one of the seven principal stars of the Pleiades.

Orion is a magnificent cluster, and in it are found many giant suns, the greatest of these being Betelgeuse, which is twenty-seven million times greater in bulk than our sun. But even this great sun is surpassed in size by Antares, which is one hundred and twenty-five million times the bulk of our sun; and the largest object now known. Orion is supposed to resemble a hunter, and the three stars forming his belt or band, are also called the "Three Kings", or the "El", or "Yard", because its length is just three degrees, and it may be used as a measure to ascertain the distance between other stars. Orion's sword may be seen hanging down from his belt, and the belt points to the Pleiades. Arcturus is a bright star twice mentioned in the Bible, once as Arcturus and "his sons", doubtless referring to two smaller stars called the "Greyhounds", which with Arcturus seem to be always pursuing the Great Bear around the North Pole in the diurnal round of the heavens.

Volumes could be written of these wonderful constellations, of which the twelve signs or clusters of the Zodiac, form an interesting part, and as if it were not enough that "By His spirit He hath garnished the heavens" with these splendors, He has also placed there the Galaxy or Milky Way, a broad band of light that spans the firmament. Its glories are veiled from the natural eye by the distance that intervenes between it and the earth, but we may catch

a faint vision of its beauty and grandeur from descriptions given by those who have the opportunity to study it. Here are suns, millions of them, studding that great girle like gems. Nowhere else is to be seen such a profusion of stars; for it is not a layer of stars, but a stratum, composed of layer behind layer, each widely separated from the other, forming in effect a highway paved with gold, over which the chariot of the great king might pass. The following beautiful lines are from Milton's *Paradise Lost*:

A broad and ample road whose dust is gold,
 And pavement stars, as stars to us appear,
 Seen in the Galaxy, the Milky Way,
 Like to a circling zone, powdered with stars.

Reader, what do the stars say to you? Is the *how* and *why* of their existence an enigma to you? It should not be, for they are written in letters of living light, and proclaim in language not to be misunderstood, the glory, wisdom and power of their Creator. The God of the universe is Jehovah, whose presence filleth immensity, and "who inhabiteth eternity". To the erring He says, "Ye who turn judgment to wormwood, and leave off righteousness in the earth, seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning". Amos 5:7-8. As if to show to frail and sinful man that He who formed the mighty works of creation, and who upholds the stupendous fabric of the universe, and operates its complex mechanism, is amply able to care for man—a mere atom in comparison with the ponderous stars. In all the universe man is the only rebel to his Maker. Throughout the ages, the stars march in perfect time and order, an evidence to the truth stated in Dan. 4:35, that God "doeth according to His will in the army of heaven," and the same prophet also adds that He does His will "among the inhabitants of earth". The truth contained in the latter part of this statement may not be as apparent as that in the first, but wittingly or unwittingly each individual is working out God's plans, just as Pharaoh was raised up to show in him God's power. Exodus 9:16. God's will is that sometime no rebel shall exist in His universe, and instead of this seemingly endless reign of strife and disorder, there will be ushered in a most blissful one of peace, order and righteousness under Jesus the King of kings.

WAIT PATIENTLY FOR HIM

God doth not bid thee wait
 To disappoint at last;
 A golden promise, fair and great,
 In precept-mould is cast.
 Soon shall the morning gild
 The dark horizon-rim,
 Thy heart's desire shall be fulfilled,
 "Wait patiently for Him."

The weary waiting times
 Are but the muffled peals
 Low preluding celestial chimes,
 That hail His chariot-wheels.
 Trust Him to tune thy voice
 To blend with seraphim;
 His "Wait" shall issue in "Rejoice!"
 "Wait patiently for Him."

He doth not bid thee wait,
 Like drift-wood on the wave,
 For fickle chance or fixed fate
 To ruin or to save.
 Thine enemies shall surely see,
 No distant hope or dim,
 The Lord thy God arise for thee;
 "Wait patiently for Him."

Selected.

Deepening Shadows—The Age-End Near

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."—1 Thessalonians 4:16.

EVERY indication points to the imminent coming of Jesus. Every sign and prophecy has been fulfilled to the letter that should precede His coming, and we have no reason to believe that He will tarry. This generation has surely passed the midnight hour, and He is sending out the call to be ready to meet Him.

Papers state that the outlook is dark indeed, that Europe and the Near East are trembling on the verge of an abyss. The nations are threatened with bankruptcy and torn by enmities and dissensions. The best informed people of Europe believe that we are nearing a bloody conflict. The United States is spending great sums on preparedness. Who can help but see, in these events, unmistakable signs of the end?

A "No-more-war" Sunday was observed on the ninth anniversary of the World War, by many churches in America and in nineteen other countries. Churches are proposing to ask for a new peace conference to be on a spiritual basis rather than political. The allies have lately signed a treaty agreeing that the Armenians be expelled from Turkey, an injustice that will mean untold suffering.

Europe is on the crest of a pent up volcano, ready to burst forth any moment. Within twenty-four hours the whole of Europe might be thrust into bloodshed and carnage as never before, even in the last war. These things indicate the imminence of the coming of Christ. It is the great hope and joy of the child of God, but to the luke-warm professor and worldlying it causes a shudder to pass through their soul, and they seek to banish it from their thoughts. God's Gospel in all its fullness is above all things dear to the heart of the child of God.

Sovietism is the specter of Europe. Soviet Russia works hand in hand with the Turk, and Europe fears that embittered Germany, full of revenge, suffering from hunger and financial ruin, will open its doors to Sovietism, uniting with the Turks and Russians, and the last vestige of civilization will be swept from Europe.

Workers from Portland, Oregon, who are now in Berlin, Germany, write us of the most terrible suffering, famine and disease there. Authorities in charge of the social work among the poor and needy say that the conditions are most terrible in Berlin and all through Europe. People are starving by the thousands.

There is suffering beyond description in this world to-day. What is needed most is prayer, that God will undertake to show the people their need of Him. People of wealth in Germany are now in want and poverty. Germany forsook God and His truth and took up with higher criticism. Europe has been sinking into agnosticism for years, and these things are brought upon the people. Down the ages, we find that people have suffered when they turned away from God.

A recent statement by the press, that Germany has turned back to the god of Wodan, brings a shudder of horror over the Christian world.

There are food riots in Germany. Mobs have seized upon food and crops in the fields,

and are held back by armed force. A German official in America says there is bound to be a revolution followed by another war even more savage than the last.

The reign of terror in Russia is a reign of hatred against Christ and Christianity. Teaching of the Bible was long ago forbidden in the public schools, and is being everywhere suppressed. A British chaplain wrote from Petrograd, the Russian capital, saying that one Sunday morning he saw a man in the public square insulting the thorn-crowned face of Christ, spitting in the face, while a group of Bolshevik soldiers were laughing loudly. They then tore the picture to pieces, danced upon it and stamped it into the mud. Since then, awful famine and suffering has been visited upon that land.

The rising generation of Russia is said to be inconceivably awful. The Bolshevik newspapers tell of murders, robberies and crimes among the young. They are cursed by alcohol, drugs, and a large majority of Russian children were found to be afflicted with some loathsome disease. The awful depravity of the young people and the hideous sins that are sweeping over them are a direct result of Russia's blasphemous rejection of God.

A Russian newspaper, called the "Atheist," publishes most blasphemous cartoons against God and against Christ, and is powerful for evil. It associates God with corruption and cruelty. Many men and women that have stood true to their faith have faced the Soviet courts on trial for their lives. These things have strengthened the faith of the people generally and crowds are flocking back to the churches; but the Bolsheviks say with contempt, "They will soon die out. We have captured the younger generation."

Terrible suffering has come upon the Armenians and Greeks since the outbreak in the east by the Turks, when the city of Smyrna was set on fire and practically destroyed, after the awful slaughter of thousands of helpless victims, which was said to be almost without example. The scene from English battleships presented two miles of solid flame, in places reaching as high as hundreds of feet. The terrified people crowded the wharves, fleeing from the wall of flame, and their screams could be heard for miles. Girls from the American schools were taken into slavery worse than death, by the Turks. Millions were driven from their homes in Asia Minor and Thrace.

For the first time in 2000 years, the Jews have observed the custom of going up to Jerusalem to the passover (yet they can never offer the "blood of atonement" except at the sacred site of the temple of God, where a Mohammedan mosque stands to-day). Many tears are shed, many prayers offered to the God of heaven for the day to come when Jerusalem shall once again be placed in the hands of the children of Abraham. There is a world-wide movement on the part of the Jews to go back to Jerusalem, build up the nation, rebuild the temple and restore the faith of the fathers. An official coming from a trip around the world says that he has seen the plans of the temple to be erected by

the Jews in Jerusalem. It is all a witness that the coming of the Lord is near.

The Jews are flocking back to Palestine from every part of the world. Manufacturing enterprises are springing up. Jerusalem is becoming a modern city. A new reservoir has been built between Bethlehem and Hebron, from which water is piped into Jerusalem. There is great activity in building, especially in and around Jerusalem. Galilee now has a number of steamers. Papers state that the River Jordan is to be harnessed by science to irrigate, heat, light and industrialize the Holy Land. A company has been organized and expects to throw a dam across the Jordan, and supply electric power for workshops and homes from Dan to Beersheba.

Passing through Palestine, you would see groups of tents scattered along, and young men and women cheerfully working on the soil. They are planting trees and building roads. They are from the land of massacre and oppression and have come back to the country of their fathers. They work with a spirit of joy, gladness and hope, in the most menial labor.

When we see the Jews about to become a nation, we know that Christ is soon to return, for He said, "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." The "fig tree" is, without doubt, the Jewish nation. The summer of the coming of Christ is nigh at hand.

It was said by the English high commissioner in the government house on the Mount of Olives, that in twenty-five years the mandatory would probably leave Palestine; but without doubt before that time, the kings will have had their day. The Jews will go through their awful persecution under the antichrist, and will look upon "Him whom they have pierced". The time is coming when the Messiah will return. It is as certain as the sun is in the heavens and as settled as the throne of God, that Jerusalem will no more be trodden down by the Gentiles, but it will be "the city of the great King". The reign of Christ is at hand.

The daily papers tell us of the fulfillment of the signs of the last days; the famines, pestilences, earthquakes, upheavals, turmoil and distress of nations everywhere. A dispatch from Constantinople stated that a mountain has been advancing, engulfing houses on the line of march. It starts suddenly; the earth trembles and fissures appear. It sounds like a distant cannonade as it moves. It is also reported that at Abia the earth suddenly swallowed up an entire village.

There is hardly a day when some portion of the earth's crust is not violently trembling. Mt. Aetna has lately erupted bringing untold destruction and distress upon the cities around its base. The sight was said to be most terrific at night, the rain as of fire and streams of lava from the crater, terrific explosions and quaking of the earth. Tidal waves sweep over the islands of the sea, often causing great loss of life. The recent earthquake and tidal wave, fire and disaster that have come to Japan, have startled the world, in its extreme loss of life and its hundreds of thousands made homeless.—*Selected from "Apostolic Truth"*.

"Many ugly sins can be concealed. So can a carbuncle for a time." *Havel*.

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HOW SHALL WE ESCAPE?

By Samuel E. Haney

"How shall we escape, if we neglect (have neglected, Rotherham) so great salvation?"
Hebrews 2:3

ESCAPE—NEGLECT—SALVATION. These three words are equally specific, pertinent and vital; and to the consecrated Christian, they are laden with momentous significance; but devoid of import to the nominal Christian, and to the prevalent spirit of pantheism that is swaying the religious trend of man.

Questions: What are we to escape? Are we negligent? And what is meant by salvation?

The significance of escape depends upon what we escape. I was glad to escape smallpox when it was in my home; but was sorry not to escape the loss of a brother by that loathsome disease. Neither of these instances was of my volition. But I escaped spending my days a Roman Catholic by the exercise of will power and action.

It is a wise man who carries an umbrella, but a wiser man who carries the Word of God that throws light upon the pitfalls of this life, thereby permitting him to escape many grievous things that the world through its blindness suffers.

Christians that are being enchanted by the things and by the persons that are leading up to the time of trouble, and expecting to escape the Niagara plunge just ahead, are grossly deceiving themselves. Neither can they expect to escape by good works if devoid of faith and obedience; nor by a God-fearing life. No, no! Jesus tells us of the only way, "Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the spirit, he cannot enter into the kingdom of God". And that settles it. Nicodemus must have been a good man—one that loved the Lord much, but he needed to be "born again": that old man needed to be "crucified with Him (Christ)". Then as Paul further explains, "If we be dead with Christ, we believe that we shall also live with Him", Rom. 6:1-8. Men practice and teach other ways, of whom Jesus says, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10:1.

Many that have a knowledge of God and His plans are inert about making their escape. They evince a desire for "the penny and the cake", by aping, and taking part in, the customs of our day, thereby enjoying the pleasures of the world; hoping that the merciful Lord will have pity on them and protect them should they fail to escape the punishment due the ungodly. Some even say, if we fail to make good in this age we shall have another chance in the next age. Poor, deluded souls, snatching at visionary hopes! Remember, that knowledge entails account-

ability. Paul says, "I had not known sin, but by the law: . . . for I was alive without the law once: but when the commandment came, sin revived, and I died." Rom. 7:7, 9, 11. It was a correct understanding of the law that slew Saul, and led up to the in-

The Goes Before

"As thou goest step by step, I will open up the way before thee."—Proverbs 4:12, Hebrew Translation.

Child of My love, fear not the unknown morrow,
Dread not the new demand life makes of thee;
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not is known to Me.

Thou canst not see to-day the hidden meaning
Of My command, but thou the light shalt gain;
Walk on in faith, upon My promise leaning,
And as thou goest all shall be made plain.

One step thou seest—then go forward boldly,
' One step is far enough for faith to see;
Take that, and thy next duty shall be told thee,
For step by step thy Lord is leading thee.

Stand not in fear thy adversaries counting,
Dare every peril, save to disobey;
Thou shalt march on, all obstacles surmounting,
For I, the Strong, will open up the way.

Wherefore go gladly to the task assigned thee,
Having My promise, needing nothing more
Than just to know, where'er the future find thee,
In all thy journeying I go before.

—Selected.

imitable Paul. Truth, in an honest heart, has the same effect.

Listen to the great apostle, "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" and "be conformed to the image of His Son". 2 Cor. 7:1; Rom. 8:29.

But the paramount thing to escape is the penalty referred to in Matt. 23:33, viz., "Serpents, progeny of vipers! how can you escape the judgment of Gehenna?" (everlasting death), Emphatic Diaglott. By such an escapement we escape an exclusion from God's kingdom; and, in these days, the possible experience of the pending horrors. Dan. 12:1; Matt. 24:21.

Negligence is a common heritage; and the most vulnerable spot in our Christian fortress. Hence the importance of Paul's words, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip".

It makes us shudder to think of the prob-

(Continued on page 184, column 2)

CROWNS

By Lottie E. Young

"For What Is Our Hope, or Joy, or Crown of Rejoicing?"—1 Thess. 2:19.

EVEN in this republic of ours I presume every child's idea of a king is of someone seated on a throne who wears a gold crown on his head all the time, the last named article making him a ruler. Crowns always have been symbols of power, also of honor and triumph, and are mentioned in many books of the Bible from Genesis to Revelation. Crowns of gold and silver on the heads of earthly kings are spoken of, also the crown of thorns on the head of the suffering Savior, and the Book tells us that some day we shall see Jesus crowned in glory and honor, and before Him shall crowns be cast.

In the days when the Apostle Paul lived, the successful runners in the races were rewarded with crowns of green olive or myrtle. Men are running races all their lives, expecting to get some reward, it may be money or fame, and these I think Paul would call as corruptible a crown as that which was given to the runner in the games, which began to fade at once. How soon the glory of man vanishes, and he whose name is the admiration of one century, in another is unknown! How the proud Pharaohs and Caesars would have wondered if told they would only be remembered by some humble name which God ordained should travel through the ages, such as Moses or Paul!

There are other kinds of crowns mentioned in the Bible. The last recorded words of the great Apostle to the Gentiles tell Timothy of a crown of righteousness which he is going to receive some day from the Lord, adding "and not to me only, but to all them also who love His appearing." Peter in the last days of his ministry exhorted the elders to be faithful shepherds of their flocks of believers, and when the Chief Shepherd shall appear they shall receive a Crown of Glory that fadeth not away. The Apostle James counsels the brethren to endure trials patiently, for if so borne, the Lord has promised a Crown of Life when He returns to all those who love Him. Righteousness, Glory, Life, form the incorruptible crown.

The crowns awarded to the victors in ancient games were not easily won; it meant the giving up of many things pleasant in order that the body might be kept in fit condition for running or wrestling, and but one could gain the prize no matter how hard others had worked for it. The same condition exists in the Christian warfare, where the things of the flesh are to be kept under, but whereas in earthly races only one could receive a prize, each overcomer who is faithful unto death, shall have a crown which never fades, promised nearly two thousand years ago by One whose word is yea and

amen. We in these days have no idea of the trials these early soldiers of the cross endured, the awful persecutions which took property, homes, and even life itself, and it should make us very humble when we contrast our small troubles with theirs, and yet the promise is the same to us as it was to them. Earthly successes are often hard to obtain, but *faithfulness* is the one requisite for the Crown of Life; and that is one characteristic possible to all. So "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" and we know a crown will be ours when the Lord returns.

FOOT-WASHING

Was It an Ordinance, and Is It for Church Observance?

By J. W. Williams

THE following is a list of all the references in Scripture to the subject: Gen. 18:3-5; 19:2; 24:32; 43:24; Ex. 30:19; Judges 19:21; 1 Sam. 25:41; 2 Sam. 11:8; Canticles 5:3; Luke 7; John 13; 1 Timothy 5:10.

According to Hebrews 9:1, where it is written that the old covenant had ordinances of divine service, Ex. 30:19 teaches that here we have foot-washing as an ordinance, for here Aaron and his sons were to wash their feet as a part of the tabernacle service of Israel in the wilderness. But no ordinances of the old covenant were ever brought over into the Church, the body of Christ. Even if this one should have been continued in the Church, it would be impossible of observance at the present time, because of lack of the laver at which the washing was to be done. Moreover, they were to wash their hands, as well as their feet. And again, they were to do the washing themselves—it was not to be performed for them by anyone else. As to the ceremonial significance of this cleansing, it is not interpreted in Scripture, so we can only suggest what is probable. Feet in Scripture are frequently spoken of as the bearers of the responsible person into places of honor or shame, and hands are repeatedly spoken of as representing work. So the ceremony may have been for the purpose of reminding them and all Israel that they were to be holy to Jehovah in all their ways and works, for the priests were to be wholly consecrated to Him.

In all the following places of the above it is shown that the persons (or angels in some cases) were to do their own foot-washing; Gen. 18:3-5; 19:2; 24:32; 43:24; Ex. 30:19; Judges 19:21; 2 Sam. 11:8; Canticles 5:3. In all the other above references, other persons are shown as doing the foot-washing for the cleansed ones. If foot-washing were in all these cases an ordinance, there would not have been room to permit of this variation in the custom of some washing their own feet and the other cases of other persons doing the washing for them, if we are to take the instruction and example given in John 13 for a guide, for there the Master washed their feet, so if it is a ceremony there, none could ever properly do it for themselves at any time, hence the variation between some cases of self-washing and other cases of others doing it for them shows that it was not a ceremony in any of the instances.

And again, the cases in 1 Sam. 25:41; Luke 7 and 1 Tim. 5:10 show no distinctions of sex between the washers and the washed, just as there are no sex distinctions in the practice of the holy kiss of Scripture injunction. It may be rejoined that in at least most of the above-cited cases foot-washing was not a ceremony. Exactly so, and if not in some cases why so in others? Canticles 5:3 and John 13:10 show that in both those instances it was done for cleansing, in some sense. The first instance, in Solomon's words, doubtless shows a literal cleansing, since walking out of the house is there inferentially a defiling by the soil. In the case of 1 Timothy 5:10, the matter of foot-washing by the widow hypothetically supposed, had been beyond question optional on her part, as shown by the word "if". For if it had been an ordinance, kept up in the church at least once a year, it would be extremely difficult to understand how a widow of that age could have been in the church and not have observed the ceremony, especially if salvation depends upon it, in which case there would have been no room for the apostle to say "if" she had washed the saints' feet. But it is here mentioned as one of a series of "good works".

Luke shows in 22:24 that at the time of the last supper of John 13, when Jesus washed their feet, there was a strife among them for title to the highest position in the kingdom. Hence, as He had previously taught them humility when they quarreled over the same honor, by placing a child in their midst, He now teaches the same needed lesson by washing their feet. For the above list of references shows that in some cases servants, slaves, did the ablutions for the guests, so in His doing it He gave them an example of needed humility. And in several of the above references it is to be seen that they regularly washed their feet on entering the house and before eating; as Luke 7:44, for example. Hence it was to be expected that foot-washing would be in order on entering the upper room to eat the last supper. They had no slaves to do it for them, and instead of thinking of each other's comfort and welfare by looking after one another, the disciples left it to their Master to think of this menial service, and it so chagrined Peter that he at first refused to learn his lesson of humility by accepting the washing at his Master's hands. Jesus' answer to Peter, "If I wash thee not, thou hast no part with Me", might at first seem to signify some idea of the washing as being a ceremony, but when we remember that they were about to eat the communion of the bread and wine, and that it is an ordinance, according to 1 Cor. 11:2, we can see how He may have referred to the fact that without the customary washing practiced as a matter of courtesy and comfort before eating or entering a house, Peter would not have sat at table with his Lord, and thus would have missed the bread and wine, which symbolized the Master's death, among other things. And Peter was to share this violent death with his Master, as is evident from John 21. So this is what is evidently alluded to in John 13, for He tells Peter (and Peter alone, as is evident from the singular form of the pronoun, "thou"), "What I do thou knowest not now, but thou shalt know hereafter". Peter did afterwards come to know the meaning of the prediction in John 21, as seen by his words near the fulfillment of it in 2 Peter 1. Thus

did Peter have "part" with his Master's death.

The Lord's response to Peter in John 13 evidently refers back to the ceremonial law now in the law, written in Lev. 1:9, for there the sacrifice offered on the altar was first to have its legs washed in water. According to Paul's interpretation of the words of Isaiah in Romans 10, the feet are taken to represent the idea of message-bearers of the gospel of peace. Hence the messenger is to be clean in this activity, according to Isaiah's words in the same message of his, above alluded to, Isa. 52:11, "Be ye clean, that bear the vessels of the Lord." And according to Gal. 1:6-9, the message borne by such feet was to be preserved pure. Hence, just prior to sending them out with the message, He washed their feet according to this added reason to that of cleanness of body, in fulfillment of Lev. 1:9, in that they should thus know the importance of spiritual cleanness in their being and message. But the Church was not in existence, organically, yet, at the time of the last supper, and Christ never addressed any of His teachings to the Church, according to Matt. 15:24 and 10:5, 6, and since the Church did not begin till the resurrection of the Head, Eph. 1:20-23, it is evident that John 13 is not Church teaching. We get Church teaching in the epistles to the churches.

If we are prone to make ceremonies of the deeds of the Master, there would evidently be as much reason to observe the setting of a child in the midst of our assemblies to teach humility as to practice foot-washing for the same reason, since both incidents arose from the same point of strife, but the tendency in Church teaching is away from ceremony, rather than toward more of it.

NOTES FROM THE NEW TESTAMENT

By Lyman Booth

IN Matthew the kingdom of heaven is mentioned thirty-two times; there are sixty-five quotations from the Old Testament and five prophecies find fulfillment in the first and second chapters.

We find in the New Testament two genealogies of our Lord. The object of the two is to show the lineal descent of our Lord from David. A king must have a genealogy in order to establish his right to the throne. Matthew gives the first, Mark none, Luke one and John none.

The Jews never denied either, for it could have been proved by registers. The fact that two such perfect pedigrees as those of Matthew and Luke existed is proof that up to that date the Jews were careful to register family descent. That such registers did exist is mentioned by Josephus, a Jewish historian, who said he traced his back to the tribe of Levi by public records.

The two genealogies are, no doubt, from one common ancestor, which is King David. This is the probable solution of the two pedigrees. Also it is evident that the one given by Matthew is that of Joseph, and the one by Luke is that of Mary. Matthew was writing for the Jews, and showed Jesus' descent from David, which legal descent was always recorded in the male line and therefore properly given through the husband of

His mother (Mary). Luke, in writing his for the use of the Gentiles, intended, no doubt, to prove that Christ was the seed of the woman, and would necessarily have to trace back from Mary, the daughter of Heli, to Adam. It was not customary to mention the names of females in their genealogies, and I presume for that reason Luke omitted Mary's name. However the parenthetical expression in the 23rd verse would seem to intimate the real from the legal genealogy. He says, "being (as was supposed) the son of Joseph, which was the son of Heli." The Jews always mentioned Mary as the daughter of Heli, which tends to establish the fact that Heli was the grandfather of Jesus, and also that Jesus was a descendant of David by law, in the line of kings, through His (supposed) father, and a direct descendant through His mother Mary.

In writing his genealogy, Matthew contented himself by tracing back to Abraham, for it was through Abraham that the Messiah should come. Luke traced back to Adam because he considered him to be the seed of the woman promised to our first parents—the common Savior of all their posterity whether Jew or Gentile.

1:23

"They shall call His name Emmanuel"—God with us. This name should be engraven in our hearts. We should write it upon our foreheads. We should pronounce it with tender accents. Our faith must rest upon it. In it our hope must be placed. Matthew heralds Him as Emmanuel and closes his writings by saying, "Lo, I am with you always, even unto the end of the world." Emmanuel—God with us always.

2:1

Bethlehem means "house of bread". How appropriate the name, for out of Bethlehem came the Bread of Life.

2:2

God led the Magi to Christ with a star. Wise men and philosophers were the first to worship Christ. We find them bowing the knee before the new-born Babe in greater adoration than to any earthly sovereign, after which they opened their treasures and presented to Him their gifts, the gold, the frankincense, and the myrrh, the rarest and most valuable products of the east. When we think of their reverence, their unstinted generosity, of their long and perilous journey with the only aim of making their obeisance to the infant King and Redeemer; when we see them on their way to Bethlehem; and when we stand beside them beneath the roof of that humble shed in pure devotion and sacred worship, spreading out their costly and precious gifts, we can but regard their faith as having few parallels in the history of men. How that mother's heart must have thrilled with thankfulness and joy at the sight of such generous favors!

Faithful, patient Simeon recognized in Him the light to lighten the Gentiles, and the glory of His people. Though the Jews were the first to hear the joyful news of His birth, the Gentiles were the first to worship Him.

2:3-15

In His infancy He suffered for us. From the manger to the cross there was suffering. He came without sin, but not without suffering and sorrow. Scarcely was He born when He had to flee into Egypt to escape the murderous rage of a wicked Herod. In

Egypt the holy family found refuge and shelter among his kindred people, for there were thousands of them there dwelling in peace and worshiping Jehovah in a temple of their own. His abode in Egypt made it possible for the fulfillment of the prophecy of Hosea, "Out of Egypt have I called My Son."

"LORD, teach us to pray."

"THE realization of God's presence and power is the greatest help to a timid Christian that can be conceived. Those who are fearful about many things need this continual recollection that God is near and that His power is infinite."—*Young People*.

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—Mar. 14—Mark 13:21-37 Mem. V. 34

MARK thirteen and Matthew twenty-four appear to be a different discourse from that recorded at Luke twenty-one. Mark and Matthew are given "out of the temple". Matthew says, verse 3, "as He sat upon the mount of Olives, the disciples came unto Him privately" and Mark reads, verse 3, "as He sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked Him privately", while the discourse recorded by Luke was given in the temple before the multitude.

The three Gospel narrations answer the first question practically alike, but after Luke records this answer he says, verse 12, "but before all these", and then goes back to give an explanation of things that shall take place in the meantime. This explanation He carries forward to verse 24 and then announces signs which shall immediately precede the return of Christ. Mark, however, and Matthew also, continues after answering the first question, Mark 13:9-13, and gives the prophecy relative to the abomination of desolation spoken of by Daniel, from which he leads up to verse 24 where the signs preceding Christ's coming are mentioned.

Thus the first two gospels, not being the same discourse as that of Luke and being a discourse that was given privately to the apostles for their instruction, contain information and points not mentioned by Luke.

Abomination of Desolation. Jesus here quotes from Daniel's prophecy. That which was most emphasized in Old Testament as "abomination" was false worship, that is, idolatry. All idolatry was an abomination unto God. But Daniel prophesied that there will be a day in which the very holiest place of the temple, in the midst of Daniel's people and his Holy City, one will presume to occupy that place set aside for God only. This is very clearly stated in Rev. 13:5-8, as also in 2 Thess. 2:1-9. Jesus told His disciples privately that when that day should come there should be a time of tribulation such as never was, while Daniel was told by Gabriel, that during this tribulation there must be consummated six different works upon Daniel's people and Daniel's holy city. See Dan. 9:24. Man's persistent opposition to the accomplishment of these labors by God results in this terrible tribulation.

"But in those days, after that tribulation (Mark 13:24), the sun shall be darkened" and the Son of man shall come in the clouds of heaven. Thus those days of tribulation consequent to the abomination of desolation continue up to the very days of the coming of Christ.

Mon.—Mar. 15—Mark 14:1-26 Mem. V. 18

The passover of Mark 14 was a passover

toward which the original one in Exodus 13 pointed. In Exodus the lamb slain was from the flocks of Israel. In Mark 14 the slain lamb was the Lamb of God. The apostles on the preparation day prepared for the passover, verse 12 and 16. Jesus arrived. He had desired to eat this passover with them. The entire day was a day of preparation. Nor was it a fast day; rather, they ate their regular meals. When Jesus came He ate on this "preparation day" in the place where they had prepared also for the passover.

But before the hour for the slaying of passover, Jesus with His apostles retired to the garden of Gethsemane. It was the place and time of His second great temptation. The first followed immediately after His baptism. It was for forty days. This one was but of short duration. In both, unlike Adam of old, Jesus resisted the temptations and was faithful to God.

He was sold to the high priests and elders. They pressed Him in various ways. But in every phase of the testing He remained true and loyal. At last the sentence of crucifixion was announced. Even His apostles forsook Him.

He was taken to Golgotha where at about 9 a.m. He was fastened to the cross. Jeers and taunts and mockeries were thrust upon Him until the very heavens themselves were blackened and darkness was over all the land from 12 to 3.

Ordinarily during the latter part of this period of darkness Israel would have been killing its passover lambs. Not so this year.

The darkness lifted. Israel became busy. Thousands of lambs must be killed and prepared before sunset. Jesus still hangs upon the cross. At about three o'clock, while Israel was busily slaying its passover, Christ, the Lamb of God, our "Passover which is sacrificed for us", commending His spirit to God, yielded it up. The great Passover of the ages was sacrificed. God's chosen first-born church was thereby protected for God's great service: a people for His name to be called out of all the world, set aside from every other people, advanced to the highest and most responsible position appointed for humans; heirs of God and joint-heirs with Jesus Christ. Little wonder, with vision of all this, that Jesus greatly desired to eat this passover with His disciples. And He partook thereof in a much larger and deeper and more significant manner, than they did or could.

Tues.—Mar. 16—Mark 14:27-50 Mem. V. 31

Wed.—Mar. 17—Mark 14:51-72 Mem. V. 54

Thurs.—Mar. 18—Mark 15:1-25 Mem. V. 21

Fri.—Mar. 19—Mark 15:26-47 Mem. V. 34

Sat.—Mar. 20—Mark 16 Mem. V. 6

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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

IN THE GARDEN

Few gardens are made mention of in the Bible. Of these two, and possibly by construction three, are of great moment in the history of man. It was in the Garden of Eden, the habitation of our first parents under circumstances and conditions arranged by the Father and called good and very good, that the first disobedience to God was rendered by mankind. Of their own volition, using the strength bestowed unto them by their Creator, our first parents chose to exercise greater faith and confidence in the words spoken in criticism of Jehovah, than in the words spoken by Jehovah Himself. They were unreliable, untrustworthy, and Jehovah brought upon them death, in accordance with His previous instruction to them. Therefore death hath reigned upon all men.

In the wilderness—no garden like unto that of Eden—our Savior, after having heard the voice from heaven which announced, "This is My beloved Son, in whom I am well pleased", endured temptations for forty days, yielding not. His every answer was a reference to God's word. How different from the attitude of Adam in the Garden of Eden.

Victorious, our Savior returned from this wilderness garden and engaged in an arduous, active life of service unto God.

At its close, after having demonstrated by God-given power His ability to do marvelous works, He went into another garden—Gethsemane. Strength was His. But the word of God had previously given direction, and obedience was required. He was faithful

still. The strength in His own hand He used not, but submitted to the will of God. He gave His life. He suffered for man.

In the new tomb He lay till the great power of Jehovah brought Him forth—raised Him from the dead.

The voice of inspiration sings the great song, Heb. 1:9, "Thou has loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

What triumph! What victory!

And then comes resounding to the heart of faithful man, "Because I live ye shall live also".

Therefore, God be thanked "who giveth us the victory through our Lord Jesus Christ."

THE TEMPLE

"DESTROY this Temple, and in three days I will raise it up." This is not the blind, vague statement that some of us have been prone to presume it to be. It was not a sly, deceptive use of language. The arrangement of the language gives emphasis to the word "this", and in such emphasis the real thought is taken away from the temple in which the Jews worshiped, and the thought is drawn to the particular temple emphasized by the word "this".

"This temple", as the apostle tells us, was spoken of "His body". Nor is that a special use of the word "temple". The epistles especially use the word in the same sense. Eph. 2:21; 2 Cor. 6:16 and elsewhere refer to the Church, made up of individuals, as being the "temple of God".

And was not Christ Himself in the day of His ministry God's abode in Israel? Did not God dwell in Christ and reveal Himself through Christ far more than He dwelt in the disobedient high priests—the would-be officers of God's temple—of that day? Neither the priests nor their helpers were able to reveal God to the people. Christ was able. God dwelt in Him; God's works He performed and God's words He declared. He and He only was the real occupied temple of God in whom and through whom God dwelt in Israel.

They destroyed this God-given temple. But God raised it and caught it away unto Himself—out of the midst of Israel.

Till He returns Israel has no temple through which to approach their God.

WHAT MUST I DO TO BE SAVED?

THESE are the words of the Philippian jailor, Acts 16:30. The extraordinary conduct of the apostles in his charge had convinced him that Christianity as lived by those disciples was far superior to any other life in his experience. He was convinced that these disciples were true followers of Christ. He was convinced of Christ Himself. The great question was "What must I do?" Necessity was upon him. Paul and Silas answered his question; he must "believe on the Lord Jesus Christ", Acts 16:31, and he must do the things which that intelligent faith would direct him to do. All faith, to be true faith, is based upon knowledge. Faith cometh by hearing, and hearing by the word of God. The jailor heard, for Paul taught him. What he heard became knowl-

edge. His knowledge was instruction unto him. Faith required obedience to that instruction. The required obedience in this case was later revealed by Paul, and the jailor complied therewith, "and was baptized, he and all his, straightway."

Yes, and we too must "do" if we are to become one with Christ. Christ Himself had to "do". He had to use His God-given strength in accordance with God's instructions. This has been the required rule from the first history of man. Daniel had to "do"; Saul of Tarsus had to "do"; and there is no suggestion in the Bible that doing has been annulled. It is not that the thing done is imputed as of value, but it is the fact that one in consecration and devotion goes forward to do. The doing is the action that matures, develops, benefits, enriches the doer. A Christian is Christian only because he does Christian things. His heart, his life, his all are aiming at and devoted unto Christ's ways. Therefore Christ's every instruction is to be heeded. The first is to repent and be baptized and walk in newness of life.

Let us do.

THE HERALD is indebted to Bro. S. E. Haney for a number of most interesting clippings pertaining to the Sesqui-Centennial which Philadelphia is feverishly preparing for the coming summer. Among the most interesting features it is noted that a reproduction of Solomon's Temple will be one of the great attractions.

If this last is carried through The Herald will endeavor to give its readers, not only reports, but any information that will aid in the comprehension of Bible records.

HERALD RECEIPTS

Mrs. S. J. Elton; W. H. Moore; Mrs. M. Shea; Mrs. Minnie Hoare; Mrs. Leola Clark; Geo. Finney; Mrs. Eva Collins; Ethan Carpenter; Mrs. Loren F. Burnett; Chas. McMertrie; Mrs. Wm. Densmore; Mrs. Mary Alexander; Mrs. N. L. Anderson; Iza E. Selleck; J. H. Taber; E. H. Wichern; J. W. Cooper; Mrs. Catherine Townsend; Raymond S. Schmidt; Mrs. Allen; H. Pfeiffer; Richard Hanska; E. K. Goodliffe; Mrs. D. Dietz; C. Dietz; Ed F. Elton; E. H. Porter; Mrs. W. C. Ratliff; Mrs. S. T. Schreiber; Mrs. May Moore; Mrs. Chloe Sims; Mrs. Ed. Lampson; Mrs. J. W. Donaldson; Mrs. M. D. Newell.

HELPING FUND

Mrs. Leola Clark, \$2.00

WINCE MEMORIAL FUND

Previously mentioned	\$1417.04
Mr. and Mrs. Delos Andrew (Ill.)	5.00
A Sister in Rochester (N. Y.)	10.00
Mrs. May Moore (Neb.)	5.00
Mrs. S. T. Schreiber (Idaho)	10.00
Mrs. Jessie I. Upton (Ohio)	5.00
Mrs. Leola Clark (Mich.)	1.00
W. H. Moore (N. Y.)	10.00

Total \$1463.04

"If your actions discord with your words, don't expect your children to obey. They are great imitators—of acts."

AT A RECENT demonstration in Washington, D. C., a fire was extinguished by one note of a violin while fire officials looked on in amazement, according to the Philadelphia Inquirer of Feb. 25. Charles Kellogg, inventor of the apparatus by which this feat was accomplished, had previously demonstrated the same in New York.

Doings Among the Churches

Bro. Chas. Gesin has moved his family into the State Conference Hall at Oregon. Houses are surely hard to rent in this desirable town.

Twin boys were born to the wife of Bro. Forest Carpenter, Feb. 26. They are doing nicely but the mother is in serious condition in Harrodsburg Hospital, Kentucky.

A telegram on the 6th stated that the dedication of the Parkwood Church of God, Cleveland, Ohio, must needs be postponed as the church cannot be made ready by the date set for dedication.

"WORDS OF LIFE" is a monthly published in Great Britain, advocating Life and Advent Truths. 65 cents per annum. Send for a sample copy. Mrs. J. W. Donaldson, 10 Oakmere Drive, Baldwin, New York.

THE NEW PALESTINE

The New Palestine is published by the Zionist Organization of America at 114 5th Ave., New York. Subscription price \$4.00 per year.

MICHIGAN

TO MICHIGAN BRETHERN

If those who are contributing toward conference work in Michigan have not made their usual regular remittances this year and can do so, the same will be greatly appreciated if sent to the treasurer, Lawrence Bridegam, Dutton, Michigan, during the next thirty days.

Rollo G. Mosher, President.

About forty of the friends of Bro. and Sr. Patrick gathered at the home of Bro. and Sr. Craig in North Park last Friday evening to help them observe their silver wedding anniversary, the occasion being a distinct surprise to them. The evening was spent with games after which refreshments were served following which Bro. and Sr. Patrick were presented with a token of the esteem in which they are held by the Grand Rapids people.

Sr. Watts, of Moline, is reported to be very sick with flu.

Plans for the work in Michigan are being outlined for the coming year. The work in Blanchard has suffered during the winter months on account of the blocked condition of the roads during which time Bro. Patrick has devoted his efforts to the work in Grand Rapids, Dutton and Coats Grove. As soon as the roads open with the coming of warmer weather he expects to make up for lost time in the northern district.

If plans that are being discussed materialize it may be possible that a new church will be built on a lot given to the state conference in South Grand Rapids. The situation is being canvassed by our evangelist and upon his report that the prospects are favorable it is possible that a new church home will be built in a district not now served directly by any denomination.

WISCONSIN

The Church of God Sunday School at Graytown, which was organized last fall while Bro. Sydney Magaw was holding meetings at this place, is rapidly growing. On Sunday, Feb. 28th, there were fifty-two in attendance.

The interest is fine. We believe when warm weather comes we will have as large a Sunday School as any country church.

We also have a fine Berean Society started. There are at present thirty members. All are very interested in the lessons.

The church here will give an oyster supper in the basement of the schoolhouse on March 6th. The work here looks very bright for the future.

May God grant us guidance and strength that we may be faithful to carry on His work.

Edna Engbreton, Sec.

REPORT FOR FEBRUARY

Sermons: Hillisburg, 2; Rensselaer, 2; Burr Oak, 1; Plymouth, 1; North Salem, 1; Pleasant View, 2.

Baptisms: 1.

Money collected: Rensselaer, \$25.00; Burr Oak, \$5.00; Plymouth, \$15.00; North Salem, \$6.00; Pleasant View, \$25.00. Expense: \$10.68.

It was pleasing to us to baptize Florence, youngest daughter of Bro. Michael Fetters, at Plymouth last third Sunday. May the Lord keep her in the narrow way that leads to eternal life.

J. H. Anderson.

MRS. J. E. HAMMOND

The membership of our church were rudely shocked when the word came that Sr. Abbie Dora Hammond, of Anaheim, California, had fallen asleep on Thursday afternoon, February 25, at Fullerton, California, as the direct result of an operation for the removal of a tumor. We had known for some time that she was expecting to go through the ordeal of an operation, but the sad news came as a severe shock for all that.

The Hammond family have endeared themselves to us all and their loss is our loss. Sr. Hammond was born near Omaha, Nebraska, in 1880. She was united in marriage with Bro. Hammond in 1906, making their married life approximately 20 years. She leaves a family of three girls and her husband.

While they miss her greatly, yet they find in this time of their distress great comfort in the promises of God. Funeral services were held at Fullerton and burial made at Santa Ana. Here Sr. Hammond awaits the coming of our Lord at which time she will rise with the Sun of Righteousness at the dawning of that new and better day. The love and sympathy of a very large circle of friends go out to the stricken family in their bereavement.

S. J. Lindsay.

LIZZIE C. HANSCOM

Lizzie C. Abbott was born at Moors Hill, Indiana, September 22, 1847, and came to Minnesota with her parents when a girl. She taught school for a few years, and was married to David J. Hanscom on February 22, 1871. They resided on their farm in Eden Lake township. After Mr. Hanscom's death in 1896, she moved to Eden Valley where she resided for several years. The last twenty years of her life she spent between Ashland, Oregon, and her children in Minnesota. Up to one month before her death she was living with her daughter, Mrs. L. E. Christ, at Wayzata, Minnesota, when her condition became so serious that she was taken to a sanitarium in Minneapolis and died on February 7, 1926.

For forty-five years she was a faithful member of the Church of God at Eden Lake and Eden Valley, Minnesota.

She leaves to mourn: one son, G. E. Hanscom of St. Cloud; one daughter, Mrs. L. E. Christ of Wayzata; five grandchildren; one brother, I. M. Abbott of Paynesville; and one sister, Mrs. Ella Spaulding of Litchfield, Minnesota. Funeral services were conducted from the Church of God at Eden Valley on Tuesday, February 9, with interment at Eden Lake cemetery. Words of comfort were spoken from Job 14:14 and John 6:68 by Bro. Fred J. Daubanton, of St. Cloud. The floral offerings were beautiful, showing the high esteem in which she was held. To know her was to love her. She is asleep, awaiting the resurrection at the last day.

It is hard to break the tender cord
When love has bound the heart;
It is hard, yes, hard to hear the words,
"We must for a short time part."
Dearest loved one, we have laid thee
In the silent grave's embrace,
But thy memory we shall cherish
Till we see thy kingdom face.

CURRENT EVENTS

GREAT THINGS AHEAD

THE Chicago Herald and Examiner of March 3 reports that Irving Herriott, general counsel for the Zenith Radio Corporation, appeared before the Senate Interstate Commerce Commission with the following statements:

"No one knows what radio is," said Herriott. "It is a question whether it travels through the air or through the ground."

"I say to you in all sincerity and frankness that within a very short time power will be transmitted throughout the length and breadth of the United States by radio.

"This radio power will be a more vital factor in the life of America than any other one element of which we have knowledge to-day.

"Machinery, including the railroads, will be operated by power transmitted by radio, originated at remote sections of the country where power is available, not forgetting the wilds of Labrador, which holds unharnessed in its waterfalls power greater than Niagara.

"Radio is not only a great public utility but a means of defense as well as offense in spite of the fact that the death ray has not yet been perfected."

In connection with the foregoing the following extracts are of interest, from the same paper, under date of March 5.

Sidney Z. Mitchell, president of the Electric Bond and Share Co., "announced a list of about twenty-five important power corporations that are prepared for the physical tieup.

"The network they propose to throw over the country is this, in brief: One corporation would loan power to its next neighbor in the tieup, probably 250 miles distant; the second corporation, in turn, would supply a similar amount to its neighbor, and, so on, until a flow of current was maintained from Canada to the Gulf, along the eastern seaboard, and thence into the far stretches of the west.

"Within a year, Mitchell said, the plans will be increased to such an extent that they can lay down a blanket of connections covering the entire nation. . . ."

NEBUCHADNEZZAR

NEBUCHADNEZZAR hated himself. One of his pats on his back he inscribed on a cylinder, had it sealed in the wall of a temple in the ancient city of Marad, a suburb of Babylon, and it was recently discovered by Arabs digging in a mound at Wanasadun, where the temple once stood. This cylinder has been obtained by the Carnegie Museum, Pittsburg, and is now on exhibition.

The opening paragraph reads: "I am Nebuchadnezzar, King of Babylon, the great, the mighty, the favorite of Marduke, the powerful prince, the beloved of Nabu, the ruler who knows not weariness, the protector of the temples Esagil and Ezida, who is obedient to Nabu and Marduke, his lords, who does their bidding; the wise lord, the darling and the joy of the heart of the great Gods, the first born son of Nabopolassar, King of Babylon. May the wise men after me, read of all my works." *Philadelphia Inquirer.*

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 John 3:1, 2, 3

TRIAL

By Edgar A. Guest

By the troubles you have met,
 By the griefs which you have borne,
 By the heartache and regret,
 And the bleeding from the thorn;
 On the cruel forge of strife
 You shall shape a lovelier life.

Souls are made by hammer blows
 And the batterings of fate,
 He who only pleasure knows
 Never can be truly great;
 All our faith, and all our pride
 Must be very often tried.

Youth has beauty of its own,
 Smiles make lovely any face,
 But the heart which much has known
 Has a richer touch of grace;
 Out of trial, out of grief
 Glows the splendor of belief.

On the anvil of the years
 Must our character be wrought,
 By our heartaches and our tears
 We are won to gentler thought;
 Out of suffering we find
 The true glory of mankind.

LIVING FAITH

Kindly read with me Luke 8:22 to 25, committing to memory the words of the Master as contained in verse 25, "Where is your faith?" which sentence we will use as our to-day's text.

We know what a storm at sea is. We have seen the ocean waves dash upon the deck of an ocean liner with such force as to do considerable damage, at times carrying away the deck houses and making large indentations in sheet steel that was one quarter of an inch in thickness. And this was on a large, powerful steam vessel altogether different from the style of sailing craft spoken of in our lesson and on which our Lord and His disciples were sailing.

The sea, the ship, the storm are incidental. They simply are a background to the real picture which is the lack of faith in the disciples and the presence of Jesus, who was all-powerful because He was the Son of the most high God. According to the teachings of the Christ and the marvelous works He had wrought in their presence the disciples never for one moment should have felt fear, either for their own safety or that of the ship. Repeatedly had the Savior told them that by the exercise of faith they could do whatsoever they would. And in this test they were fearful, compelling the Master to ask them, "Where is your faith?"

There is much food for thought in this story of the Master rebuking the waves, and yet it all is told in condensed form. Only one hundred and thirty-seven words, divided into four verses are used. The story being short and to the point makes it easy to remember. Of itself this is a lesson to us. Often the

more we speak the less we are apt to say, and our audience goes away carrying nothing in their minds, because there was nothing said worth remembering. But in this narrative much is said. The style is simple, a great truth is taught, and we should derive great benefit from it.

The telling of this story has a two-fold purpose. The first is to show the power of the living God working in and through His Son the Lord Christ; how even the storms obeyed His will; how safety was brought to those who considered themselves in danger. The admonition regarding faith, and also the story as a whole, is told as an example to us, that we fall not into the same temptation that the disciples did, for the lack of faith shows doubt, and doubting God is a sin. God at all times wants us to love Him and have faith in His promises. The path of faith is that on which we walk to approach the throne of God. We might never be on a ship which is being beaten by a storm, but there are many other trials we have, many other temptations we must endure, and under them all we must have faith in God, who hath promised that He never will leave nor forsake us.

God in His love sent His Son into this world so that those who would come unto Him through faith in the Son might have life everlasting. Is this not incentive enough to make us believe in Christ Jesus and love the Father? But this is not all that was promised. Through faith in the Son we now are to have contentment and inward peace, a peace that those outside of Christ never can know, a peace which the world can neither give nor take away, a peace that cometh from the assurance that He who is all-powerful also is filled with love and mercy, that He doeth all things right, and that all things work together for good to them that love God, to them who are the called according to His purpose.

The more active Christian life we live the more secure will we be against the wiles of temptation. Faith makes for activity and activity creates more faith; each feeds on the other. The final aim in life is to be something rather than to avoid something. The best form of defense lies in spiritual attack. If we walk with Christ, if our aim is to do the will of God, we shall put down temptation. We are in the conqueror's path if we walk in the spirit; and if we walk in the spirit we shall walk free from all attack.

In what have you put your faith? Is it in material things, such as money, or things you can secure with money? Is it in position, or health? Let us guard against absorption in these things. "Have faith in God." Put first things first.

Let us pray—Eternal God, we pray Thee to make our lives centers of living faith. May we follow Jesus in the life He lived. Let there be an outflow from our hearts that will cause men to forsake the things of this world and turn their thoughts and hearts to Thee. Increase our faith, and may our faith always be in things everlasting, to Thy praise and to Thy glory, all of which we ask in the name of the Christ, Thy Son. Amen.

CURE FOR SLEEPLESSNESS

Recently we read of a cure for sleeplessness caused by anxious and harassing thoughts. We trust you never are in this

condition, for it is a most horrible thing to lie on one's pillow, with a brain so active with disturbed thoughts that he is unable to sleep. But should you be, the following cure should be of benefit to all those who utter the prayer in spirit and in truth.

"Commit to memory a short prayer of praise and confidence and repeat it softly to yourself before going to sleep, and during wakefulness in the night. For this purpose we know of none better than the one given below.

"O Lord God, the day is Thine, the night also is Thine. The darkness and the light are both alike to Thee.

"Soothe my troubled thoughts and breathe Thy peace into my restless heart.

"Let Thy invisible presence watch over me, and in the light of a new day make me to arise to bless Thee for Thy sheltering care. In the name of Jesus Christ. Amen."

1 JOHN 2:15, 16, 17

"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. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

Which shall it be, loving the world with its lust and pride, and passing away, or doing the will of God, and abiding forever?

BIBLE QUESTIONS

1. Who appeared unto Joseph in a dream before the birth of Jesus?
2. When the wise men started to find the child Jesus after the order of Herod what did the star do?
3. In what chapter of Isaiah do we find an unparalleled vision of the Son of Mary, the Son of God? What is the fifth verse of the chapter?
4. What does Isaiah say about a wonderful Child that was to be born and what was He to be called?
5. How did the appearance of the wise men affect Herod the king and the people of Jerusalem?
6. From what direction did the wise men come to visit Jesus?
7. When the wise men came into the house where the young child and Mary the mother were what did they do?
8. How long did Joseph, Mary and the child remain in Egypt?
9. Where did Joseph take Mary and the child Jesus and why?
10. What should be our attitude toward the coming of the Son of man?

ANSWERS TO LAST SERIES OF QUESTIONS

- | | |
|-------------------|-------------------|
| 1. Luke 1:26-28. | 6. Matthew 1:21. |
| 2. Luke 1:76. | 7. Matthew 2:15. |
| 3. Luke 1:59. | 8. Matthew 2:16. |
| 4. Luke 2:29-33. | 9. Matthew 2:4-6. |
| 5. Luke 2:13, 14. | 10. Matthew 4:8. |

He serves self best who serves God most.

"Noble deeds are held in honor;
 But the wide world sadly needs
 Hearts of patience to unravel
 The worth of common deeds."

"Ill that He blesses is our good,
 And unblest good is ill;
 And all is right that seems most wrong,
 If it be His blest will."

Berean Column

Edited by

NATIONAL BEREAN SOCIETY

LEOTA B. HANSON, EDITOR

106 S. Second Street St. Louis, Missouri

Motto: Search the Scriptures Daily

WM. TYNDALE—MARTYR

By Lillie H. Willis

IN this day of prosperity and the open Bible it might be well to take a resume of the days when these privileges did not exist.

The young people of our day are all too ignorant of the condition of the time known as the "Dark Ages".

I have before me a pamphlet published, I think, by the American Bible Society, an "account of the life, service, and martyrdom of Wm. Tyndale, with special reference to his translation of the New Testament into English in 1525". It was in Gloucestershire that Tyndale was born; and it was there that he formed the resolution to translate the Scriptures. When he set himself to his task, the mass of the people were wholly unfamiliar with the Scriptures. Of conditions in the sixteenth century, Bishop Hooper, the martyr, gives us a vivid glimpse. In the diocese of Gloucester, there were 311 clergy. Of these 168 were unable to repeat the Ten Commandments, and 31 did not know where the Ten Commandments came from. Forty could not recite the Lord's Prayer, and about the same number were unaware who was the author of it. It was Tyndale's desire that the Scriptures be translated into all the languages of the people. About the month of July, 1523, Tyndale left Little Sodbury in Gloucestershire, and made his way to London. He carried letters of introduction from Sir John Walsh to Sir Harry Guildford, which letters had to be approved by the Lord Bishop of London; with him lay the authority to sanction a translation of the New Testament; no printer would undertake the work of production without it.

At first everything seemed favorable. Tyndale was educated at both Oxford and Cambridge, was capable of doing the work of translation; and all he asked for was a quiet room, some pens, ink and paper, and the liberty to study his Greek and Hebrew Bible, with the aid of Greek and Hebrew lexicons. The Bishop refused all aid, and Tyndale found out that not only there was no room there but also there was no place to do it in all England; so he decided to emigrate. In May, 1524, he set sail for Hamburg: he never again set eyes on his native soil. He was watched, and persecuted. In haste he and Wm. Rowe, a companion in exile, went to Worms.

For a time they were permitted to go on with their work of translating the Scriptures. The English Bible as we know it was thus born.

On Feb. 11, 1526, there was a bonfire of heretical (protestant) books before the gate of St. Paul's Cathedral. Tyndale said, "It was no more than I looked for."

In the years subsequent to 1525 Tyndale labored at his task of translating, if possible, the whole Bible, and of revising the trans-

lation of the New Testament. This revised edition Tyndale presented to Ann Boleyn, who had befriended an Antwerp merchant, Richard Herman, accused of the crime of assisting in "the setting forth of the New Testament into English".

And then there fell the blow. Tyndale was living with his friend, Thomas Poyntz, in what was known as the English House at Antwerp, where he was assured of a safe asylum. A certain Henry Philips made his acquaintance and professed friendship. Suspecting no treachery, Tyndale accepted his invitation to go forth from his retreat, and was seized and thrown into prison. Henry Philips was a Catholic.

Tyndale was in that dark prison without light or books, but after urging them to let him have a candle, his Hebrew Bible, grammar, and dictionary, he was permitted to have them. Whatever efforts were made to save Tyndale failed. After eighteen months in his cell, he was led out to the final penalty. On October 6, 1536, he was strangled, then burned at the stake. His last cry was, "Lord, open the King of England's eyes."

A year later the prayer was answered by the king's recognition of the Coverdale and Matthew Bibles. The first printed English New Testament was that of Wm. Tyndale, issued at Worms, Germany, in 1525; four hundred years ago last year. As many copies of this as could be secured were publicly burnt in front of St. Paul's Cathedral, England. The first complete printed English Bible was that of Miles Coverdale, printed in 1535, and the second, (1537) bore this announcement—"set forth with the king's most gracious license",—one year after Tyndale's dying prayer. And within 25 years of Tyndale's Testament being publicly burnt in front of St. Paul's Cathedral, the Bible was being read in that church. What did Tyndale lose? A few short years of mortal life. What will he gain? "An inheritance incorruptible, undefiled, that fadeth not away", in a sinless earth; an immortal nature like unto his Lord's. And the Catholic power that murdered him, kept in check for a time, yet ever alert, has missed no opportunity to advance her interests, until to-day she boasts of her plans to make the world Catholic. Will God permit her to do this? Revelation certainly teaches that she will regain her power for a short time. She comes forth into power to go into destruction, for the Lord will consume her with the Spirit of His mouth; and destroy her with the brightness of His coming. Her punishment will be swift, and terrible, for "strong is the Lord God that judgeth".

I wish our young people would take up the study of life as Christians knew it during the Dark Ages, in connection with the study of the Bible, especially that part of it concerning the coming of Christ and His final triumph.

HOW SHALL WE ESCAPE?

(Continued from front page)

ability of neglecting "so great salvation"! What agony of mind and body negligence has caused, even in the affairs of this life! Forty years ago the following incident came to my notice: My fellow operator, John, had received orders to hold train No. 35 for No. 34—a meeting point. For a few moments he neglected to set the semaphore. No. 35

got by. The wreck occurred two miles up the road. There, interspersed, wedged and scattered, lay the dead and dying. O, what a sight!

It was fifteen years later when I met John and learned the true cause of the wreck. Our meeting opened the wound; for when I asked if he were still railroading, his eyes bulged and lips tightened. He replied, "No, never touched a key since that awful night, nor ever shall." Raving on, he said, "Just as the order was 'OKed' something of interest occurred in the waiting room: I got up and looked. Then my mind diverted to another matter which had been bothering me. I was several paces away when No. 35 came tearing through, making up time. I sprang for the lever; but too late! The engine had passed my signals. O, had I only not neglected to set the Red! That terrible scene has haunted me ever since!"

Twenty-five years more have passed; and if John be living, and I were to meet him, that lump would again come into his throat.

Reader, if you are trying to run your own craft—as most Christians do; the Lord being too slow and antiquated—Watch! for He has both the danger, Red, and precautionary, Green, set against you. Therefore watch, "Lest coming suddenly He find you sleeping"—detracted by the treacherous arm of the flesh. Mark 13:36.

John suffered a fearful penalty for his negligence. But O, how trivial when compared with the Christian who neglects "so great salvation", who trifles with eternal life and eternal death!

Every one recognizing God's vicarious sacrifice of His Son to save sinners and neglecting so great salvation, will some day have to face an irrevocable sentence of condemnation, for "how shall we escape, if so great a salvation as this we have neglected?" Rotherham. The writer of Hebrews asks this question. He knew of no way of escape. Reader, if you think you know of some way other than the blood of the Lamb, and are expecting to escape the horrors confronting you thereby, you surely are laboring under a dangerous hallucination.

Funk and Wagnalls' definition of salvation: "The process or state of being saved; preservation from impending evil. Deliverance from sin and penalty, realized in a future state. Any means of deliverance from evil or ruin".

Some Christians who devote hours selecting shades and materials in decorating their homes and bodies say they haven't time to study God's *Chart of Salvation*—too busy. The fact is, they are more concerned about the carnal than the spiritual. What the church needs is a Pentecostal awakening: some Peter Cartwright leaders, by whose preachment thousands were converted. Although etymology and syntax were negligible qualities with this famous circuit-rider, he chiseled his name in the annals of history while most of his "D. D." contemporaries are forgotten.

Paul seems to describe this old-fashioned preacher. "But, if the Lord permits it, I hope before long to send Timothy to you, that I, in turn, may be cheered by getting news of you. For I have no one likeminded with him, who will cherish a genuine care for you. Everybody concerns himself about his own interest, not about those of Jesus Christ". Phil. 2:19-21 Weymouth (Not many Timothys and Cartwrights these days.)

THE RESTITUTION HERALD

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Number 24

DON'T BE A VULTURE

By Auntie Wince

I've not a vulture's bill
To pick at every flaw I see
And make it weaker still.

IT hurts to be picked at, especially if the picks are made on a very sore spot. We do not like it. It makes us cringe. It gives us the heartache, and we want to hide away under the farthest bed in the farthest bedroom in the house and cry. At least that is the way I used to feel when I was a little child and the vultures got after me. I can bear the picking now and say never a word, for Jesus did, and I want to be like Him.

But we know our faults and shortcomings better than anyone can tell us, and we grieve over them and strive to overcome them, in battles that no one dreams of but God. And this is the way it ought to be with the Christian soldier, and the way it must be, if we would come off "more than conquerors" through "Him that loved us, and washed us from our sins in His own blood."

We must fight on till we overcome. Jesus did. He was in the world but was not of the world. And being not of the world He did not follow the ways of the world. The world picks at the flaws in others, whether they be foes or friends. "Such a one is a very good fellow, but"—then follows a long list of faults and misdemeanors till anyone listening would think that instead of being a very good fellow, he was a veritable devil.

I know a woman who cannot hear a person named without saying some disreputable thing about him. She does not seem to know that she does this, not even when corrected at every turn. Evil speaking has become a fixed habit and she "speaks her mind", almost as unconsciously as she smiles or laughs.

What if the tables were turned? What would she think? The picking of the vulture's bill would not be quite so pleasant in that case. For there is nearly always a tale-bearer to tell us what others think and say of us.

But is it not said in God's holy book, "Woe unto you, when all men shall speak well of you"? What does that mean? It means that you are living just as the world lives. You are men-pleasers. How can they find any fault when you do not antagonize them in any way, shape or manner?

In the days of Christ the world hated His followers, and Jesus said of it, "It hated Me before it hated you." "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

"Blessed are ye, when men shall revile you and persecute you, and say all manner of evil against you falsely, for My sake.

THREE TESTS

By Lottie E. Young

HOW many beautiful stories of Jesus we meet with as we read the record of His life on earth! We hear but few of His sermons, but everywhere read of His doing good, helping poor, sick, discouraged mankind in a multitude of ways to have a brighter vision of life. The account of the restoration to life of the daughter of Jairus is one of these which tell how the last enemy—Death (not the friend it would be if glory was entered into immediately as claimed by a large portion of so-called Christendom)—had his prey snatched away from him; only temporarily, it is true, but it is a pledge of the time in the future when the graves shall all be emptied of their victims forever.

Matthew, Mark, and Luke all tell of this miracle, but only Mark gives the name of the father, Jairus, who had three severe tests required of his faith. The other two narrators call him "a ruler of the synagogue", which would indicate him to be a Jew of high standing. The Bible tells us the common people heard Jesus gladly, but this prominent Jew had likely a great deal of prejudice against this humble Nazarene who had worked some marvelous cures on the sick and afflicted. Jairus evidently had faith in the Lord Jesus Christ, but just think of the amount of prejudice he had to overcome when his relatives and friends taunted him with his belief, and how hard it must have been for him to appeal for help even in this most trying hour. We do not know what influences were brought to bear upon him before he overcame his pride and prejudice, but likely it was love for the little daughter which brought him a suppliant to the feet of the Great Physician with the request that He come and lay His hand upon her that she might be healed.

The tender heart of Jesus responded immediately, and He started to go with the agonized father, accompanied by crowds of people, among whom was a woman who for twelve years had been trying different doctors for an ailment, but was rather worse than better for her trouble. When she realized that Jesus was in that crowd her thought was if she could only touch the hem of His garment she would be made whole. This she was able to do, and immediately she was cured. Jesus asked at once, "Who touched Me?" and the woman tremblingly confessed that she had, and then came the kindly words, "Daughter, thy faith hath made thee whole".

If you were placed in the same position as Jairus how would you have felt? This postponement must have been a great test of his patience, even though he could rejoice over the curing of this woman, and then came the dread words of a messenger

It Must be Settled Right

However the battle ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto
In letters of living light—
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with one acclaim
May call him great and just,
Let those who applaud take warning
And keep this motto in sight—
No question is ever settled
Until it is settled right.

Let those who have failed take courage,
Though the enemy seemed to have won
Though his ranks are strong, if he be in
the wrong
The battle is not yet done.
For sure as the morning follows
The darkest hour of the night,
No question is ever settled
Until it is settled right.

—Ella Wheeler Wilcox.

"Rejoice and be exceedingly glad; for great is your reward in heaven: for so persecuted they the prophets which were before you."

Evil speakers are very apt to assail our faith when we do anything that offends them or that seems to them not in harmony with our profession. "You're a pretty Christian, ain't you?" is flung at us in scornful derision, if we make the slightest misstep.

"I am not a Christian," they say, "but I would not do that."

But I did not begin writing with any other thought than to warn my companion-soldiers in the faith of Jesus, to carefully abstain from evil-speaking. For Paul says to Titus, "Put them (the Cretians) in mind To speak evil of no man," (Titus 3: 2). And to the Ephesians he says: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice". (Eph. 4:31.) "Be kindly affectioned one toward another". "Let brotherly love continue".

Don't be a vulture.

WORKS! Works! Works! Everywhere, day after day, our Savior worked. His life was a life of works—the works of faith. His faith literally overflowed in works.

Little wonder that He *always* had insistent crowds to hear His occasional discourses.

from his house that the little daughter was dead, and there was no need to trouble the Master, whose words, then, "Be not afraid, only believe," could not have carried much comfort to the aching heart. We know the rest of the story, how the Great Life-giver went to the home, and then the test of belief in the impossible was rewarded by the restoration of the maiden to life and health.

These three tests can be applied in the present day to the stand taken both by the church and the world as to the second coming of the Lord. Many who see this great truth, so clearly stated in the Bible, hesitate to be classed with "soul sleepers", "annihilationists" and believers in what has never been one of the tenets of the churches, and this prejudice keeps them from associating with the small gatherings who are waiting for His appearing.

Nearly two thousand years ago the Apostle Peter reports some who said, "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." Is the second test of postponement proving too much for our faith, or are we remembering the words of the Master, "I will come again", and the promise of the angels as a cloud received Him out of the sight of the eleven apostles, "This same Jesus . . . shall so come in like manner as ye have seen Him go". This great truth can be expressed in three words—Coming, Came, Coming—so let us stand the test of postponement and believe the last recorded words of Jesus, "Surely I come quickly", even though we may fall asleep before our hope is realized.

When death had claimed Jairus' daughter, the third test of belief in the impossible, that the father should clasp a living child, was hard to overcome as none before had cheated death of its prey. But we who have a Savior who not only died and was buried, but ascended on high and can say, "I have the keys of death and the grave" and "Because I live, ye shall live also", can safely believe that "with God all things are possible".

May our faith never waver, and may we ever be ready to give to all a reason for the hope within us, for it is truly a "blessed hope".

THE GREATEST COMMANDMENT

By Ed. F. Elton

WITHOUT soul there is no character. Our inner spiritual life gives character to art and literature. When a man feeds his soul his inner life shows in his deeds: he puts moral obligations ahead of everything else; he wants the good to outweigh the evil; he is not afraid to die if he has given the world the best that is in him. He is strengthened with the hope that he is heir to immortality.

It is generally conceded that if a man belongs to a church he is a Christian, but it takes a whole lot more than church doctrine or creed to teach a man his obligations to his neighbor. Religion is something far greater than just membership in any church or holding to the dogma or belief of any sect. The man that says, "Lord, I believe; help Thou mine unbelief", is nearer God than the church worshiper that depends on the church

THE BAPTISMAL FORMULA

By J. W. Williams

Is It In Three Names, and Hence Three Dips?

THERE is no set of words given in Scripture as a formula to be pronounced over a person who is undergoing baptism. If the "Father, Son and Holy Ghost" verse above alluded to were such a formula we should be confronted with the disturbing fact that the apostles never used it, according to all we find in the book of Acts. For turning thither we find the following instances and written words: ". . . be baptized every one of you in the name of Jesus Christ", Acts 2:38; ". . . baptized in the name of the Lord Jesus", Acts 8:16; the baptism of the eunuch without any recorded words at his baptism, Acts 8:38; ". . . baptized in the name of the Lord", Acts 10:48; ". . . baptized in the name of the Lord Jesus", Acts 19:5. Now, if there were any specific formula of words prescribed, why all this diversity, so great that only two cases are the same? It may be urged that all these cases of the wording invoke the name of the Son, which is true, but even at that, the names of the Father and of the Holy Ghost are entirely absent from the above scriptures in Acts. And besides that, none of the above cases agrees with any other, except that the second and the fourth agree, and if the agreement in them is evidence of a set formula, what shall we say to the fact that the other cases do not conform to that formula, and not one of them conforms to the wording of Matt. 28:19?

The same lack of conformity to any set of words is manifested in the performance of miracles. The Master sometimes said words in performing miracles and sometimes He

doctrine to save him. What the church teaches and what the church man does are often out of harmony with the teaching of Christ. Bigots and sectarians have too much influence in all churches, to the detriment of religion.

Christ said, "If ye love Me, ye will keep My commandments." If a man does that he will have very little time to fight for his creed. A creed that you have to fight for has very little religion in it. It is not enough for religion to check evil, but it must prompt good impulses. The sin of omission is worse than the sin of commission.

Christ taught a very positive rule for us to follow,—Love your neighbor as yourself. This rule few churches consistently teach or live up to. This is generally spoken of as Christ's golden rule, but God gave it long before Jesus came into the world. See Lev. 19:18, 34.

Paul says, "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Rom. 13:10, also Gal. 5:14, 22, 23. James calls it the royal law. James 2:8. Love is the divine principle of life. Love means service or cooperation. If we serve God we serve man. Every thing that is created is by cooperation, adding two or more elements together. The whole universe cooperates to the glory of God, and the nearer we live to God's law of love and cooperation the more harmonious our lives will be. And, insofar as we deviate from the law of God which is the law of nature, we have sorrow and un-

did not say anything at all when doing so, just as the eunuch may have been baptized in silence. If "in the name of" in Matt. 28:19 constitutes a baptismal formula of words, it is evident that the same words, "in My name", Mark 16:17, must be regarded as a formula, too, for performing miracles, and when we come to their fulfillment of Mark 16:17 as written in the book of Acts and find that in some cases they used words invoking the name specified in Mark's record, as in the healing of the lame man in Acts 3, yet in other cases miracles were performed just as efficiently without any words at all, Acts 28:5, or by saying words but not invoking the name, as in Acts 5:1-10, 9:40 and 13:9-11, all these works being as successfully performed as when the Name was invoked over the lame man by Peter and John, and that in some cases miracles were performed by handkerchiefs from Paul and by the shadow of Peter falling on the afflicted, thus being performed without even any knowledge on the part of those having the healing power, whence it is evident that the validity of baptism and miracles did not depend upon any formula of words whatever, nor even upon any spoken words at all, either in formula or otherwise, since baptism seems to have been performed at times in silence, and miracles certainly were so.

If we have been accustomed to regard Matthew's words as a baptismal formula, it is evident from above facts that we need to revise our views of the meaning of the expression, "in the name of", for if they were

(Continued on Page 187, Col. 3)

happiness.

The churches talk of the little flock or the very elect. John says, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb clothed with white robes, and palms in their hands". Rev. 7:9. Now, note the numbers of the redeemed: a great multitude, which no man could number. Then note who they were. They are of all nations, and kindreds, and tongues. Jesus said, "I, if I be lifted up, will draw all men unto Me." The churches shut out all those who are not of their communion.

The world is weary of theological systems and sectarian quarreling, but its heart is open to the message of God's love. Notice the unity of the multitude: they are all clothed in white robes, showing that their sins had been washed from them by the blood of the Lamb; they are one, standing before the Lamb and are fellow-citizens with the saints and of the household of God; and they are one in attainment—they have palms in their hands, the symbol of victory. "After these days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." Jer. 31:33; see also Hebrews 10:16.

There are no people, civilized or otherwise, but who believe in an overruling power, and practice love and cooperation more or less.

Daily Scripture Readings for 1926

Prepared by F. L. Austin

a formula in his record they would doubtless be a formula also in Paul's words in Col. 3: 17, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus", and since the words of a baptismal formula would be "in word", therefore, before pronouncing the formula we should have to precede it by a formula for what was about to be "in word", and then stop to think that before we could even say the words of the preliminary formula we should have to precede that again by a formula, since it would be "in word" as much as the formula preceding baptism would be "in word", then we should have to precede the preparatory formula by a pre-preparatory formula, and that by a pre-pre-preparatory one, and so on, in a vain chase for a beginning, till all our service would be swallowed up in formality. And just here lies the danger of over-emphasis on formulas and all formality of whatever nature. As a general thing, spirituality is in inverse proportion to formality. The Scriptures place much emphasis upon "simplicity", as anyone can see by looking up the word in a concordance.

Happily, the meaning of the expression, "in the name of", is interpreted for us in the inspired record. Turning to the case where Peter and John unquestionably used words to invoke the name of the Lord Jesus Christ, (for their exact words are given), we find Peter afterward interpreting the meaning of the expression. Notice verses 12 and 16 in Acts 3, and verses 7 and 10 in chapter 4, where you will find that His Name is equivalent to Him, and that the word "power" is twice used as an equivalent of the Name. It becomes clear that invoking the Name was invoking the power, merit, or authority of the One the Name represented. Putting this divine interpretation of the expression in place in Matt. 28:19, we would have, "baptizing them, by the authority of the Father, and the authority of the Son, and of the Holy Spirit", and the following words bear out that interpretation, for "I am with you" would clearly mean, "You have My presence, My accompanying power and authority". Hence when Peter "commanded" the household of Cornelius to be baptized he had the authority to issue a command. His authority was that of "the Son" named in Matt. 28:19. And the Father gave the Son authority in all these things, John 5:17-27, even to the degree of "all power", (all authority), Matt. 28:18. "Therefore", said He, "Go . . . , and teach, baptizing". The word, "therefore", here shows that the expression, "in the name of", is based upon the authority, "power", to which He referred. And Mark shows in his record parallel to Matthew 28 that the Holy Spirit was with them performing miracles, hence they had that authority in addition to the authority of the Father and that of the Son. And since the Father gave the Son His authority, they had the authority of the Father.

Other scriptures show that baptism is a figure of the death, burial and resurrection of the Son. But to baptize thus in the name of the Father would convey the blasphemous thought that the Father died. Neither could the Holy Spirit die. Hence baptism is "into Jesus Christ", Rom. 6:3; "into Christ", Gal. 3:27; but never into the Father or into the Son; "buried with Him", (Christ), Col. 2:12 "in baptism", but never buried with the Father or the Holy Ghost, and therefore since only One died, 2 Cor. 5:14, there is only one plunge or dip.

Sun.—Mar. 21—Luke 1:1-25	Mem. V. 17
Mon.—Mar. 22—Luke 1:26-56	Mem. V. 32
Tues.—Mar. 23—Luke 1:57-80	Mem. V. 70
Wed.—Mar. 24—Luke 2:1-24	Mem. V. 7
Thur.—Mar. 25—Luke 2:25-52	Mem. V. 49
Fri.—Mar. 26—Luke 3	Mem. V. 3
Sat.—Mar. 27—Luke 4:1-30	Mem. V. 12

COMING to the Gospel according to Luke, we will find a number of things that are recorded in no other place in the Scriptures. Luke was not an apostle and it is not probable that he accompanied our Lord nearly as much as did the apostles. The record he gives is given, not so much from personal observation and experience as from information gathered otherwise.

In verse 2 he speaks of information given by those "which from the beginning were eye-witnesses", and then, verse 3, refers to himself as "having had perfect understanding of all things from the very first". This word "from the very first", Greek *anōthen*, is nowhere else thus translated. The word is translated "from above" five times, "from the beginning" once, "again" once and "ano" (from which "anōthen" is derived) is translated "up" twice, "above" five times, "high" once. It is, therefore, worth while to consider whether Luke 1:3 is to be understood as "from the very first", in the sense of time, or "from above", the source of his information.

Six miracles are recorded in the book of Luke not elsewhere found; likewise, eleven parables. Many students regarded Luke as emphasizing the character of our Lord as a "man", rather than as King, Son of God, or otherwise.

For the first time an account of Zaccharias in his priest's office is given to us. The angel's message, Elizabeth's experience, all these are new to us in Scripture. Verse 17, Zaccharias was told that his son John should go before the Lord "in the spirit and power of Elias". Thus even before John's birth he was connected with Elijah, who was to come.

The angel's message to Mary, verse 30, is likewise given for the first time. Luke records these things, as he says in verse 3, that we might have perfect understanding. And in truth these narrations relative to the two children, John and Jesus, given prior to their births, are of value to all who would have understanding.

Verse 46 begins the first of four hymns of gladness recorded by Luke. Mary pours out her soul in gratitude and wonder before God. This is followed at verse 68 by a song from Zaccharias after his son had been born, his dumb tongue loosened, and he began to realize more fully the wonderful truth formerly given him by the angel of God. This statement of Zaccharias is one of the strong prophetic paragraphs of the New Testament.

The angelic song and proclamation is given at Luke 2:14, revealing the joy of heaven itself occasioned by the birth of Him who was to be the Redeemer of Adam, a true ruler, teacher and leader in every sense. The ages were punctuated by this event which closed after a fashion the former statement of ages and opened a new sentence of truth for coming time. The birth of our Savior, His

life and death were really a dividing point in the scale of time in the development of the race.

How beautifully, yes how wonderfully Luke opens his record of the life of his Lord. Whatever understanding he had must have been touched and permeated with inspiration throughout. Enough is given in the first two pages to emphasize the depth of character and meaning in Luke's gospel record. No human mind, unaided, could bring forth the beautiful pathos and glory which Luke brings out in this introduction.

In chapter 3 he cites Old Testament prophecy and current history, showing the agreement between the two. Beginning with verse 7 he records John's faithful warning to the generation of his day. At 9 John asserts that "the axe is laid unto the root of the trees" ready to hew down every tree that brings "not forth good fruit". Verse 10 shows that the people understood his statement as referring to them.

Luke's record of the genealogy of our Lord differs from that of Matthew. The words in parentheses, verse 23 "(as was supposed)", Greek *nomizo* (derived from Greek *nomos*, meaning "a law", "a rule", "a standard") is defined by Bagster as meaning "to own as settled and established", that is, under law; by Bullinger as "reckoned by law", "to lay down a thing as law".

It is by many thought that Luke's record, "Joseph the son of Heli", refers to sonship by law and not by generation; that is, son by law, son-in-law. Matthew specifically states, 1:16, that Jacob was Joseph's father.

The genealogical record by Luke is thrown in parenthetically following the reference to John's baptism. He then begins, chapter 4, with the statement that "Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness". One thing should be clearly and always emphasized. In the New Testament the word ghost, in the phrase "Holy Ghost", is always, without exception, the same word as "spirit". Its translation into "ghost" in some instances and "spirit" in others merely expresses the effort of the translators, in accordance with their convictions, to emphasize a personality of Holy Spirit in distinction from spirit as emanating from God and permeating the individual. It is the expression of an earnest effort to bring before the eye typographically a third person of a trinity, as taught by many since the third century.

By this spirit, undoubtedly by the Holy Spirit, Jesus was led "into the wilderness" and "tempted of the devil". How wonderfully different were the results of the temptation of Jesus "of the devil" than were those of the temptation of Adam in the Garden by "the serpent". And, if John's record in Revelation is rightly understood, these two words "Serpent" and "Devil" refer to one and the same tempter. Jesus, proving victorious in all these forty days' temptations, comes forth and at once begins His great ministry starting at Nazareth in the synagogue, where, reading from Isaiah the prophet, verse 18, He attributes that prophecy unto Himself, saying, "this day is this scripture fulfilled in your ears".

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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

TWO DIFFERENT TALKS

RECENT studies of the twenty-first chapter of Luke have brought the writer to believe that the treading down of Jerusalem by the Gentiles, verse 24, is not the same event as that referred to in Rev. 12:2. In Luke 21, after having answered the apostles' questions and bringing them up to a time when there should be earthquakes, famines, etc., Jesus says, "But before all these, they shall", etc. He goes back in thought and gives added information regarding events that shall transpire before the conclusion of events referred to at verse 11. And in this going back He apparently adds additional information till He gets to the close of verse 24. It is there, verse 24, that He again reaches the point that He reached at verse 11. He then goes on at verse 25 to continue the thoughts terminated at verses 11 and 24.

Matthew and Mark both narrate things concerning the "abomination of desolation, spoken of by Daniel", which they declare immediately precedes the coming of the Son of man. Luke alone refers to this treading down of Jerusalem.

In connection with this thought the writer's attention has been focused upon the overpowering of Jerusalem by the allies in the recent war. It was on Dec. 9, 1917, that Allenby at sunrise marched his victorious forces into the Holy City, the Turkish authority having previously marched out quietly, the general leaving in the hands of the city mayor a note turning the city over to Allenby. No gun; no destruction of its walls, of its temples; no firing upon that city which Mohammedans regarded holy. From that hour till now the city has been rising out from under Gentile feet. Gentile

power has been voluntarily lessening its authority, transferring the same to the hands of the chosen people.

This seemingly is one of the great signs of the day in which we live. The city having been turned over, the next course of prophecy in connection therewith for fulfillment is the turning over of the country of Palestine. This, too, is largely accomplished in connection with the city itself.

These outstanding facts, known to all humankind, should not only emphasize the wondrous truths of God's record, but should also emphasize God as the living God, the Creator, the Director, and the One who plans the ideal destiny of man. Then, in agreement with this, He is the One whom every individual should fully and completely believe and trust and obey.

THE SECOND COMING

No other event on the eastern horizon of human thought and anticipation can be compared in importance and effect with the approaching coming of our Lord Jesus Christ. The transformation that is due to take place when He takes over the authority and the direction of earth's affairs will be marvelous indeed. His ways are so extremely different from man's ways. His appreciation of true success and true greatness and true attainment places Him and His methods far above and beyond anything that man has been able to attain or think. The result upon the earth can but be beyond the present ability of man to imagine. Only the prophetic word has given man any suggestion of the results of His reign.

On every hand the prophecies revealing earth's conditions as they will be at the return of Christ are receiving fulfillment. That is to say, conditions which God said should develop as a result of man's governing in the nations are coming to be more and more fully consummated. Conditions which prophets recorded would be prevalent immediately preceding the return of Christ are more and more fully developing in harmony with prophetic word.

All these things are but signs for those who read that the coming of the Lord draweth nigh.

WHATSOEVER YE DESIRE, ASK!

"I AM the real vine, and MY FATHER is the cultivator. Every shoot, in Me, not bearing fruit, He takes it away; and every one bearing fruit, He prunes it; that more fruit it may bear. . . . If perchance ye abide in Me, and MY SAYINGS in you abide, whatsoever ye desire, ask! and it shall be brought to pass for you." John 15:1, 2, 7, Rotherham.

To "abide in" Christ, in the above, is to continue as a "shoot", a branch. To be taken away, severed, is to be discontinued. The condition requisite for continuance is the bearing of fruit. And, as "every one bearing fruit, He prunes it, that more fruit it may bear", therefore, "every one bearing fruit" continues to abide in Him, bearing more and more fruit. All such, if "MY SAYINGS in you abide", could desire only such things as would improve their service and usefulness to the "real vine", Christ. Therefore, "whatsoever ye desire, ask! and it shall be brought to pass for you."

How entrancing to hold such a promise, such unspeakable assurance in the favor of God! No "asking" here "to consume it upon your lusts"; it is all with a view to "glorifying" our Savior's Father by "bearing fruit". Therefore, "Ask! and it shall be brought to pass for you."

NEEDS REINFORCING

THE following news item of March 12 is worthy of more than passing notice. The fact that the reports of March 15 indicate that some possible adjustments are being worked out does not in the least alter the deeper fact that, at heart, the World's nations are not at peace. There are many indications that the League of Nations is but a house of political cobs, hardly able to stand alone; that the first emergency requiring its protection will reveal a most disheartening weakness.

These are times when students of prophecy should read of current events with open, unprejudiced mind, in order to discern truth in its making and recognize the righteous judgments of God.

The article, probably from the Philadelphia Inquirer is as follows:

"Life of League Imperiled by Nationalistic Tidal Wave

"Geneva, March 12.—Never since the war has Europe revealed such an excess of nationalistic egotism. Differing points of view have become so defined as to risk international friendship, and possibly war. Less than a week of the special session of the League of Nations has indicated that:—

"1.—The nations which met at Locarno a few months ago, formulating a new spirit of cooperation, which was announced as the forerunner of international economic agreements and disarmament, are divided into two hostile camps, unwilling to yield.

"2.—Foreign nations, such as Spain, Brazil, Sweden and Poland, are involved in a greater quarrel, generating from animosities which might require years to dissipate, and which might even wreck the League.

"3.—Public opinion of all nations involved stirs the fight to a high pitch, spurring on their politicians at present at Geneva to win their fight, or not expect to remain in office at home.

"4.—Representatives of almost two score nations not directly involved in the main controversy, who came to Geneva solely to witness Germany's inception in the League, express utter disgust at waiting in an atmosphere surcharged with the spirit of strife.

"6.—The spirit of nationalism, which Locarno seemed to have dissipated will be given a new impetus throughout Europe."

HERALD RECEIPTS

J. T. Auld; J. A. Johnson; J. R. Ham; Alice Hobson; Fred Fisk; Glenn H. Allison; G. L. Huffman; Thomas M. Downs; Mrs. Eva Collins; Chris Hutchings; Mrs. A. M. Scroggs.

HELPING FUND

J. A. Johnson \$3.00
 Jesse Harrold 2.95

WINCE MEMORIAL FUND

Previously mentioned \$148.84
 A Friend in New Jersey 1.00
 Mrs. F. E. Hall (Mich.) 1.00
 Grand Rapids Sunday School (Mich.) 5.00
 Ella Siple (Louisiana) 25.00
 Mrs. Aara Hanson (Ill.) 1.00

Total \$186.84

Doings Among the Churches

NEBRASKA

On March 3, Bro. J. E. Cowles of Moorefield arrived in Holbrook and gave us a feast of the good things from God's table. This feast was enjoyed by all and we hope Bro. Cowles will soon come again with his abundance of good things. He remained with us over Sunday, March 7th.

Bro. Cowles is becoming one of our most efficient speakers and all who hear him know how ably he can conduct his Bible lessons and give his sermons, "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him", Acts 28:31.

Mrs. Ola Hornaday.

IOWA BRETHERN

If those who are supporters of the Iowa State work would send in their remittance, and if those who made a pledge would send in a portion of it at this time, they would be greatly appreciated.

Mail all remittances to Miss Ferne Moore, Treasurer, 223 Vine St., Waterloo, Iowa.

WHAT SHALL I DO?

This question is one which has caused me to do a great deal of conscientious thinking, as I am sure it has many other young people. I feel that I want to do what my God would have me to do and it has been a puzzle to me to understand just what His wish might be. I have been undecided as to whether He wants me as one of His ministers to spread His Word, or in some entirely different field. Of late, I have ceased to worry or give undue amount of thought to this question, for an answer has come to me. I feel certain that God wishes us to perform that work, in which we can best glorify Him and exemplify His Son Jesus.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10:31.

Sidney Jackson,

1208 Elm St., Grinell, Iowa.

DOINGS AT HEADQUARTERS

GOLDEN RULE HOME

We are glad to report that Bro. Aslaksen is improving steadily and rapidly. He will soon be able, D. V., to leave the hospital.

Aunt Mary Renner has had another attack of bronchitis from which she is recovering more readily than formerly. Sr. Renner has had repeated attacks of this affliction in past years.

The spring rush of work will soon be on. Sr. Thayer fears that the 900 quarts of canned fruits, vegetables, etc., will have to be increased considerably this year.

GOLDEN RULE GREENHOUSE

All houses are FULL of clean, healthy stock. Spring vegetable and flower plants are on the way. Last year above 150,000 of these plants were insufficient for the trade. This year it is planned to raise upwards of 200,000. 8,500 choice geranium plants are on the way for spring trade. The stock of many varieties of plants is increased over the stock of former years, while several other varieties have been added.

In the field there are thousands of asparagus and rhubarb roots ready for spring market; as also thousands of shrubs in many varieties.

The new greenhouse and cellar have been of much help in these increases. Next year they can be used to even better advantage.

BIBLE CLASS

Our Bible Class consisting of two preparing for the ministry and two preparing for other Biblical labors meets daily at 1:15 p. m.

On Tuesday evenings twelve to fifteen gather for the study of Sunday School lessons, Biblical outlines and drills, and Old Testament history.

PRINT SHOP

There has been a lull in the work at the Print Shop of late after six months of rush which has occasioned many hours of overtime. The rush of last fall made it impossible to attend to advance preparation work for the Cook Book. Therefore the present lull. As soon as this is ready for the printer our shop will again have all it can attend to.

Attention is called to the Tracts announced in the last column of this page.

We have permission to reprint several small works, among them being "The Gospel of the Kingdom", by Wiley Jones, also, "Twelve Words", "Key Words"; and "A Letter to a Friend", by Carrie Woodruff.

We urgently solicit the opinions of all as to the desirability of any or all of these.

CHURCH

A series of Sunday evening sermons on the subject of the Second Coming of Christ began in January, to continue over Easter. This series has developed a pleasing local interest. About 100 attend these services each week.

WINCE FUND

We are glad to note the weekly increase in the Wince Fund. It had been hoped that this fund would long since have provided for the admission of Bro. and Sr. Williamson to the Golden Rule Home. Recently a contribution of twenty-five dollars was received for this fund with the information that when the balance needed for their admission had been raised to within \$100 of the required amount, the contributor would furnish the last one hundred dollars.

Recent experiences have proved that, on a safe business basis, the amounts designated as necessary for admission to the Home are not in the least excessive.

Bro. Aslaksen's recent illness was of such nature that the Home could not properly care for him. Not to have given him this treatment that was given would have been—so far as man's power could determine—certain death after a few long days of intense suffering. Surgery was the only help that man could offer; the hospital was the only proper place for such work. Result: Bro. Aslaksen has every apparent prospect of renewed health and possibly years of life. For the Home to have done less would have been unspeakably wrong. All are thankful to God for the ability to serve. But—all this incurs much expense. These expenses must be met or The Golden Rule Home and the National Bible Institution are soon institutions of the past. These expenses are met. They are being paid as the bills are presented. Where does the money come from? From the amount previously placed to his credit in The Home; from two or three voluntary contributions for this specified purpose; from the products from the work of the whole Institution.

This illustration is given only to show that the \$1600 average which is required for Home membership is not exorbitant. In fact, such an amount could not possibly maintain the average member. Nor does it.

The other sources of revenue must be drawn on in practically every case.

Once again we appeal to all to consider well the needs of Bro. and Sr. Williamson and decide, as between God and man, the course of duty. The Wince Fund is for the present being held for them.

FIRST MORTGAGE BONDS

Of the National Bible Institution Bond issue there yet remains unsold bonds to the value of \$500. These are First Mortgage Six Per Cent Bonds, interest payable semi-annually. We would be glad to place these at once.

TRACTS AND BOOKS

A Tract slipped into each friendly letter is *direct—personal*. Handed to Friend or Stranger it forces attention—often consideration. It is an inexpensive, straight-to-the-mark presentation of Gospel Truths.

Keep an assortment on hand.

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**GOLDEN RULE NURSERIES
OREGON, ILLINOIS**

The Sunday School

Prepared by Alta King

REVIEW: THE GOSPEL OF JOHN

LESSON 13 MARCH 28, 1926
RESPONSIVE READING: JOHN 1:1-18

Golden Text: These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.—John 20:31.

FOR STUDY

During the quarter we have had a brief survey of the gospel as it is given to us through John. We have seen that John has made life that is "the light of men" the central theme of his presentation. We have seen that this "life" that is the light of men has been with God from the beginning, coexistent with Him, as the Word, and that as "the Word" this life that is "the light of men" has been shining in darkness, but in a darkness that comprehended it not. We have seen that a time arrived when God sent John the Baptist to bear a wondrous testimony concerning the light that is the life of men, the testimony that "all men through Him might believe". We have seen that, in fulfillment of this testimony, the life that is the light of men, which had been shining as the Word, became the Word "made flesh" through the birth of Jesus, and that in such capacity the life that is the light of men does not shine in darkness uncomprehended, but dispels darkness until man may behold His glory, "the glory as of the only Begotten of the Father, full of grace and truth", and receive of His fullness and grace for grace. We have seen that this process of enlightenment began in the minds of the apostles and, through them, is continuing in others that the world may believe that Jesus comes from the Father.

For this brief summary of the main thought in John's gospel read the lesson text with John 17:9-23.

Thus is the mission of the Word "made flesh"—the mission of taking away the sin of the world—moving steadily forward toward that time when the life that is "the light of men", in the persons of the Christ and His bride, shall shine from the throne of David unto the uttermost parts of the earth until the knowledge of the Lord shall cover the land as the waters cover the sea, and the earth shall be filled with His glory.

In his presentation of the gospel, John has recorded those incidents and teachings from the visible life of Jesus among men which best demonstrate Him as the Life that is "the light of men". Think back through the lessons of the quarter, as listed below, and discern the bearing which each has upon this central theme. But first be sure that you comprehend what is meant by the Life that is "Light". Is not the physical life we have by birth, "light"?

Lesson 1. The Word Made Flesh. John 1:1-18. (This lesson has been considered in the general summary above.)

Lesson 2. Five Men Believe on Jesus. John 1:19-51. Did these men receive full light at this time? Verses 50, 51.

Lesson 3. Jesus and Nicodemus. John 3:1-17. Light on the Kingdom of Israel.

Lesson 4. Jesus and the Samaritan Woman.

John 4:1-42. Light on true worship through the living of life.

Lesson 5. Jesus Feeds Five Thousand. John 6:1-71. Light concerning Christ's mission.

Lesson 6. Jesus Saves a Blind Man. John 9:1-41. Light turned on Israel's false conception of the Christ and His kingdom.

Lesson 7. Jesus the Good Shepherd. John 10:1-30. Light concerning a shepherd and his mission.

Lesson 8. Jesus Raises Lazarus from the Dead. John 11:1 to 12:11. "I am the resurrection, and the life."

Lesson 9. Jesus Teaches Respect for Law. Matt. 22:15-22. Jesus declares the believer's status before rulers of the present age.

Lesson 10. Jesus Washes the Disciples' Feet. John 13:1-17. Light concerning the glory of Christ's kingship.

Lesson 11. Last Words of Jesus with His Disciples. John 14 to 17. Light concerning fellowship with God through Jesus.

Lesson 12. Jesus Dies and Rises from the Dead. John 18:1 to 20:23. Light concerning a Kingship without swordship.

There are other beams of light which shine out from these lessons than those mentioned above, and perhaps some of these others may come to you with greater force than those mentioned. If so, be ready to pass them on to others.

What was John's purpose in recording these incidents and teachings? See Golden Text. What blessing flows to us from this belief? For what does the word "life", as used here, stand—merely eternal physical existence in physical comfort and health?

Children's Column

PREPARED BY LOIS HUNT

JESUS RISES FROM THE DEAD

THE King of the Jews was dead! How hopeless the disciples of Jesus must have felt! They had been expecting Him to set up His Kingdom; but, no, He was dead and buried; and nearly three days had passed.

Before dawn, on the first day of the week, Mary Magdalene came to the tomb of Jesus. But, lo and behold! The stone had been rolled away from before the sepulchre. Without losing a minute, Mary ran to Peter and John, saying, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him." John reached the grave first, but Peter entered it first. Here he found the linen graveclothes all neatly laid at one side—but *Jesus was gone*. So the two disciples went away, too.

However, Mary remained by the tomb. As she sorrowed, two angels appeared where Jesus had lain, and enquired why she wept. She replied, "Because they have taken away my Lord, and I know not where they have laid Him."

Just then she turned around, and who do you suppose was standing right back of her? Yes, Jesus, alive and whole—only, she did not know it was Jesus. Instead, she asked Him to tell her where she could find Jesus. When He said, "Mary,"—just one little word, "Mary"—then she knew that it was her Master, and how delighted she was!

She hurried to tell the good news to the disciples.

That evening the disciples met together, but shut the doors tight, because they were still in fear of the Jews.

All at once, right in their midst, stood Jesus. How surprised they were!

He said, "Peace be unto you," and showed them the wounds in His hands and side.

And, oh, how glad the disciples were when they saw the Lord, and realized that it really was He. Now they had a real hope for which to live and work!

Berean Column

Edited by

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LEOTA B. HANSON, EDITOR

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Slogan: We Stand for Unity, Truth and Righteousness

A RETOLD ALLEGORY

By Lois Hunt

IN the Redeemed Land lived two people—Adam Slowman and Widow Fulljoy. The former was always dull, sad, poor, and filled with misgivings; while the widow was prosperous, happy, cheerful, always singing as she went about her housework. Now, both had the same opportunities in the Land of Forgiveness of Sins—for the same landlord provided both water and food, and his son was in office ready to attend to their requests. All that they needed to do was to send in their petitions properly signed, and the landlord was sure to remember their covenant.

One day the widow took Adam Slowman to task for his unhappy attitude toward life. She also disapproved of his untidy household; as the clouded water and stale manna were a discredit to the kindness of the Master. She proceeded to lecture him, and tell him where *he* was at fault. She said her secret was to continue in prayer, watch in the same, and after the prayer was answered, then came the Thanksgiving. The trouble was that Adam put too many "ifs", "but's", "perhaps's" and "I don't expect's" into his requests. She read several of the covenant agreements to Adam, such as, "For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever."—Psa. 9:18. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"—Matt. 7:11.

Even yet Adam was not sufficiently convinced to realize the benefits at his command.

Then the pair went to the Missed Blessing Office. Here were many packages—some of them bearing Adam's name. These packages were grouped in different departments and labeled thus—"Conditions Unfulfilled"—"Forfeited Blessings (Asked amiss)"—"Royal Exchange Office (Things asked for far better than things given)"—"Though It Tarry, Wait" in the Delayed Blessing Store Office.

At last the day arrived when the Widow Fulljoy had finished her course and was ready to leave the Redeemed Land. No cloud obscured her vision, no regret saddened her going. Had she not lived up to her part of the covenant, had she not lived a busy, useful life, keeping in touch with the One who supplied her needs, and for whom she daily labored?

She had believed in a most practical way Psalm 145:14-19.

NOTES FROM MY BIBLE

By L. Booth

Matthew 2:2-3

There were three Herods. The first was Herod the great, the son of a wealthy Idumean, or Edomite. He attained great political power in Judaea, and secured for his son, Phasael, the governorship of Jerusalem, and for Herod, his younger son, the chief command of Galilee. He became master of the land originally divided among the twelve tribes of Israel. Have not space to describe his home life with his ten wives.

3:4-6

Centuries have not materially changed the fashion or mode of dress since John's time. The cloak of camel's hair is still worn loosely over the shoulders, and the leathern girdle is also worn. Locusts and wild honey can still be procured as articles of food.

3:6

John baptized in the River Jordan. The place is supposed to be about five miles northeast of Jericho, known as Bethabara. There was a ford or crossing at that place. The roads from Hebron, Jerusalem, Bethel, Samaria and Galilee came together on the plain of Jericho. Tradition claims it to be the place from which Elijah ascended. If so, how befitting that John should appear there in the spirit of Elijah!

3:16

John baptized with water, and said that Jesus was to baptize with water and fire, or the Holy Spirit. John administered the external symbol of purification, but Jesus, by the Holy Spirit, was to administer the internal. Clearly the fiery operation of the Spirit is searching, consuming and refining. Here we have the two emblems of purification, water and fire employed to drown and burn out the impurities of the soul. D. L. Moody once said, "Those baptized with fire escape burning by fire."

THE POOR MAN'S RICHES

By E. Dorothy Magaw

THE forty-ninth Psalm tells us that the way of the rich is their folly, "yet after them men approve their sayings". How true it is that people, in general, look up to the rich person in authority, sometimes consciously, but more often unconsciously. If that rich person be a Christian, well and good. But more often than not, he is not a Christian. Many times the poor person considers the rich person so far above him, that he fears him. But, if that man who is poor in earthly riches is rich in spiritual grace, should he fear any man—least of all, a rich man who is not a Christian? No, for "God is our refuge and strength, a very present help in trouble." The poor man should not fear the rich man, for "they that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him". Also, "Be not thou afraid when one is made rich, when the glory of his house is increased, for when he dieth he shall carry nothing away: his glory shall not descend after him. Though while he lived he blessed his soul:

and men praise thee, when thou doest well to thyself. He shall go to the generation of his fathers; they shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish."

If we should happen to envy the rich man, even unconsciously, let us remember, "The love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." Shall we envy the rich when we know they have this promise? "Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire."

Then we are given this admonition, "But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses." Also this, "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."

If we be free from the love of money, and content with such things as we have, we are given this promise, "I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my helper; I will not fear: What shall men do unto me?"

We are also told to "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 vainglory of life, is not of the Father, but is of the world." And then this great glorious promise is given, "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."

If people would only "Be still and know that I am God", for "I will be exalted among the nations, I will be exalted in the earth"! When God says He will be exalted, we can understand that He will keep His word. God will be exalted through Christ, for, "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name: that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Yes, even the knee of the rich shall bow to Jesus, and every tongue shall confess that Jesus Christ is Lord.

Therefore, Christians, let us be glad, for "Thou hast put gladness in my heart", and "In peace will I both lay me down and sleep: for Thou, Lord, alone makest me dwell in safety."

"Even theorectical Christian religion has reached a low ebb, while the practical phase is the most despicable of all religions—'And ye shall be hated of all men for My name's sake; but he that endureth to the end shall be saved.'—S. E. H.

MORE NEEDED ADVICE

By J. E. Lent

IN a selected article in the issue of February nine a good sister gives something purporting to be copied from another paper which may have read very well in the place where found, but lest someone should take it too seriously I would make a few remarks.

The things a person believes and teaches become a part of him and we can hardly consider anyone without taking into account not only his conduct but what he believes and teaches.

This being true, when we have occasion to make any remarks about another (whether before children or otherwise) we can speak about his conduct, but if his belief or teaching is at fault we need to be very careful that we do not commend what is at fault, because should we not discriminate in this manner our children or others may very easily gain the impression that the belief or teaching does not make very much difference.

The child or grown-up who goes wrong is so apt to throw the blame on some one else. It has ever been so, beginning in Eden's garden. The world is full of false doctrines and strong delusions to-day that it makes these remarks doubly important. This, with the fact that conditions have come to my attention, where members and even preachers in the little church called by the name of Jehovah, have developed a conduct out of harmony with their teaching, and when a real conscientious member needed advice, he knew not to whom to go for it.

Dear brothers and sisters, this should not be so. Do we really believe that the all-seeing eye of God is watching every move we make, and that He knows our inmost thoughts? Do we really believe that Jesus is to return very soon? Are we developing character suitable to meet Him with joy and not with fear? Do our preaching brethren and writers realize the responsibility resting upon them to frequently emphasize the practical in religion? Do we realize the danger of being unequally yoked together with unbelievers, both in the matrimonial and business life? How often in our own papers we read the account of "Sister-So-and-So" being united in marriage to "Mister-So-and-So", and vice versa.

Have the pastors of the young people fairly warned them of the danger of trouble which so often lurks in such a union?

If the preacher had to bear even a small portion of the trouble which too often comes, he might be more ready to warn the young and inexperienced. Have not the parents some responsibility also? Let our young folks remember that it is far better to convert the other before marriage than to hope to do it after and then be sure it is genuine and not false.

Oh that our younger and older people, too, might wake up to the danger they are in!

I would notice a splendid article by our young Bro. Sheets in a recent issue. I had a very good impression of him when we met. I am glad he seems to be making good. May the Father above keep in the narrow way, not only him, but all the household of faith.

CURRENT EVENTS or FULFILLMENT of PROPHECY

ISLAMIC WORLD

THE FALL OF MEDINA AND AFTER

By "Xenophon"

(This article is reprinted in full from The New Palestine as one that will suggest a number of interesting and valuable thoughts to all who are watching fulfilling prophecy. —Editor.)

THE news of the capture of Medina by Wahabi forces came not unexpectedly, yet upon its materialization many of our preconceived notions as to what consequences such eventuality would have, have proven ill-founded. The city was beleaguered by the Wahabi forces for some considerable time, and the small Hedjazian garrison which defended it against heavy odds could obtain little or no relief from outside, but the besieged garrison held its own and refused to surrender the city to a far superior foe. The reason is to be sought in the moral as well as in the peculiar geographical position of that holy city. It lies in the plain, has few fortifications or none, and is open nearly in all directions. It takes a great strategist in command of a well-equipped army and provided with the latest strategical paraphernalia to invade such a city without bombardment; in other words, without damaging its numerous holy buildings. And the Wahabis possessed neither the strategy nor the resources to bombard the city, nor could they afford, indeed, to incur the severe reprobation of nearly every Moslem in the world, whatever his political bias, for putting to ashes what amounts to the sacrosanctum of the Moslem world, next only to holy Mecca. Reports reaching Jerusalem with increasing rapidity confirm the rumors of the liberation of the whole coast by Ibn Sououd's forces.

Jedda has capitulated to the Wahabis under certain conditions. King Ali, the unfortunate monarch of a few months, has abdicated and gone to Bagdad to seek shelter in the palatial chambers of his brother, King Feisal.

With the "liberation" of the coast by the Wahabis, the most important provinces of the Arabian peninsula Nejd and the Hedjaz are under Ibn Sououd's sway. Indeed, one may even say that save for the powerful Imam Yahia of Yemen in the South and a few sheiks ruling over independent tribes of some consequence in the internal affairs of Arabia, the whole of the Arabian peninsula is subject to Ibn Sououd's regime. The only places of Islam, Mecca and Medina, which, after all is said and done, were the chief, if not the only, source of dispute in the fierce feud in Islam, have been redeemed and a most spectacular chapter of a tragic drama comes to an end.

But have they really been liberated? One cannot answer this question point blank. A glance at the world of Islam as a whole, particularly in the last two years, the so-called years of decline, is indispensable for an understanding of the causes of that upheaval and for a proper appreciation of its possible consequences.

The change in the Turkish "state of mind," to use a most appropriate expression of Professor Toynbee, was so tremendous, so sudden, so deep-rooted, that observers inclined to regard it as accidental. Accidental it may be from the point of view of the immediate effects of the world war, but looked at from the course of Islamic history, it must be regarded as an inevitable outcome of a long evolution, that is to say, an indirect result of forceful movements which have taken place in Islam from time to time. For Islam, like its sister monotheistic faiths, has gone through many a trial. It has produced more than one reformer and has attempted to change much of its practical code of life more than once, but while the other reformers in Christianity and even in Judaism have advocated reforms with an eye to the daily requirements of their living co-religionists, the Moslem reformers remained doctrinaire theoreticians, and it needed the powerful stimulus of a Mustapha Kemal to go ahead with reforms and change the whole outlook of the Turkish people by one stroke of the pen. The latent forces in the Turkish people, all that was aspiring to the abolition of the old and obsolete and to the re-introduction of the new and practicable, came to the fore.

Obviously, the Turkish case is only one example of the general trend in Islam; it is not the only Moslem test case. But the torch of reforms was not suppressed, even in other Islamic lands, in Shiitic Persia, in Afghanistan, and, last but not least, in India, though, in those latter countries it did not assume that violence and suddenness which it assumed in Turkey.

Lest one may infer from the above observations that these advocacies of reform were making for a complete disintegration in Islam, it is necessary to point out here that for all these tendencies of reform there has remained one bond which has united and is still uniting Moslems the world over. The symbolism of Semites, which, thanks to Islam has been adopted by all Moslem peoples, even those of a non-Semitic race, still forms the most fundamental tenet in the philosophy of life of every single Moslem. It is this symbolism which prompted every Moslem to take sides in the disputation on the question of the holy places of Islam and the Caliphate, two interdependent problems which have been engaging the best Moslem minds in the last few years.

(Concluded next week)

THE Vatican is not the work of one architect. It was built and added to during a period of many years. Pope Eymmachus was the first to build a residence on this site. Nicholas V (1447-'55) began a systematic policy of improving the Vatican, and this was continued by the succeeding popes.

The palace covers about thirteen and one-half acres and is said to contain over 1100 rooms. The buildings are of different styles and epochs joined together by many architects. Among the most noted architects and artists represented are Raphael, Michelangelo, Bramante, Bernini, San Gallo, Peruffino, DaVolterra, Vassari, Varese, and Fontana.

—Contributed by Samuel E. Haney.

THE DAVIDS OF CHRISTIANITY

By R. H. Judd

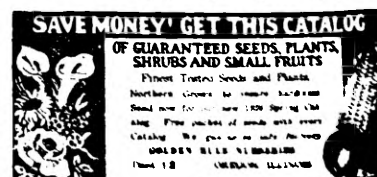
"The righteous man falleth seven times, and riseth up again, but the wicked are overthrown by calamity." Prov. 24:16, R. V. (See also Psa. 37:23, 24.)

WHO is there that has not heard the jeer of the man of the world concerning the Bible testimony to King David, that he was "a man after Mine own heart"? Too many also even of professing Christians accept the ugly slur as if it were justified and as if it justified the accuser from having any part or lot in Christian things. Many a godly man will live 10, 20, 30, 40, or 50 years in a given community doing all the good he can by all the means at his command, to the unquestioned benefit of those with whom he comes in daily contact. Under what other influence than that of a life truly dedicated to God could such people so live, for are they not as human as the very people by whom they are surrounded? Yet should they perchance once in a moment of human weakness, perhaps already aggravated by ill health or some other trying circumstance, fall to the power of temptation, all the years of their unselfish and faithful service are counted as nothing and the taunt is flung forth, "There goes one of your Christians."

There is one test that unmistakably differentiates the true from the false, and him that serveth God and him that serveth Him not. What is it? To a man of the world, his sins have separated himself and God. He cannot, yea, he dare not approach God in prayer, nor does he grieve one iota for the effects of his sins upon others. Not so with the true Christian. Prayer to his Heavenly Father against whom he has sinned, is his very breath. The man of the world may jeer and taunt, but in prayer the Christian finds solace, forgiveness and peace, and his sorrow is not for himself but for those who have looked to him for inspiration in life forgetting that he too was human.

David fell, it is true, but who of all those who point the finger of scorn could write or even utter such words as we find in Psalm 130—"But there is forgiveness with Thee. . . . My soul waiteth for the morning"; or even the words of King Solomon,—"Then hear Thou in heaven Thy dwelling place, and when Thou hearest, forgive"? The man who can utter such words deep down in the heart will feel terribly the black night of shame, but true to the words of our text, if he is a child of the living God, he will rise up again to the dawning of a new day, "but the wicked are overthrown by calamity."

IN attaining the Old Man's ideal we are constructing an idol that will engender chastening; and obstruct our entrance into God's kingdom—"Thou shalt have no other gods before Me; for I the Lord thy God am a jealous God."—S. E. H.



THE RESTITUTION HERALD

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Gaining the Promised Land

By Sydney E. Magaw

THE children of Israel were captives of the Egyptians. They were humbled as the most common laborers, brick-making being one of their tasks. More than this they were abused because of their loyalty to God, and because the rapid increase in number was an alarm to Pharaoh. Gradually the oppression grew, until it reached the climax in the decree to have all the baby boys killed.

Then Moses was born. He, too, would have been put to death if the Pharaoh's wish had been carried out but "there is no wisdom nor understanding nor counsel against the Lord". His mother took him and hid him in a floating basket among the flags by a river side. Under the protection of God the boy grew to manhood, and learned of the true God of Israel.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God". It was evident that Moses was intended of God to become their leader, but they were so unkind to him that he was obliged to flee.

But by and by he returned, became the great leader of God's people on the journey to the Promised Land, and in so doing fulfilled the divine plan of God. The journey was not a very great distance, but it took the apparent long time of forty years in order to select a faithful servant out of a multitude of disobedient children.

This story so clearly typifies another. All mankind is now captive under a worse enemy than Egypt. This enemy is death. The last of the prophets has been dead for four hundred years, and there are no great leaders for God. God is silent. Man is trying to escape from the bondage. The great philosophers give their formulas for the escape, but formulas are cold. Theories could not dry the tears of mother when the enemy claimed even her child.

Then Jesus was born. He, too, would have been put to death if Herod's wish had been carried out, but "there is no wisdom nor understanding nor counsel against the Lord". His parents took Him and hid Him in Egypt. Under the protection of God the lad grew to manhood, and learned of the true God of Israel.

By faith Jesus, when He was come to the age of twelve, was found in the temple, "sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers." It was evident that Jesus was intended of God to become Israel's leader, but they crucified Him.

As Moses was first refused by his people Israel so was Christ refused by His people

What Is Home?

Home is not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart hath builded.
Home! Go watch the faithful dove
Sail beneath the heavens above us;
Home is where there's one we love;
Home is where there's one to love us.

Home's not merely roof and room,
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind heart to cheer it;
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet, and only sweet,
Where there's one we love to meet us!

—Author Unknown.

Israel, but as Moses returned and became the great leader toward the Promised Land, so will Christ return and be the Leader and Savior of the Promised Land.

THE LOVE OF GOD

By S. Roxana Wince

WHY should God love us, poor worms of the dust that we are? No wonder that David thought it was perfectly enigmatical why God should set His love upon creatures who are here but for an hour and then vanish away. And it is. We cannot understand it. His years do not fail. They go on and on for ever. He inhabiteth eternity. He dwells in it as a man dwells in a house. And

When we've been there ten thousand years,
Bright shining as the sun,
We'll be no nearer to the end
Than if we'd just begun,

O, what a life, what a wonderful, what a marvelous, what a surpassingly glorious life! and all this to be given to us for a few short hours of living, faithful service.

And yet men refuse the proffered gift, dance away the precious hours, and die in their sins, though all the while

That loving, pleading cry,
"O come! Why will ye die?"

Is ringing in their ears

Through all the passing years.

for end there never will be.

They laugh at, they scoff at God's proffered mercy, and even curse the men who tell them of Jesus, the blessed Savior who gave His life that they might live. How sorry I am for them; sorry enough to give up my life if I could but save them.

I am writing these lines hoping to reach and save some dear one. Poor sinner, will you throw away those glorious, eternal years for a little fun in these fleeting years.

You will mourn if you do, but mourning will be all in vain. You cannot recall the vanished years. Once gone, they are gone for ever.

Come to Jesus now. Come while there is yet time. Come and have your sins all washed away, and "though your sins be as scarlet, they shall be as white as snow".

There Shall Be No More Curse

By Melville W. Lyon

HOW often have we witnessed the young person on the threshold of life's opportunities suddenly cut off from life and laid away in the grave. Wasted, it seems, is all the time, the education, the care, the result of which promised so much to the world; thwarted the ideas, which, had they reached maturity, might have helped lift some of the world's burdens.

The grave is a huge vault, wherein are locked the secrets of men's thought; good thought which has stamped men as righteous; bad thought, which has branded others as wicked; inventive thought, which has blessed and uplifted humanity; idle thought, which has merely wasted life's opportunities. All kinds of men are in this treasure casket of death, good mixed with evil, wheat mixed with chaff. Whatever the character a man has developed in life that is the character which he must take with him into the grave.

When death, at the command of the Master (John 5:25-29), shall disgorge its victims, what a motley array of humanity will be presented to the vision of men! He whose life had been unjust will be unjust still, he who had been filthy will be filthy still, the righteous will still be righteous, the holy still be holy. Upon each one will be the imprint of the curse, just as it was at the moment life ceased. The Scripture (Isa. 40:10; 62:11) speaks of Christ's coming not only with reference to the rewards He will bring, but also of the "work before Him". And what a work it is, in magnitude surpassing anything mortal mind can conceive! Every one of those sin-spoiled human beings—billions of them—must be taught the gospel of love, and remoulded in character before the work of Christ can be completed.

"But," says someone, "the wicked will not have to be taught, for they have had their trial, and nothing remains for them but destruction." But wait. How many people have come into this world who have not been influenced by forces beyond their control? You, gentle reader, are known among your friends as a person of integrity; you are honest, kind to others, trustworthy, and exemplary in every way, neither do you dance, smoke, drink, or otherwise indulge bad habits. Yes. But tell me this: How much of that "good" character that you have is the result of your own deliberate choice, and how much is the result of your parents' training and the environment they chose for you? Suppose for a moment that you had been born in the slums of Chicago, familiar from earliest childhood with lying, swearing, and sinful practices, that your father had been a gambler and bootlegger

and your mother a smoker and frequenter of the dance hall. Would you have been the same lovable person that you are to-day?

Now suppose that when you were a day old, you had changed places with the baby of the slums, and you had had his bringing-up and he yours. What kind of a man would the other child have turned out to be, with your wise, loving parents to instruct him? Is it entirely a credit to you if you have lived a good life? Is it entirely chargeable to the other person if he has lived a bad life?

Every individual is largely the product of the reaction of his surroundings upon what he inherits at birth. This being the case, what kind of changes will take place for the wicked man who rises from the dead and finds himself amid surroundings entirely new to those he formerly lived in? God tells us, through Ezekiel, of the possibilities for such a man. Ezek. 18:19-20: "Yet say ye, Why? doth not the son bear the iniquity of the father?" No. "When the son hath done that which is lawful and right, and hath kept all My statutes, and hath done them, he shall surely live. The soul that *sinneth, it shall die*. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

Thus we learn that no man shall suffer for another's wrong doings, as they do now. Moreover, we learn in the two next verses that "if the wicked will turn from all his sins which he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live." Can you not picture many a man of those wicked men turning from his sins and being received by Christ, just as you and I once turned from ours and were accepted?

We cannot help but wonder why God's favor to the Christian is so much greater than to others. Is it not that he may thus be equipped to help lift these resurrected ones to their greatest possibility of development? Who can estimate how many potential Edisons, Paderewskis, and Longfells this world has lost because untimely death sealed their talents to this life? There, in that bright eternal day, will be brought to light unnumbered talents rescued from the tomb, to be developed unto consummation where no noble ambition shall ever be frustrated, no hope disappointed. What a beautiful privilege for the saints in that day to correct the wrong of the former life, root out the hatred from the hearts of men and instill thoughts of kindness and love, to remould through righteousness the warped characters left by the curse!

Not in a moment will the curse be banished from earth and universal happiness be enthroned. Nothing ever happens without a reason. And the reason for the change from wickedness to righteousness will be that Christ and His immortal ones are on the job, tearing down sin, building righteousness, working, teaching, lifting. When (Rev. 22:3) "there shall be no more curse", it will be because Christ's chosen immortal helpers have faithfully done their

work.

Have you been called to the gospel work? Have I? Then this is the wondrous prospect held out to us to-day with Christ, to so fill the earth with God's love that there shall be no more curse! Is not such a hope an incentive to greatest enthusiasm? Does it not more than compensate for all life's disappointments?

LENT

By M. A. Woodward

THROUGHOUT the religious world to-day multitudes will join with renewed devotion to the service of the church. Many prayers, much abstaining from certain eats and drinks, on certain days, keeping themselves aloof from certain pleasures, because it is Lent, and through these Lental days they desire to become a very humble, consecrated, sanctified people. They attend Church very regularly. Looking at the gilded cross they think for a few brief moments of Him who hung in agony upon that rough, tortuous wooden tree.

They are not in the habit of gathering so closely to the world's Redeemer, but this is the time for Christians to be holy, and for forty days they are making every effort to cancel sin, abstain from all allurements of Satan and seek only the divine life, and when Easter morning dawns upon them they will be worthy saints. What a noble work it is they are engaged in, if only it were to endure throughout the year.

But Easter morning finds them dressed in the newest fashions, most gorgeous attire, and all in their seats at church, ready to be gazed upon by human eyes, forgetting the eyes of God that are always looking upon His children. This day ends their Lental devotions and, alas, their saintly attitude is forgotten; all this forty-days' devotion has done but little good as it was only for a specified time, and now they enter with renewed strength and pleasure in the vain frivolities of life. If these things which they have refused to do during Lent were wrong for a Christian to do then why are they not wrong any time during the year?

When the Christ said, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me", Luke 9:23, did He mention any special days in which this should be done? No. Only it was a daily work. He would not have said, "Let him deny himself, and take up his cross daily", if He had meant it to be only a forty-day session. He knew it meant sacrifice to be His children; He knew how heavy the cross would be for many, but it was His way of testing us. Has the cross of Christ more significance on Good Friday than on any other day? Is one season more holy than another? Can God be worshiped more sincerely or intimately at one time than another?

Dr. Magary well says, "It is good for the most genuine of saints to be moved to search his soul and see if, after all, he has become too much used to saintship. It is good for all of us, from the shallowest to the most profound, from the worst to the best, to step aside from the usual order of our lives and join in devout remembrance of the Savior's suffering toil.

But these times of searching have no-

JESUS CHRIST WHO IS HE?

By R. H. Judd

No. 8

WE have already observed that revelation concerning the Messiah becomes more detailed as time proceeds. It will also be noticed that Scripture makes His identity specific by a double method, viz., by choice and by elimination. For instance note the following:

(1) The Messiah must be of the seed of the woman—He must be human (Gen. 3:15), therefore, an angel cannot be the Messiah (Heb. 1:5; Gal. 4:4). About 80 times He is called by the evangelists, "Son of man."

(2) He must be of the seed of Abraham—a Hebrew—(Gen. 12:1-3 and 14:13). One of any other race is thus ruled out. No Gentile claim is valid. (Deut. 17:15; Matt. 15:24.)

(3) He must be of the line of Isaac and Jacob (Gen. 17:19; 28:13, 14), not of Ishmael (Gen. 21:12), nor of Esau (Gen. 25:23).

(4) He must be of the tribe of Judah—A Jew—(Gen. 49:8-10). Thus Israelite as well as Gentile is excluded, if not of the chosen tribe.

We may have occasion later to refer to this point. Even now it is clearly evident that a purposed gradual unfolding of God's revelation concerning the Messiah is intended, as indicated by the above mentioned facts. Then we have *added* from time to time features which in the aggregate can only apply to the One chosen of God, details which not only single out Jehovah's choice, but eliminate the possibility of application to any other claimant. Another point worthy of mention is that although

(Next page, column 1)

where been told us to be forty days in length and, when they are finished, the true Christian is not told to then enter the places of worldliness where all spirituality is driven from us and the prayer circle would be the last place on earth for us to desire to go.

We are told to be a "separate people", to come out from certain things and God will be a Father unto us and we will then be His sons and daughters. These amusements of to-day seem to draw the mind entirely from God; there is no time to study His word, or to make home a place of rest or worship; no time to have family worship, for the family cannot all be found together, so much to entice them from home and church.

How wise some professed Christians are in all games of the world, but how little could they tell you of God's plan to save them! Surely we are living in the perils of the last days. Let us watch and be sober, for the coming of the Lord draweth nigh. By being sober the Master did not mean not smiling. No one has a better right to laugh than a man, woman or child who is trying to do the right thing, and to walk wisely before God, but take time to soberly consider God's will and word, with the rest of this busy life.

Remember death will surely come, and with it time for us to consider God's word is gone and gone forever, so may we be wise, redeeming the time because the days are evil.

Jehovah in His revelation to mankind proceeds from outline to detail (as an artist adds to his picture stroke by stroke of the brush), when once a detail is added He never leaves it behind, it is always carried forward as the promise extends. For example, the symbol of kingship is first introduced in Genesis 49, and is forever after retained as one of the characteristics of the Messiah.

Next in order the prophecies of Balaam seem naturally to engage our attention, for both proclaim that rule, dominion and power are vested in the One to come. Balaam seeks to "curse Jacob" and to "defy Israel", but in seeking to do so he finds he runs counter to the *unchangeable fact*. God had *already* blessed Jacob, both conditionally and unconditionally, and God's purposes once uttered are *never repealed*. "I the Lord change not" is perpetually true, "therefore ye sons of Jacob are not consumed" (Mal. 3: 6). Paul later expressed much the same thought in other words when he said, "The gifts and calling of God are without repentance."

The whole story of Balaam is of intense interest, touching as it does on the covenants of promise, and Israel's future as a nation, and one is tempted to linger in its consideration, but we must endeavor to confine ourselves to that portion which directly concerns our theme, viz., Numbers 24:17. (R. V.) "I see Him, but not now: I behold Him, but not nigh: there shall come forth a Star out of Jacob, and a Sceptre shall rise out of Israel". Some apply these words nationally to Israel, but in thus limiting its meaning they have failed to observe the words "out of Jacob", and "out of Israel". Undoubtedly here, as in the prophecy concerning Judah, the reference is to a personal Messiah. Further confirmation of this is found by recalling the earlier prophecy in Numbers 23:9 where very similar language occurs, "I see Him . . . I behold Him". There it was the nation, here it is the person. A comparison of the two passages will clearly show that in the earlier verse it was actual, but in the second case it was prophetic. The reading of the Revised Version in Numbers 24:17 omits the word "shall" and reads, "I see him," instead of "I shall see him". It is thought by some that this omission shows that only in prophetic vision did Balaam see Him of whom he spake, and that no future vision was predicated by him. But do not the words added "but not now" and "but not nigh" clearly presuppose not only the possibility but the probability of such future occurrence? The latter, by itself, may not do so, but how about the former? If the former points to future fact, then the latter makes its realization of grave import indeed.

The whole incident of Balaam looms large on the sacred page. The memory of it is stamped deeply on the memory of God's chosen people. Moses, Joshua, Micah, Peter and Jude all make reference to it, and Balaam's action in seeking to "curse Jacob" and to "defy Israel" is held up in solemn warning to the people of God in both the Old and New Covenants.

Balaam seems to have come suddenly upon the scene of Israel's history under much the same circumstances as Melchizedek appeared to Abraham after his battle with the kings, but with very different motives and results. From the threads of history we gather that he was the son of Beor the soothsayer, but having heard of the fame

of the doings of the God of Jacob in bringing the children out of Egypt, could no longer accept the gods which his father worshiped. That he had gained very considerable knowledge of Jehovah is evident from his language to the first messengers of Balak, and this is still more evident in Numbers 22:18 where he speaks of Jehovah as "the Lord *my* God". When these facts are duly considered, the perverseness of the man in persistently seeking to curse

the very people through whom he had gained his knowledge of "the most High . . . the Almighty" (note the language, 24:16) is apparent. He knew that God had already blessed Israel (chap. 22:12) and he knew that God was not a man that He should lie: nor the son of man that He should repent (23:19). He also must have known that God's word and God's name were inseparable realities. (See Psalm 138:2.)

(Continued on page 198, Column 3)

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—Mar. 28—Luke 4:31-44	Mem. V. 36
Mon.—Mar. 29—Luke 5:1-16	Mem. V. 4
Tues.—Mar. 30—Luke 5:17-39	Mem. V. 24
Wed.—Mar. 31—Luke 6:1-26	Mem. V. 13
Thur.—April 1—Luke 6:27-49	Mem. V. 36
Fri.—April 2—Luke 7:1-23	Mem. V. 9
Sat.—April 3—Luke 7:24-50	Mem. V. 30

Chapter 4:31

THE "power" that so "astonished" the people, V. 32, was His evident authority.

Our Lord was referred to as "Jesus of Nazareth" and as "Master", "Lord", "Christ". Note the source of these names.

Not only were His words of "doctrine" spoken with authority ("power"), V. 31, but His "rebukes", V. 35, and commands were given with such amazing authority as to be instantly obeyed by a "spirit", "the devil", diseases, (VV. 39 and 40), water, death, in fact everything addressed. "With authority and power He commandeth the unclean spirits, and they come out", V. 36. ("Power" here is "dunamis", force; not authority, "exousia", as in V. 32.)

This same "authority" and "power" will yet restore the world and rule it in righteousness. Then His "fame", V. 37, will attract nations everywhere unto Him. See Isaiah 2:3-5. So anxiously and zealously did the people press Him into ministration concerning their physical needs, V. 42, that He restrained them from announcing Him, V. 41, and often moved on to other places, even to desert places, in order to teach the more necessary things. See VV. 43 and 44.

Chapter 5

At the lake of Gennesaret, that is, Galilee, He again taught "the word of God" with authority. Simon, a fisherman, must have heard. At His request, Simon, against his own judgment, rowed out and lowered his net. It was filled to the breaking point. This and a second ship were filled to the sinking point. It was too much for Simon; he confessed his sins. His "partners" too were much amazed. These Jesus called for His Gospel work.

The leper, V. 12, also confessed: "Lord, if Thou wilt, Thou canst make me clean." Jesus' answer was, "I will."

His is the same cleansing power to-day. He invites us to seek Him for cleansing from the vilest of all afflictions, sin. See V. 20. He came to call sinners, V. 32, to repentance.

Chapter 6

That Christ's marvelous authority constituted Him "Lord also of the Sabbath", V. 5, was proved, even to the maddening of His opponents, V. 11, by His miracle in V. 10. And, as His miracles indicated God's approval of Him, Acts 2:22, His "Sabbath day" service was evidently in perfect keeping with God's wishes.

Verse 12. Again He retires for prayer. This time into a mountain where He "continued all night in prayer to God". How, in speaking God's words and doing His works, He sought intimate understanding of God! It was following this night of prayer, V. 13, that He chose twelve for apostleship.

Just as the Mosaic law far surpasses any known law-formula of man's designing, so the instructions by Christ, Luke 6:20-49; Matt. 5: 6; 7, outclass and out-distance every other known expression of man's obligation's to God and to his fellows.

Chapter 7

The Gentile centurion revealed faith in Christ surpassing, V. 9, that of any in Israel.

The raising of the "young man" of Nain, V. 14, is recorded by Luke only. It occurred prior to John's death, V. 18.

To John's disciples He cited His works, V. 22, for evidence as to whether He was the prophesied One, V. 20. These works were His fruits. By His fruits He was ready to be known.

Though John was equal to the greatest prophets, V. 28, yet the very least one in the Kingdom of God will be greater than was John. This kingdom, with all it held for them, He was daily urging the people to accept. Would they accept, even should they prove to be "least in the Kingdom", they would become greater than was John as a man or prophet.

How hard, how very hard it is for man to willingly acknowledge that another—even God Himself—can perfect a better kingdom status than he himself already has. Patriotic pride and prejudice tend strongly to blind one's vision and nullify one's better judgment.

Verses 36-50. The Bible is full of touching incidents. Few bring man face to face with himself more effectively than the narration of the woman anointing Jesus' feet. Sinful? Yes. So, likewise, all.

Shun her? No. She loved Him, the righteous One. Hers was deep love. Therefore, her sins were forgiven.

What happy moments for her!

Equally happy may be our joy, and for the same reason.

Forgiven! What meaning! Sin canceled.

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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

LIFE

THE mystery of life continues to be one of the most elusive problems of man's study. Whence came life? whence does it go; and where? are problems that man has been wrestling with from the beginning. Theory after theory has been suggested by way of solution. Each suggestion is in turn refuted by some intellectual genius who, having trained his thought along some other course, denies the truthfulness of any suggestion other than his own. His in turn is again refuted by still other intellectual masters, and with like analysis.

Recently three men of world-wide renown have each expressed themselves on this all-absorbing theme. Mr. Ford, whose name is on every tongue because of his marvelous success in business, has caused to be published his view of life. He says, "Each life we live simply adds to our total experience. Life is eternal—so there can't be any death." But Luther Burbank, a man equally renowned, but whose life has been given in another channel, says, no, "I am a doubter, a questioner, a skeptic. When it can be proved to me that there is immortality, that there is resurrection beyond the gates of death, then will I believe. Until then, no." Telsa, a principal world-famed electrician and inventor, thinks differently. His study of life's problems has developed his mental pictures along other lines. To him life needs to be understood from his angle of vision just as each of the others above cited were under the necessity of picturing life, each from his own trained viewpoint. Telsa says: "Granted a planetary system, it is absolutely inevitable that in the course of eons such organ-

ized beings as we are will evolve. The cooling of the hot masses results in a precipitation of water and under the influence of the sun's rays heliotropic action takes place and life is started. Through chemical and other agents and continuous adjustment complex mechanisms come into being, and these ultimately develop into structures of marvelous complexity with capacities of response to the faintest stimulæ of the environment."

But Telsa is not so certain. He realizes the finiteness even of the largest and would-be greatest human thinker. He continues: "I have read Mr. Burbank's statement in which he expresses an opinion shared by most natural philosophers, but one must not be too rash in contradicting the conclusions reached by countless men of genius who spent their lives in endeavors to ascertain the destiny of the human race. A single individual, however well informed and capable, may be partially unaware of if not utterly blind to evidences of a certain kind, which might be quite sufficient for others. This is the reason why I am distrustful of my own findings. Possibly Mr. Ford, who I understand is accepting old traditions, may be closer to the truth than such men as Burbank and myself."

These three living students are cited merely to place vividly before our minds the fact that humans are utterly incapable of solving this problem. The very best and shrewdest of them refute every other one, each of which is equally greatest and shrewdest!

From whence we came and whither we go are problems never yet answered by one man's reasoning satisfactory to any other school of reasoning. One says we are created, another says we are evolved, another says we preexisted in other forms from the eternal past to continue unto the eternal future. Each one must have the truth because it is known and demonstrated that each one is *great*, is a success in his particular line and must, therefore, be dependable!

One thing all agree upon: Man is. A second thing all agree on: Man lives. A third thing all agree on: Man dies.

Their world-wide audience will be the happier and will learn the more if it will recognize the probable truth that each one is strictly and completely honest according to his conviction.

Faith

All of this forces one's mind to a realization that man in his own finite knowledge does not know life. Its presence is certain. Its past and its future are unknown and unknowable by any demonstrative process of man's devising.

Faith and faith only can give him vision that is true, that is dependable. But faith is apparently the one thing which the study of the natural sciences expels from man's thought. Science claims to demonstrate and prove, while faith accepts the inexplicable upon the strength of proven authority. We, therefore, gladly turn again back to the grand old Book. It has given us the only reliable information as to the beginning, the discontinuance and the resurrection of life.

These statements of the Bible, to be sure, cannot possibly be accepted unless it can be shown that there is good and justifiable reason for accepting the same even though the facts stated must remain uncomprehended. There is good and sufficient reason for such faith. The interweavings of the Bible, part

with part, author with author, are so complex and complete as to assure the careful thinker that the Bible as a whole has one great source of Authorship. In almost numberless instances this great book of authority has predicted hundreds and thousands of years in advance of fulfillment the certainty of events and accomplishments. These predictions, in harmony with the conditions announced, have been fulfilled times without number in full accordance with the specifications given in the prediction. This proves the genuineness of authority of the predictions and of the Book.

Telsa can deduct, "Granted a planetary system" it is absolutely inevitable that certain results will follow. But this is only deduction. Telsa does not presume to define when and under what surrounding circumstances these things will be. He only asserts that cause will produce effect. In many things the Scripture does not associate cause and effect. It merely, in days long gone by, announced that in future days, under certain conditions, given events would take place. Such information comes only from authority capable of foreknowing and, where wise, asserting power to bring about the accomplishment of given ends.

This same Book, containing information along so many lines which has proven in fulfillment to be truth, also tells man of life. This life is vested in God, its source—"In Him we live, and move, and have our being". Power to impart this life for resurrection, renewal, has been given to His Son who says, "I am the resurrection and the life"; "all that are in the graves shall hear His voice, and shall come forth".

These statements can never be accepted as a result of scientific or human analysis. They can be accepted only by faith. This faith can be established only by a confidence in God's great Word. This confidence can be perfected by an analysis of that Word in agreement with historic verification of fulfillment.

That all life beyond death comes by way of resurrection and that the present life is not immortal, nor the future, unless immortality is conveyed by the "gift of God", is one of the plainly taught truths of that Word.

HERALD RECEIPTS

B. H. Carpenter; Henry W. Wood; Mrs. Chas. A. Harris; H. J. Edmister; Harry Gordon; Mrs. Mandes Reed; Mrs. Chas. Dunn; E. C. Powers; Mrs. Lester Travis; Mrs. Frank Emerick; J. H. Leavitt.

WINCE MEMORIAL FUND

Previously mentioned	\$1495.04
Mrs. Chas. Dunn (Calif.)	1.00
A Friend in Michigan	10.00
Chicago Bereans (Ill.)	5.00
Lou M. Lyon (Ala.)	5.00
S. P. Dismukes (Tex.)	2.00
A Friend in the East (N. J.)	10.00
Ben. H. Carpenter (Ill.)	1.00
Mrs. Mandes Reed (Kansas)	8.00
Ada Huff (Mich.)	5.00
On Ohio Friend	2.00

Total \$1544.04

One's hold on Christ is precarious if one has to resort to the fellowship, and acquire the customs of this God-forsaken world (unregenerate humans, and Cosmos) to find pleasure. Samuel E. Harvey.

Doings Among the Churches

Bro. Magaw reports that forty to sixty are attending the meetings he is conducting in a new field near Holbrook, Nebraska.

Bro. Elmer Magaw, Lester Prairie, Minn., is back in his store and Post Office after having been shut in several weeks on account of sickness.

Sr. Mary A. Gesin, formerly of Forreston, Illinois, wishes to have her correspondents take notice that her address is now Oregon, Illinois, 310 north Third Street.

The Herald is informed that Sr. E. Pendleton, of 1132 Third St., Webster City, Iowa, who, although over seventy and lives alone, has been sick a great portion of the winter. It is suggested that some cheery letters bright with Gospel hope would probably do her much good.

Sr. Matie Thatcher, who has been making her home with Bro. and Sr. M. W. Perrine of Paw Paw, Michigan, died Saturday, March 20. Burial was made in Dixon, Illinois the following Tuesday.

BEREAN NOTICE

The National Berean Board meeting will be held at Golden Rule Home, Oregon, Illinois, on Saturday, April 24th, beginning at 9 a. m. Notices have been sent out to all officers and committee chairmen to be present so as to make this meeting count for more in our work than any previous meeting of its kind.

Will any who have suggestions as to new work which should be undertaken or old work which should be enlarged please freely send their ideas to the corresponding secretary,

Mrs. Idona Romine,
1506 S. High St., South Bend, Indiana.

Sr. Lillie H. Willis writes that an abridged edition, 48 pages, of Fox's Book of Martyrs can be secured of the "Rail Splitter", Milan, Illinois, for 25 cents.

MICHIGAN

Bro. Patrick, of Caledonia, has turned "nurse". He has had three patients: his wife, his son Cecil, and his daughter Ione. All are much improved.

Sr. Worthington, of Vicksburg, was buried on the 14th. And Bro. Henry Pallett, of Martin, died on the 19th.

Sr. Watts, of Wayland, is very sick.

Bro. Craig and Sr. Skeels, of Grand Rapids, have both been quite sick. Bro. Craig anticipates a surgical operation.

Bro. Patrick's Michigan appointments are as follows: Feb. 28, Coats Grove; March 4, Blanchard; March 11, Grand Rapids; March 18, Dutton; March 25, Coats Grove.

MINTA PLUMMER ROBERTSON

Daughter of William Plummer, was born Jan. 14, 1901, and died March 8, 1926. She was baptized by Elder David VanVactor in August, 1918.

For the past few years her health had not been good. She and Jesse R. Robertson were united in marriage, December 13, 1920. To this union were born three children, the youngest now a babe of six months.

Some time ago Sr. Robertson went to Denver, Colorado, to try to regain her health. She was slowly improving until she took pneumonia, from which she died in Denver.

She was brought back to Hillisburg church

her home church, where the funeral was held at 2:30 p. m. on Sunday, March 14. After the funeral she was laid away in the cemetery near Frankfort to sleep until Jesus comes.

May God watch over and take care of the little children left without the mother's care, is the prayer of her pastor.

J. H. Anderson.

A FEW WORDS OF GREETING

To the Household of Faith: When I read the good letters that are published in the Herald so often the spirit moves me to write too, yet I seldom do, as the duties of our everyday life so easily crowd out some of the better things we might do.

I spent almost one year in Kansas City and enjoyed the acquaintance of a few of our people there.

I had a dear brother in the flesh sick in the hospital all summer; in September he passed out of this life. His death was like a benediction to us that were with him. He made all preparation to die. He left a wife and two small chil-

THE MEASURE OF A MAN

Not—"How did he die?"

But—"How did he live?"

Not—"What did he gain?"

But—"What did he give?"

These are the units

To measure the worth

Of a man, as a man,

Regardless of birth.

Not—"What was his station?"

But—"Had he a heart?"

And—"How did he play

His God-given part?

Was he ever ready

With a word of good cheer,

To bring back a smile,

To banish a tear?"

Not—"What was his church?"

Nor—"What was his creed?"

But—"Had he befriended

Those really in need?"

Not—"What did the sketch

In the newspaper say?"

But—"How many were sorry,

When he passed away?"

—Selected.

dren and when he told them farewell he committed them to the care of the heavenly Father who will never forsake them. His last words were, "there is but one thing worthwhile and that is to get ready to meet our Lord, for there will be a judgment". Oh that we might be warned by those who have gone down into silence and so take heed to ourselves and work more earnestly for the Master.

Now, I want to speak especially to our people in Missouri. We seem to be doing so little toward spreading the Gospel and there is a great need here.

Last October we had Bro. Williams at Clinton for a ten-day meeting. This was the second meeting at that place, the attendance and interest were good throughout both meetings. At the last meeting my brother-in-law, Richard Logan, was baptized into the one faith, we pray that he may be given grace to press on toward the prize of the mark of the high calling in Christ Jesus. There are others at Clinton who are beginning to see the truth. Sister writes me that her neighbors are looking forward to the time when we hope to have Bro. Williams give us another meeting.

We wish to express our thanks to the Iowa Conference Board for lending us their evangel-

ist, and we trust they will let him come soon again. The harvest truly is great, but the laborers are few; we are nearing the end of this age and yet there are countless numbers everywhere that have never heard a true gospel sermon.

How will it be for us when the door is once closed; can we say we did what we could?

We are paid many times over for all the trouble and expense incurred to have even one believe and accept the truth.

Sister is doing good missionary work with the Restitution Herald. She lends it to her neighbors and after they are through reading it, she sends it to a distant friend and it is pretty well worn out when it finishes its rounds. When we see the indifference of our own people, we can understand what our Savior meant when He said, "many are called, but few are chosen."

I am my brother's keeper and it is up to me to plead and exhort and sacrifice if need be to present to him the everlasting truth of salvation, as God in His goodness has given me light to see in part.

May we all as co-laborers for Christ come to a unity of the faith and lay aside every weight that doth so easily beset us and run with patience the race that is before us, counting it all joy to suffer if need be for the glory that is to be revealed in us through His name at His appearing.

Ida Vogel.

A CURE FOR GRUDGES

By L. A. C.

ALBERT Edward Wiggam, in the American Magazine, gives a pretty good recipe for getting along with people. He says, "Make this your motto: You can't get along with other people if you carry old grudges."

He then tells a little story of one he calls Joe Higgins, who was a bright fellow, ten times too big for his job. It required so little of his energy to do what he had to do that he used about ninety per cent of it mulling over his troubles. He thus kept them bright and fresh in his memory. "Why, he would tell me with positive anger of some trivial altercation he had had with some one years ago."

Then he gives the remedy to cure one's self of this abominable habit. "If you find yourself thinking of some old quarrel, or of some real or fancied insult, and find yourself clenching your fists, setting your lips, gritting your teeth, and saying to yourself, 'I'll get even with that fellow some time', you are laying up trouble for yourself. So, take a laugh at yourself."

And I thought, *How true.* We all, or many of us, spend too much energy and precious time dwelling on the little trivial things that come into our lives, forgetting that these things must come to us or we would not be Christ's. We must bear the cross if we would win the crown. And what are these light afflictions we have to endure compared to the cruel mockings, scourgings, and crown of thorns? We must suffer with Christ if we would reign with Him. Only to the overcomers are the promises made.

So let us forget old grudges and quit brooding over old troubles; and harboring anger, malice and hatred in our hearts. Instead of keeping the hatchet bright let us all bury it so deep it will never be found. Let us cover it with the blanket of brotherly love and charity. You can soon laugh at yourself for even taking offense.

"Cease from anger, and forsake wrath", is one of our Christian duties.

The Sunday School

Prepared by Alta King

SECOND QUARTER—Messages from Genesis
April 4 to June 27, 1926

JESUS APPEARS TO HIS DISCIPLES

LESSON 1 April 4, 1926
LESSON TEXT: JOHN 20:24 to 21:25
RESPONSIVE READING: REV. 1:1-18

JOHN 21:14-22

Golden Text: Because thou hast seen Me thou hast believed: blessed are they that have not seen, and yet have believed.—John 20:29.

FOR STUDY

The second quarter takes us back into the Old Testament, but in order to provide an Easter lesson this first lesson is a continuation of last quarter's series. It gives to us the first work of the resurrected Christ among men. It is a fitting introduction to this work; for it illustrates the resurrected Christ's power to dispel the stubborn doubts of material skepticism concerning the Christ and His relationship to God; it illustrates the Christ's power to reinstate one who has gone to the limit of denying loyalty to Him; and it sets forth the Christ's purpose of sending out these redeemed ones as shepherds over sheep.

Belief in the resurrected Christ has little value except as it opens up vistas of the resurrected Christ's redeeming work in bringing men into faith in God and into the service that flows from such faith. Belief in the resurrected Christ may be a mechanical, dogmatic belief; or it may be a living force that makes the believer's life among people a shepherding influence that draws sheep into the fold of God's care.

I. Thomas Convinced. John 20:24-29. Study verses 24, 25 to discern the basis of Thomas' unbelief. Can you discern similar people in the world to-day? Does Jesus answer demands for very concrete, personal experiences as a basis of belief? Note the unqualified belief that evolved from Thomas' peculiar type of mind—"My Lord and my God", a sudden and complete clearing away of all hindrances that were barring the way to belief in the peculiar relationship that exists between Jesus and God.

"Thomas would not believe John or Peter or James or his own brother Matthew (if Matthew was his brother), he would not believe all ten of the apostles; he would believe nothing but the testimony of his own fingers. Thus there are many modern infidels who will not accept the testimony of the best and wisest men in the world concerning Christ and what He has done for them. To all such doubters the answer is easy and to the point: 'You can have this experience in your own life, if you will. Make honest trial of Christ, and you will not need to accept Him on the say-so of anyone else.'"—*Peloubet's Notes*.

There are minds which, unlike Thomas' enter more easily into belief, minds more dependent which give due honor to the testimony of others; minds which are started toward the reality of personal experience through the personal experience of others. What does Jesus say about such minds? Such minds enjoy the blessedness of a peaceful and quiet assurance that is impossible

to the Thomas type of mind.

Has God's love left provision so that people may believe without seeing if they are not too near kin to Thomas? Even the Thomas may believe if he will only apply the scientific principle of testing which all scientific minds resort to. The test is described in Psalm 34:8.

II. Peter Reinstated. John 21:1-25. In verses 1-14 the story of Jesus' third appearance to the disciples is related. What is the evidence, in verses 2-4, that the disciples did not know the whereabouts of Jesus between these appearances, and that they were drifting and waiting for the Christ's plan of action? Acts 1:6 shows that they were expecting the kingdom to be set up. Had Peter's old impulsive love for Jesus revived? Verse 7.

In verses 15-19 Jesus outlines His plan of action in a few simple words, and at the same time reinstates Peter before the other disciples. At some former time Peter must have talked with Jesus, expressed repentance of his denial, and been forgiven; otherwise he could not have manifested his old impulsive love for his Master.

What did Jesus declare to be the work of those who love Him? What does "these" in verse 15 mean? What does "fish" stand for? What may be the significance of the fact that Jesus asked for Peter's confession of love three times?

In all probability Peter's mind was still fixed on a throne in close and loving intimacy with the throne of his Master, a high and worthy ideal, but not the one Jesus set before him. The quick and impulsive mind of Peter must have made some rapid readjustments in order to turn from thoughts of being ruler on a throne to thoughts of being a feeder of sheep, without making its usual attempt at argument. Note the parallel statements, "Feed My sheep," "Follow Me."

In verses 21-25 we get just a flashing glimpse of the spirit of the old Peter. How did Jesus rebuke it?

Children's Column

PREPARED BY LOIS HUNT

IS HE YOURS?

By Daisy Nokes

ONCE upon a time there was a man named "Jim". He was a good man and tried to do and act as he thought the Lord Jesus would do if He were Jim. Have you ever thought of what Jesus would say if He were you?

Would He get cross and angry at the other children as you do?

Would He disobey mother as you do?

Would He spend all His time with school books and play and so little on Bible lessons?

Would He be ashamed to tell of God's plan?

No indeed! You know, children, the Bible says He obeyed His parents. He had work and studies to do, too, yet He found time and ways to tell of God's love to all who would listen.

Now I will tell you more about this man, Jim, who found time and a way.

Jim was always wishing that he could tell others. Jesus did, and he wanted ever and ever so much, to give to others what he had

learned about the good news of the kingdom.

One day he came home and told his boys to get him a button about the size of a penny with his name, "Jim", on it.

"What for?" they asked.

"To wear," he answered.

The boys laughed and thought he was joking but they at last got the button and their father wore it to work on his coat lapel.

"Father, did you wear that button all the time?" they asked when he returned.

"Sure," he replied, "Why not?"

"Well, father, what is it for?" said they.

"Would you like to know?" he asked.

"Why, certainly," they replied.

"Well," said he with a smile, "so does every one else that sees it."

"And did the boys on the road ask you about it?" again they inquired.

"Sure," he replied.

"Do tell us what you told them!" they exclaimed.

"I told them what I am going to tell you. Jim stands for Jim my name, but something else, too. 'J' stands for Jesus, 'I' stands for Is and 'M' stands for Mine. You see, boys, I want to let the men know where I stand. I knew I could carry on a conversation if started, but somehow I could not start it. Now when they ask me what the button stands for, that opens the way. Very few people take time to study their Bible now-a-days, so this is my way of telling the good news of Christ's coming and kingdom," he replied.

After wearing the button for a few weeks Jim got so he could talk, button or no button.

Now all over the country, here and there is some one wearing a Jim pin. How many of you children, large or small, can say, "Jesus is mine"? If so, and you want to wear the button and pass it on to others, just send me three pennies or three cents in stamps in an envelope addressed to Mrs. Daisy Nokes, Lincoln Park, Rt. 7, Rockford, Illinois, telling me your name and address, and I will send you a pin. Be sure and write your address plainly.

They will ask, "What does that button mean?" and you can tell the story at school, on the street cars, in the shops, stores—everywhere.

It is a great blessing to spread the tidings. Next week we hope to tell you of a Jim girl in school.

JESUS CHRIST—WHO IS HE?

(Continued from page 195)

That Balaam probably knew much of God's purposes to bless Israel seems more than mere conjecture. He twice uses the expression, "the vision of the Almighty," when uttering his prophecy, evidently because he realized that within its concept there was that which no human vision can portray, for it stretches backward into generations past as well as forward to generations yet to come. In spite of his own prophecy concerning his death he came to an ignominious end. We might draw profitable lessons from this fact, lessons alluded to elsewhere in Scripture, but the outstanding feature for us is that his wickedness was overruled to bring to the chosen people a never-to-be-forgotten message of One who should be both Star and Sceptre—the Guide and Ruler of God's peculiar 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: Job 4:17, 18

ETERNAL

Life is so brief a thing!
Summer crowds out the spring,
Itself to pass.
Autumn tints field and tree
With splendid majesty,
But soon, alas,
Winter hurls frost and snow
On all below.

Perchance the young green tree
Conceives its destiny
Green to remain,
Then reaching middle age
Would hold that ampler stage
In spite of pain,
Fearing, with winter's frost
All will be lost.

So much to learn and see,
So much to know and be,
So brief the stay,
Man wonders if the strife
To wrest some charm from life
Can truly pay.
Can he become sublime
In such a little time?

Worth and the things of grace
Know not the season's pace.
This much is sure
Since summer follows spring,
That age to which we'd cling
Cannot endure.
But for the soul shall be
Life through eternity.

WE THANK YOU

To those of our readers, both young and old, who have sent us letters in reply to our article, "To the Young People", in the issue of February ninth, we extend our sincere thanks. The letters were encouraging and have stimulated us to a desire for better things. May God grant our desire. To those who suggested personal correspondence we will say that neither time nor strength will permit it. This we regret, for we always are pleased when we receive a heavy mail. In conducting the page we have but one desire and that is to instruct youth in the way of God to His glory and His honor. May His name be praised.

THE REJECTED STONE

Suppose we turn to the twentieth chapter of Luke and read the parable of the vineyard and the husbandman as contained in verses 9 to 18, committing to memory that part of verse 17 which reads, "The stone which the builders rejected, the same is become the head of the corner".

We all know what a corner-stone is. Generally it is a large stone, hollowed, and containing certain articles peculiar to the times, or of special interest to those constructing the building. Of seven translations of the Scriptures which we possess six give the wording of this seventeenth verse in lan-

guage almost identical to the above. The other—Ferrar Fenton—gives it thus, "The Stone which the builders rejected, has been chosen for the chief Keystone." Now a keystone is entirely different from a corner-stone, and we feel it represents the meaning of this passage the best. A keystone is one that is placed in the center of an arch and holds the others together. Without it the arch could not be built. Take the keystone out of an arch and the arch would fall. All things Christian are built on Christ. Christ is the foundation. He also is the Keystone. Without Him His people could not hold together. As Paul in writing to the Corinthians says, "For other foundation can no man lay than that that is laid, which is Jesus Christ." He is our all, still He was rejected by those for whose benefit He came to this earth. But although man rejected Him God made Him the chief stone in His building. And whether corner-stone or keystone is the correct translation makes little difference.

Our interest lies in Himself. God has acknowledged Jesus as His Son, the Christ, and has sent Him here as a Redeemer. We as earthly beings naturally take to the things of the earth. But the earthly things simply give us pleasure while we live the natural, mortal life. The things of God, represented in and by Christ, will give us spiritual pleasures now, and not now only but throughout eternity; the question is, Which will we choose?

We have been given the power of choice, and we will be held responsible for the choice we make. We cannot be both friendly and selfish, envious and generous; we must be either one or the other. A mere compromise amounts to nothing. We must either accept Jesus Christ as our wisdom, our righteousness, our sanctification and our redemption, or as those of old we must reject Him, clinging to the sordid things of this evil world. Shall we reject the Savior or make Him the pattern of our lives?

So we must make our choice. Shall we travel north or south? Which of the two opposites shall we love? Will it be God or the world's evil? Whichever love we choose will quench and drive out the other. And thus if we choose the love of God it will destroy every worldly passion and the river of our affections will be like "the river of the water of life, clear as crystal."

God wants us. He has given us every evidence of His affection in the gift of His Son. The Son has invited us to come to God through Him. The Father is heaping benefit and blessing upon us every day. Will we not show our appreciation by saying, "Father, forgive me, for I love Thee. I will not reject Thy Son but will accept Him as my Redeemer. O Father, give me freely of Thy grace and accept my praise"?

Let us pray—O God, our Father, we are sincerely thankful for the gift of Thy love, Jesus Christ. We would not reject His offer of sustaining love, His redeeming power, His sacrifice for sin, His salvation, but would choose Him as our elder brother, the Christ of God. May we make His life our daily pattern. Fill our hearts with great love for Thee and faith in Him. May we at all times realize the eternal significance of our daily work and our opportunities of service to Thee and to mankind. In His name. Amen.

THE VERSATILITY OF CHRIST

What think ye of Christ? The Christ challenges the attention of the world by His many-sidedness. He meets the needs of all classes and conditions of men. If we were to call the roll of the world's workers this morning and ask them, "What think ye of Christ?" we could expect answers somewhat like the following:

To the architect He is the chief Corner-stone.

To the astronomer He is the Sun of Righteousness.

To the baker He is the Living Bread.

To the banker He is the Hidden Treasure.

To the biologist He is the Life.

To the builder He is the Sure Foundation.

To the doctor He is the Great Physician.

To the educator He is the Great Teacher.

To the engineer He is the New and Living Way.

To the farmer He is the Sower and the Lord of the Harvest.

To the florist He is the Rose of Sharon and the Lily of the Valley.

To the geologist He is the Rock of Ages, (and it is more important to know the Rock of Ages than the age of rocks).

To the horticulturist He is the True Vine.

To the judge He is the Righteous Judge, the Judge of all men.

To the juror He is the Faithful and True Witness.

To the jeweler He is the Pearl of Great Price.

To the lawyer He is the Counselor, the Lawgiver, the Advocate.

To the newspaper man He is the Good Tidings of Great Joy.

To the oculist He is the Light of the Eyes.

To the preacher He is the Word of God.

To the sculptor He is the Living Stone.

To the servant He is the Good Master.

To the student He is the Incarnate Truth.

To the toiler He is the Giver of Rest.

To the sinner He is the Lamb of God that taketh away the sins of the world.

To the Christian He is the Son of the Living God, the Christ, the Savior, the Redeemer and Lord.—Selected by Sr. E. D. B.

BIBLE QUESTIONS

1. When Jesus was taken to Jerusalem at 12 years of age He was lost. How long was He lost and where was He found?
2. What act of Ananias did Peter condemn? How was Ananias punished?
3. Whom did Stephen say he saw when the people stoned him?
4. What part of a vessel does the writer to the Hebrews use as an illustration of the Christian's hope of the future?
5. What sensible reply did Nicodemus make to the criticism of Christ by the Jews?
6. Name the two best known of the seven deacons appointed to look after the needy ones in the church at Jerusalem.
7. What are we to do as we have opportunity?
8. What was the one aim of Paul?
9. If any Christian has a quarrel with another what is he to do?
10. What new name did Christ give His disciples in the discourse after the Lord's Supper and why?

ANSWERS TO LAST SERIES OF QUESTIONS

- | | |
|------------------|------------------|
| 1. Matthew 1:20. | 6. Matthew 2:1. |
| 2. Matthew 2:9. | 7. Matthew 2:11. |
| 3. Isaiah 53. | 8. Matthew 2:15. |
| 4. Isaiah 9:6. | 9. Matthew 2:13. |
| 5. Matthew 2:3. | 10. Luke 12:40. |

CURRENT EVENTS or FULFILLMENT of PROPHECY

ISLAMIC WORLD

(Continued from last week.)

THE schism in Islam, however deep and fundamental, the numerous divisions and subdivisions in philosophy and theology could not therefore but preclude from this scope the holy places in which every Moslem individual and every Moslem nation is vitally interested to this very day. This is why the shortcomings of the Hashimite regime found prompt echo in many parts of the Moslem world, even in corners in which people knew little and cared to know less of the eternal troubles in the desert. This keen interest has naturally contributed a great deal to the popularity of Wahabism and particularly of its leader, Ibn Sououd. They were looked upon in many parts as the only possible saviors of the holy places, as the only people who could redeem the Hedjaz and make it what history has destined it to become, a land accessible to all pilgrims, a sort of international zone, as I once said in another article in *The New Palestine*.

But Mecca and Medina have both now been liberated and we are only a little nearer the solution of the problem of the holy places and the Caliphate. Ibn Sououd is reported to have declared that he has no intention whatever of becoming the sole guardian of the Tomb of the Prophet and the Kaaba, and that he is actuated by only one single desire, viz.: to put his own house in order and make adequate administrative provision for the thousands of pilgrims coming annually to the Hedjaz. He has no claim to the Caliphate and is anxious to reduce his own control of Mecca and Medina to the utmost possible minimum. To such a declaration every Moslem looked forward, and it goes, indeed, a long way to make matters in the Hedjaz less complicated than they would have otherwise been.

There are signs indicating a revival of Moslem interest in the Caliphate, too. Committees are being formed in India, in Morocco and elsewhere to discuss the new situation which has arisen with special reference to the appointment of a Caliph. The whole situation is so confused and indefinite that it would be futile to say anything in advance as to how this question will eventually be solved. Certain it is that the present chaos is intolerable in many quarters and is largely responsible for the decline of Moslem prestige in the world. For the Caliphate, unlike the papacy, was a secular no less than a religious institution. In the high days of Moslem civilization, Caliphs were the chief magistrates of their subjects and wielded powers vested in the State. The maintenance of these prerogatives in these days is obviously incompatible with present political conditions and would, indeed, be regarded with dismay in many a Moslem quarter. For the secular authority over millions of Moslems is now vested in many cases in Christian administration, and however one may value the Swaraj and similar movements, facts are harder than mere desiderata.

But it is conceded that the newly-to-be-

created Caliphate, in whatever form it may be constituted, will be an institution which, concerning as it does manifold Moslem interests, will be in want of international goodwill; in other words, it will need a sympathetic treatment at the hands of Christian Powers. It will serve as the spiritual head of peoples who are subjects of such Christian Powers.

This explains the importance which has been attached to the developments in the Hedjaz in the Moslem world. A permanent Congress has been created to watch developments in Hedjaz and report on the situation with reference to the Caliphate. That Congress has just held its annual session in Kanpor, India, where the recently concluded treaties of amity between Great Britain and Nejd, the so-called Hadda agreement, of which more will be said later, were the chief topics on the agenda. An opinion was voiced by an Indian Moslem leader at this Congress that the Hedjaz be declared an independent republic, with a constitutional caliph as its head; that Syria, Palestine and Irak be redeemed of any non-Moslem yoke so that they may be enabled to negotiate with Turkey on the question of the Caliphate. Ibn Sououd's treaties with Sir Gilbert Clayton were condemned as being too pro-British and as paving the way to the introduction of a direct British regime in Arabia. On the other hand, there was a considerable section of members of that same Congress favoring Ibn Sououd's regime in the Hedjaz. That same section urged the immediate convocation of an inter-Moslem Congress to settle general Moslem questions and the Caliphate problem.

It remains to be seen when and where will be held that general Congress over which so much ink has been spilled and for the preparation of which so little is being done. Meanwhile, much history is being written without awaiting the verdict of that ill-fated Congress.

The government has just communicated officially the text of the agreement concluded at Bahra Camp between "The High British Government on the one part, represented by their Commissioner and Plenipotentiary, Sir Gilbert F. Clayton, and Sultan Abdul Aziz Ibn Abdul Rahman Al Faisal Al Sououd, on behalf of Nejd." The treaty, which is an historical document of importance, and which is of indirect interest to Palestine, is an instrument of sixteen articles determining the frontiers between Transjordan and the Nejd. The frontier in the north runs "from the point of intersection of meridian 39 degrees E. and parallel 32 minutes N., which marks the termination of the frontier Nejd and Irak, and proceeds in a straight line to the point of intersection of meridian 37 degrees and parallel 31 degrees and 30 minutes N. and thence along meridian 37 degrees E. to the point of intersection with parallel 31 degrees 25 minutes N." This makes very dull reading, but translated in plain language it means that the instrument is a guarantee against the much-feared invasion of the Wahabis into Transjordan territory in the north, where they could cause incalculable trouble to Pal-

estine as well. The other articles of this so-called Hadda agreement provide for the maintenance of security in the territory of Wadi Sirhan, which, though included within Nejd, will have to comply with the advice of the chief British representative in Transjordan with a view to maintaining mutual confidence and cooperation between the two territories; provision is also made for a special tribunal composed of an equal number of Hedjazians and Nejdians which will try all aggressions committed across the frontier between the two States, facilities to pilgrims and caravans, and emergency cases which may necessitate the erection of small fortifications to be used for purposes of aggression against the other State—these and similar matters are also dealt with in this agreement.

Thus Sir Gilbert Clayton's mission to the Nejd was crowned with complete success, although certain concessions had to be made with a view to avoiding a deadlock in the negotiations. Sir Gilbert has since been in Jerusalem on his way to Bagdad, where he had the treaty signed by the King of Irak. He then left for Sanaa (Yemen) to negotiate with Imam Yahai with a view to reaching a similar treaty of amity with that potentate. When this has been completed, the political status of Arabia will have been put in order, so far as that word can apply to a country which never knew what order means. This will determine more definitely the relationship between Great Britain and Arabia. England will become "*de jure*" what it has been ever since the Turkish defeat, "*de facto*," that is, to put it mildly, the European Power chiefly interested in Arabian affairs.

The fall of Medina is therefore a momentous event which marks the beginning of a new chapter. Indeed, very little is now known of what this new page will read like. But the world is listening attentively to all that is being done by the prospective authors of that page. The Jewish world as a whole, and Zionists in particular, must pay special heed to what is going on in that land of so many potentialities for the world's peace and, more especially for the future of the National Home.

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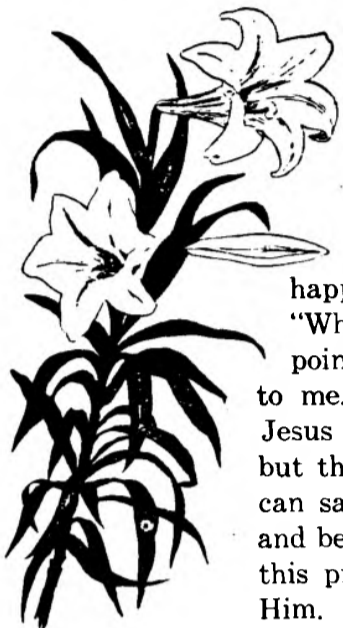
Volume 15

Oregon, Illinois, March 30, 1926

Number 26

"Because I Live, Ye Shall Live Also"

By Lottie E. Young



PERHAPS a large majority of the people of the civilized world (and especially children), if asked what is happiest day of the year, would answer, "Why, Christmas, of course." But my viewpoint is a different one as Easter is the best to me. Of course without the Birthday of Jesus we could not have His Resurrection Day, but then we all have been born, but only One can say, "I am He that liveth, and was dead, and behold I am alive for evermore", extending this promise to all those who truly believe on Him.

Some readers of this paper may remember that about two years ago at this time I was in the Holy Land, seeing many places connected not only with the incidents in the life of the Israelitish nation but especially with the Man of Sorrows, who nearly two thousand years ago "came to His own, and His own received Him not", but put to death the One who had promised eternal life to His followers.

I was not able to go to Galilee, where the earlier and happier years of Jesus Christ were spent, our headquarters being in Jerusalem, emphatically the city of His persecution and shame, suffering and death, over which He wept, prophesying the disasters which have come upon it and the Jewish people, because of their rejection of the true Messiah. Now it is only an insignificant Oriental town, but in the hereafter it will be known as the City of the Great King, and the joy of the whole world.

During my visit the Bible pictures of the crucifixion and resurrection were indelibly impressed upon my mind. I can see the cruel mob (some of whom a few days before may have cried, "Hosanna to the Son of David") crowding along the narrow streets, following the patient Sufferer from the residence of Pontius Pilate to the palace of Herod, neither of whom could find any fault in Him; then came the long walk to outside the city's gates where the record is, "They crucified Him."

The one time populous city has shrunk to some seventy-five

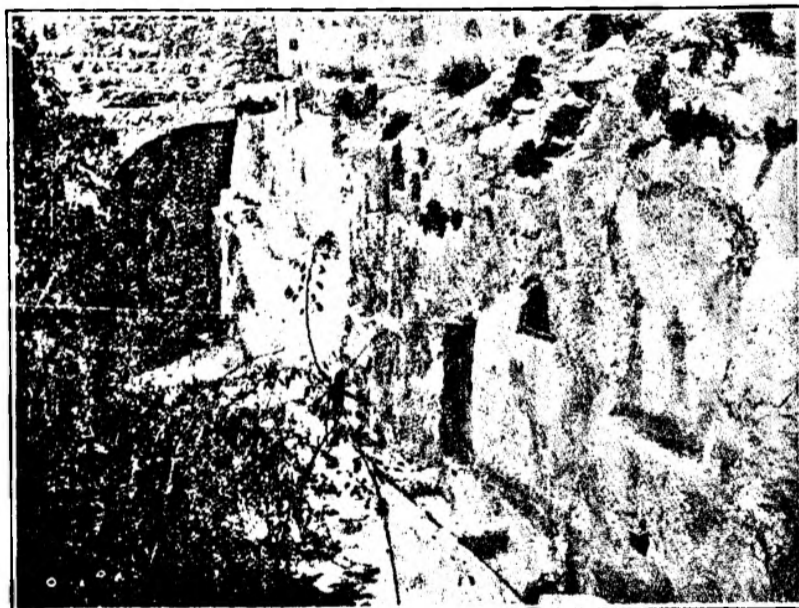
thousand inhabitants, and the stony streets through which I wended my way to where this tragedy took place were almost deserted. Jerusalem still has two and a half miles of wall around it, and numerous gates, and it was through the one called Damascus which I went. Not far from this is a hill, looking somewhat like a skull, although time has doubtless changed the general appearance of Mount Calvary. It is just back of the highway, along which thousands may have gazed on the sufferers hanging on the three crosses, while the rulers derided the central figure, saying, "He saved others; let Him save Himself if He be Christ, the chosen of God!"

From this painful recollection I was glad to turn away, and go to a nearby place containing a tomb, which some authorities believe to be the very one in which the Prince of life was laid, and where He rested until the power of the Father called Him forth. It is in a garden to-day, even as in the olden time, where flowers were blooming and birds singing, and as I entered through the opening, against which a huge stone was rolled, it was with a feeling of awe. A depression in the rocky floor of about ten inches may have held the body of the Master while a captive of the "last enemy", and in this sepulchre the weeping Mary Magdalene may have seen the two

angles guarding the empty tomb on that glorious Resurrection morning, the anniversary of which we now call Easter. Picture the women as they received the glad news from the angel, "He is not here, for He is risen"; and Mary, as she disconsolately wanders in the garden, until the One whom she loved spoke to her, calling her by name, drying her tears and bringing forth the rapturous, "Master."

May the great joy which filled the hearts of these followers of Jesus when they heard these blessed words on that first Easter, proving without a doubt that He was the Son of God and the promised Mes-

siah, be ours also as we wait for that same Jesus whose pledge is, "Because I live, ye shall live also."



IF KIND WORDS ARE SPOKEN BY YOU TODAY

By Louise J. R. Chapman

Oh, do not wait till I am dead,
Endearing thoughts to say;
The rather bless my life instead,
With your kind words to-day!

Why wait till these poor lips are sealed,—
Mine ears forget to hear,
To bring the pain now unrevealed,
You'll chant above my bier!

Why wait till sight and sense have fled,
By death's relentless way,
To say the words you might have said,
When we changed hands to-day!

Oh! why delay,—whose sweet flowers bloom
Luxuriant by your door,—
With lavish hand to deck my tomb,
When heart and soul implore—

A lily from your crystal mere,
To bless my longing eyes;
And roses—Oh, to clasp them here,
Rather than when one dies!

There is no knowledge in the grave,
Nor language in its vale;
And loving words, tender and brave,—
What can their meed avail?

No soul from sorrow's touch can flee,—
Clouds dim the brightest way;
Their silver crests we swiftly see,
If kind words gild the day.

When I shall lie, an ice-gyved thing,
Before your tearful gaze,—
Some fragrant token may you bring
Of fair, departed days,—

Wait not, sweet friends, till loved one die,
Your fond hearts to portray,
But greet them as the world goes by,
With kind, kind words to-day.

Who Shall Roll Away the Stone?

That which weeping ones were saying,
Eighteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hours of woe.
Looking at some trouble lying
In the dark and dread unknown,
We, too, often ask with sighing,
"Who shall roll away the stone?"

Thus our care with spirits crushing,
When they might from care be free,
And in joyous song out-gushing,
Rise in rapture, Lord, to Thee.
For, before the way was ended,
Oft we've had with joy to own,
Angels have from heaven descended
And have rolled away the stone.

Many a storm-cloud sweeping o'er us
Never pours on us its rain;
Many a grief we see before us
Never comes to cause us pain.
Oft-times in the feared "to-morrow"
Sunshine comes—the cloud has flown!
Ask not then in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness;
Make a wiser, better choice;
Drink the wine of life with gladness;
God doth bid thee, man, "rejoice!"
In to-day's bright sunlight basking,
Leave to-morrow's cares alone;
Spoil not present joys by asking,
"Who shall roll away the stone?"
—Selected.

HE IS NOT HERE

By F. E. Siple

THE largeness of the thought contained in that brief message of the angel on the world's first Easter morn is difficult to comprehend. "He is not here: for He is risen, as He said." Matt. 28:6.

What a contrast between *here* and *risen*. The angel was sitting at the tomb, and the tomb is the regular ending to all things that pertain to this life. These women who had come early to the sepulchre were very devoted, and were faithful to the extent of their comprehension. But they looked upon things only from the natural plane. Like the rest of our Lord's followers they had understood His kingdom teachings to indicate that He would restore to Israel a kingdom of the natural order, by physical force, during His mortal life. They had been unable to comprehend anything larger than that. Hence when He was put to death their hopes faded away, and now they were coming to His grave simply because of the love they held for Him—but with no hope.

Imagine, then, the scene as they behold the stone rolled away, and the tomb empty, save for the angel of God sitting upon the stone and saying calmly: "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."

No, He was not there, and He is not here. That is, this present order of things could not and cannot hold Him. The tomb is the natural end to mortality, but our Lord is *risen*. He has become a new creature, of a higher order, and the burdens and weaknesses that press upon the mortal do not affect that higher plane.

And because of our Savior's victory, gained on that Easter day, opportunity is offered

to each of us to partake of the same kind of victory. How significant, then, the bursting buds, the swelling seeds, the hatching eggs of this season of the year, bringing forth new life and pointing to the resurrection morn. How wonderful will be the day when each of us can stand and look back upon a grave, and hear the angels say, "He is not here: for he is risen!"

JESUS ROSE

By Melville W. Lyon

REPEATEDLY the Lord explained to His disciples that He must die, and that after three days He would rise again. Matt. 20:19; Mark 8:31; 10:34; Luke 18:33; 24:6-8; John 20:9. But their understanding was vague; they could not comprehend what rising from the dead should mean. And because of the fact that yet to-day the meaning of these words is obscure to the larger part of His followers it seems not out of place that we should pause to examine the thought which they convey.

This expression (rise, rise again, risen, etc.) is used in Scripture at least 54 times to refer to a resurrection of the literal dead. This meaning is inherent in the word itself, and it could not mean anything else. Insurrection means "a rising against"; resurrection means "a rising again", and it is significant that in every one of the 41 places where it occurs in Scripture it has reference to the living again of the literal dead. Just as the thought of *going down* is always associated with the idea of death, so the thought of *rising up* is always linked with that of resurrection. Job. 14:12; Isa. 26:14, 19; Matt. 12:41-42; Mark 6:14-16; 12:25-27; John 11:23-24; Acts 26:22-23; 1 Cor. 15:16-20.

There is a world of meaning in the foregoing facts. When the dead are restored to life they are spoken of as rising, always. It must be self-evident to the thoughtful person that if the dead are in heaven they could not "rise", but rather, they would descend. Resurrection would be no victory if the dead were not in such condition that they must rise in order to live again. When we say that the sun rises no one questions our meaning; when we read in the papers that the price of gasoline is going to rise, we all know what it means. But when we read in the Bible that *the dead* are going to rise, then we say that it means they are going to come *down* from heaven! But no! "If Christ be not *risen*, then is our preaching vain, and your faith is also vain." Because He rose, we shall rise also, rise to life, rise to glory, rise to victory; *up* from the grave, *up* from destruction, *up* from among the dead!

This glorious truth shines like a beacon from all the pages of sacred writ. Before the Bible was ever heard of the heathen taught belief in human immortality. But the resurrection is the identifying characteristic of Christian teaching, the citadel of the Christian's faith. Heathen dogmas knew nothing of a resurrection. Acts 17:32. He who would believe in the rising of the dead must discard that old heathen doctrine of immortality. And he who objects to the doctrine of resurrection must discard also the Bible, for it has nothing to offer apart from a resurrection. 1 Cor. 15:32. Let it be def-

"FOR IF YE BELIEVE NOT"

By Auntie Wince

"For if ye believe not that I am He, Ye shall die in your sins." John 8:24.

NO other name has been given under heaven among men whereby we can be saved except the all-atoning name of Jesus. He alone has been made a propitiation for our sins. Through His blood alone can all our guilt be washed away, we be made "whiter than snow", and our garments whiter than any "fuller on earth can white them".

There is no other way to come to God, no other way to reach the delectable land and obtain the life that will never have an end. No one is clean enough to enter the kingdom of God who has not been washed in that cleansing flood.

And yet—O the pity of it!—what multitudes turn away from the pleading cry, "Come unto *Me* all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

What a lovely invitation! What a blessed promise! But tired as men and women are, hopeless as they are, they will not listen, they will not come. They never open their Bibles to find out what they *must* do to be saved. One of them said to me the other day, "I care nothing about your religion." And yet, O, how much she needs it! How much she needs the restful, quieting, saving presence of Jesus. Mourning the loss of friends, alone and lonely, "without God and without hope in the world", she is a very unhappy woman, one of the most restless and unhappy ones I ever knew. Poor dear, how I pity her, and how gladly I would help her if she would but let me.

But there it stands—that fearful text, "For if ye believe not that I am He, ye shall die in your sins." There is no escaping, no evading that sentence. And O, how dreadful to be blotted out of existence forever, to "be as though they had not been", to be like an insect that some one sets his foot on and crushes to atoms, never to be put together again. The very thought of such an end is horrible.

Never to see our dear ones clothed in their beautiful robes of immortality, never to clasp their hands again, never to hear their angel-like voices in converse or song. "One . . . taken and the other left."

initely understood that when a man dies he *goes down*; when he is made alive he *rises up*. With this distinction clearly in mind we are enabled to look in faith to the risen Christ, *knowing* in whom we believe, and confident that He is able also to raise up us from the dead according to His word. Such hope would be wholly unjustified had our Lord not "risen as He said".

"But now is Christ risen from the dead, and become the firstfruits of them that slept." What joy! What bright hope for us. His disciples! Little wonder that the whole Christian world hails with gladness the Easter morn, the day when our Jesus by rising again won the great victory over death.

What Can I Do?

By S. Roxana Wince

I'll bear the burden, Father,
That Thou hast laid on me,
The weary and the faint one
To draw more close to Thee.
O help me in my weakness
The halting to restore,
And lead with hand untiring
The lost to mercy's door.

The time of sifting cometh;
O save the precious grain!
Through sieves of trial shake it
And purify with pain!
I feel the burden on me;
I dare not put it by,
Still, still with earnest pleading
To lift to Thee my cry.

Our trust in princes faileth,
The help of man is vain,
But God, our God, is mighty,
We'll seek Him yet again!
He'll keep us still in safety,
Help us unmoved to stand
Firm set against the evil,
Till we reach fair Eden's land.

He'll ne'er forsake nor fail us,
Nor hide from us His face,
But cheer us with His presence
And never-failing grace,
Our hands make strong for battle,
Help us to overcome,
Will to our prayers give answer,
And lead us safely home.

NOTES FROM MY BIBLE

By L. Booth

Matthew 4:4, 5

JESUS' temptations while in the wilderness. He fasted forty days. So did Moses and Elijah. He as head of the New Covenant was no less in fasting than they, who stood chiefs in the Old Covenant, the Law and the Prophets.

His First Temptation

Satan suggests a doubt by using the little word *if*. "If Thou be the Son of God". Since faith and trust are the mainstay of all human holiness Satan suggests doubt in such manner as to weaken self-will, and free-will, as much as to say to Jesus, "You may, You can and why don't You do it?" That is, command these stones to be made bread. He who could change water to wine could have changed stones to bread just as easily. The changing of water to wine was to the need of others, but the changing of stones to bread would have been to His need. In refusing to do it He showed an example of His supreme self-denial. Here was a miracle left undone which showed His wonderful life and self-control as much as the ones He wrought.

"Every word that proceedeth out of the mouth of God." As a Hebrew phrase this expresses "everything that God appoints", or "arranges". He used the words of Moses to the children of Israel which do not mean that they shall dispense with bread and feed only on God's word, but that our meat and bread and clothing are all the work of God's creative power, and therefore we are all dependent upon Him for everything, and we should acknowledge with thankfulness our dependence upon Him which is the duty of man.

His power was not the question to be

settled, but His duty under the stress of want. For forty years Israel was sustained in the wilderness on the bare word or promises of God, which shows that man's security of life lies in God's promises.

He who thinks he lives by bread alone will make bread his chief object of life, and will starve spiritually while in the pursuit of bread. He who knows that he does not live by bread alone will trust God to preserve his body by providing the needful things of life, and he will seek with greater earnestness the bread from heaven and the living water whereof he who drinks shall never thirst.

The Second Temptation

On a pinnacle of the temple. The record states that our Lord went into a desert place and literally fasted and hungered. Since it is not likely that there was a temple in the desert it would indicate that His temptations were subjective and without voice or the visible appearance of another being which would be as much like our temptations as our own. As to His being taken up into the holy city, it is out of the question, for the holy city was not in the desert. It may all have occurred in His mind, and indeed it could have been only in thought without doing violence to the terms.

If, however, Satan did appear, as some believe, his suggestions could have become temptations to our Lord only as they acted on His mind. A suggestion may appear to one's mind, which if acted upon might prove injurious, but if cast aside without being yielded to would manifest no temptation. Some writers contend that the better view of our Lord's temptations is the one which regards them as mental scenes. The lessons we learn from the facts are the same whichever view we take of the temptations. They teach us that He had a human nature in all things like our own, yet without sin. It also shows that sin does not consist in being susceptible to temptation, but in yielding willingly to it. It also shows us how by the word and grace of God we can overcome temptations.

"Cast Thyself Down"

What a wonderful test as to His Sonship this would have been! Nothing He could have done would have better vindicated His claims and authority than to work some startling, spectacular miracle; no city better suited than Jerusalem, and no place in the city than the highest pinnacle of the temple. Jesus looked upon this challenge as same was a sign by which to strengthen His faith in His Father, and at the same time prove to the multitude that He was the Messiah.

The first temptation was a challenge to prove His trust in His Father's love, the second to put that love to the test in the way of Satan's choosing and not in the way appointed by the Father. In trying to prevail upon our Lord to jump off the temple Satan quotes from Psa. 91:11—"For He shall give His angels charge over Thee, to keep Thee in all Thy ways." The later clause, "to keep Thee in all Thy ways", Satan omits. This challenge was not the way of Jesus' Father's appointing and hence He rejected it.

"Thou shalt not tempt the Lord thy God"

True love needs no testing, but relies upon it with implicit faith. If we demand proof of love we manifest a doubt, and to doubt

Daily Readings

Sun.—April 4—Luke 8:1-25	Mem. V. 1
Mon.—April 5—Luke 8:26-56	Mem. V. 39
Tues.—April 6—Luke 9:1-17	Mem. V. 2
Wed.—April 7—Luke 9:18-43	Mem. V. 24
Thurs.—April 8—Luke 9:44-62	Mem. V. 60
Fri.—April 9—Luke 10:1-24	Mem. V. 2
Sat.—April 10—Luke 10:25-42	Mem. V. 30

Probably all of Christ's parables and miracles were presented at such times and places as to have the most manifest application for instruction. Some of His parables were evidently repeated by Him under different circumstances for different application.

In the "Readings" for this week, Luke 8 to 10, there are several items identical with the records of Matthew and Mark—with the same application. Some may bear different datings with different application.

Instead of printing notes of the Daily Readings this week the space is rather filled with other articles.

"NO TIME LIKE NOW"

IS THIS "the best age the world has known"? A recent editorial in one of the most influential daily newspapers in the United States says that it is, under the heading, "No Time Like Now." "With all its badness," the editorial concludes, "it is a good world on the whole; a better one than it ever has been." It recognizes that "lots of people do not think so, and will rise indignantly to confute the statement."

What really is the truth of the matter? God's Word is a safer guide than man's opinions or observations. And God's Word declares that as the age ushered in by the earthly birth and ministry of Christ should continue, it would grow steadily worse so far as the world and mankind in general are concerned. Of the end of the age, in which time we are now living, God says that conditions will be as they were "in the days of Noah," when conditions were so intolerable that God had to send the flood in judgment. He says that at the end of this age, before the Lord's return, conditions will be as they were "in the days of Lot," when the sin of Sodom was such that God "rained fire and brimstone from heaven." Foretelling these days, the Lord Himself asked the question, "When the Son of man cometh, shall He find faith on the earth?"

And these predicted days are the days in which we are living. God says it is *not* "the best age the world has known." But, God be praised, the world's best day is not in the past but in the future; it will come when the Lord Jesus Christ Himself comes again to this earth, as He promised to do. Meantime, our privilege and duty is to bring men to Him as Savior while "looking for that blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ."—*The Sunday School Times*.

is to show disbelief, and disbelief will end in ruin. Our heavenly Father must be trusted at all times, and never tempted at any time.

The first Adam was tempted in a garden, surrounded by everything beautiful, and many things good to eat, and he fell. The second was tempted in the wilderness, destitute of the beauties of nature and with nothing to eat. Though He grew hungry He came away bearing the laurels of victory.

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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

THE ATONEMENT

EASTER'S striking lessons are again receiving their annual emphasis. The resurrection of our Lord unto a life altogether new and different from that which He laid down is perhaps the most marvelous miracle of all that are recorded in God's great book of wonders. But before the student can draw forth the deep lessons for personal application he must at least study in part the death of our Savior which made the resurrection possible.

Hebrews 8:1-5 distinctly states that at least some of the Old Testament lessons which were given under the Mosaic covenant were patterns or figures of still greater lessons given under the new covenant. Perhaps it is only by the aid of these visible, more material illustrations that the finite mind is able to faintly comprehend the deeper teachings which our Father ever places before the mind of man.

CHRIST'S DEATH

Christ's death was typified by at least four distinct sacrifices each of which had its own characteristic application illustrating its own particular lesson.

FIRST

The passover lamb of Exodus 12 and 13 was slain with special reference to the saving of the firstborn sons. The rest of Israel was blessed indirectly, but only the lives of the firstborn were actually saved by that sacrifice. In New Testament application "Christ our passover", 1 Cor. 5:7, has similar meaning. In a special way and with special effect Christ's death was for the firstborn under the new covenant. These are called in

Heb. 12:23, the "church of the firstborn". As the firstborn in ancient time were given to the high priest, Num. 8:16-19, to do the service of the tabernacle, God's dwelling-place, and to make atonement for the tribes of Israel who were prohibited, not only from entering but from even touching the tabernacle, so the firstborn church is being taken out, a people for His name, for special service with Christ. In this respect Christ's death was especially for His church. See Eph. 5:25-27.

SECOND

In the wilderness of Sinai, as Israel was about to enter into the practices of the covenant, the book of the law was read to all the people by Moses. Ex. 24:1-8. And the people responded with awakening chorus, "All the words which the Lord hath said will we do." God then caused sacrifices to be made. The blood of the sacrifice, of the covenant, was sprinkled upon the book, upon the word of God, and upon the people.

At the last supper our Savior took the cup, Matt. 26:27, 28, and instructed His disciples that all should drink. "For this is My blood of the new covenant, which is shed for many for the remission of sins." Thus the death of Christ revealed in another sense the blood of the new covenant. That given life touched Christ Himself, and all those who individually accept that new covenant through Christ receive upon themselves this covenant-blood—buried with Him by baptism in to His death.

THIRD

Aaron as high priest, Lev. 8, offered special offering for the consecration of himself and of his house. It was his consecration to the office of high priesthood. By this consecration and sacrifice he was entitled to officiate on the day of atonement in the Holy of Holies before the mercyseat from upon which gave all to the Father, to His will. There-God's presence and glory were manifested. So also our Savior in His death consecrated Himself wholly to His Father. The trial in Gethsemane was keen, severe. His prayer was for escape; His consecration was: "Nevertheless, not My will but Thine be done." He gave Himself. In so doing He was advanced to the authority entitling Him to enter into the true Holy of Holies. The veil of the flesh was rent in death. He arose triumphant beyond the flesh in the Holiest of all, to abide forever. This immortality and glorious nature were not His, nor could they be, while He lived the life of the flesh, the Adamic. Therefore, the Adamic must of necessity be laid aside. It was done. He gave all to the Father, to His will. Therefore He was raised in new life—like unto His Father's—to abide and officiate in the Holiest.

FOURTH

The firstborn having been called out, the covenant having been sealed, the high priest having been consecrated together with the firstborn, then comes the last of the four great offerings.

Under the laws of the covenant the consecrated high priest, aided by the firstborn given to him, made the atonement sacrifice. This atonement in itself resulted in two different consequences upon the two classes of people affected. Aaron and the firstborn, whose duty it was to officiate in God's dwelling-place, were in figure by this atonement sacrifice entitled to enter the Holy of Holies for the full performance of their duties as

God's firstborn. None others could ever touch the outer tabernacle, but these were given the service of the innermost dwellings, of the secret chambers of God. Immediately another atonement offering was made by Aaron and his assistant firstborn for the congregation of Israel out from which the firstborn previously had been taken. This did not bring to the nation of Israel standing like unto that which was brought to the firstborn, but, being atoned, they were privileged, in spite of the past sins of the nation, to move forward toward the inheritance of the promised land and throughout the coming years to ever enter into the increased fullness of blessing which that inheritance, under God, might afford.

In like manner the atonement provided through Christ bears different results upon the different people affected. To the church of the firstborn His atonement entitles them to enter with Him through the veil, Heb. 10:19, 20, into the holiest place of God's abode to be glorified with Him, immortalized, made incorruptible, fashioned like unto Him. But, according to the pattern in Israel, and according to New Testament scripture, no such result reaches others. All are benefited by His death, all receive atonement. As a Redeemer, Savior, His work is thorough, complete, but the effect upon the people must be to them according to their position. And His atonement can not affect in the same way those who are not of the company accepting invitation to the "high calling".

Christ with His firstborn church is to teach and bless and rule the people constituting the national phase of the kingdom of God. Such, according to Joel 2:28-32, will build houses and inhabit them, will plant vineyards and eat the fruit thereof; according to Isa. 2:4 they shall beat their swords into ploughshares; according to Rev. 22:2, the leaves of the tree of life will provide their healing. All such, too, must be cleansed, forgiven, made righteous, upright, obedient. They may not come near the tabernacle of God, according to the pattern of Israel in its camp, and if they cannot come near the tabernacle they surely cannot pass through its veil, therefore, cannot pass through the flesh of mortality into the immortal state. Yet they must receive atonement in order to be members of that great kingdom people whose righteousness and godliness will forbid all hurting, all destroying, and will unify them in filling the earth with the glory of the Lord.

Only Christ's entrance into the Holy of Holies, into the presence of God, beyond the veil which was rent at and by His death and into which inner and perfect estate Christ entered at resurrection, only this, I say, could perfect Him for the great, majestic leadership that was to be His, perfect Him for the bestowal of life, even immortal life, to His church and for the bestowal of peaceful life to His kingdom for the age eternal.

Thus His death was necessary. He must lay off the old. Death was the only means of so doing. Man's faith in Him is essential in order for man to be drawn toward Him. In all this Christ's death was so distinctive, emphatic, positive, as to leave no question but what it was actual and real. Therefore, the resurrection was likewise real: the new life, real: all of which gives man faith in Christ that Christ can do for believing man what God did for Him

Doings Among the Churches

MICHIGAN

HIS APPOINTMENTS AS THEY ARE

Bro. Patrick's Michigan appointments received and printed in the last Herald should read as follows: March 28, Coats Grove; April 4, Blanchard; April 11, Grand Rapids; April 18, Dutton; April 25, Coats Grove.

Bro. and Sr. L. M. Rathbone, Box 323, Brackettville, Texas, being isolated, greatly enjoy receiving letters of Christian fellowship and help.

IOWA BRETHERN

If those who are supporters of the Iowa State work would send in their remittance, and if those who made a pledge would send in a portion of it at this time, they would be greatly appreciated.

Mail all remittances to Miss Ferne Moore, Treasurer, 223 Vine St., Waterloo, Iowa.

WANTED

At once, a loan or partners, active or silent, in my poultry and egg ranch. From \$500 to \$1500 is needed for additional buildings, stock and equipment for bringing it to the \$5000 income point. Cannot begin to supply my customers. Profitable market the year round. Will be able to do good business in breeding stock, hatching eggs and baby chicks. I have thoroughbred, high-producing breeders, worth from five to fifteen dollars a head. Green feed the year round. My eggs cost me to produce 10 cents to 11 cents per dozen. A cash investment equivalent to my own present investment will bring in a splendid income for us both. I have land enough planted to nut and fruit trees, ideal for poultry, to handle 10,000 layers.—J. S. Lyon, Citronelle, Alabama.—Advertisement.

PHYLLIS MAXINE BARNETT

Little Phyllis Maxine Barnett was born the 27th day of May, 1922, and fell asleep on March 22nd, 1926.

Little Maxine was the hope of her parents and was loved very dearly by her sister and two brothers, and by everyone who knew her. The place made vacant in her home can never be filled.

She leaves to mourn her untimely death her father and mother, Bro. and Sr. Arthur Barnett; a sister, Charlotte; two brothers, Lloyd and Paul Eugene; a number of other relatives, and a host of friends.

Funeral services were conducted on March 24 from the home by Sydney Magaw.

MARTIN T. ASLAKSEN

Golden Rule Home and the Oregon church were made deeply sorrowful on Friday, March 26, 1926, by the sudden death of Brother Martin T. Aslaksen, of heart failure.

Bro. Aslaksen was recovering very satisfactorily at the Dixon Hospital, was walking about the halls Friday morning feeling cheerful and good. He went to his room and sat in his chair. Without warning even to his roommate his heart stopped and although the doctor was at his side in a few seconds he could detect no pulsation of life. Both the family physician and surgeon had been warning Bro. and Sr. Thayer for several months that Bro. Aslaksen's heart was liable to stop thus at the most unexpected moment. This condition was irrelevant to the other condition which necessitated the operation.

Bro. Aslaksen was born at Christiansand, Norway Dec. 20, 1861. He moved to this country about 1872 and was married to Miss Mary Hennrich in 1876. To them were born eight children, two dying in infancy. After living many years in Chicago, where they reared their family, they moved to Adeline, Illinois, where Bro.

Aslaksen died a few years back. Bro. Aslaksen united with the Church of God in the early nineties. He entered Golden Rule Home on February 19, 1923.

He is survived by his children, Jesse of Dallas, Texas; Martin of Chicago; Mrs. Mary Gesin, Oregon; Mrs. Anna Smith, Forreton; Mrs. Emma Coleman, Chicago; Mrs. Ruth Wachtel, Chicago; besides several grandchildren and numerous other relatives and friends.

Funeral services were held from Golden Rule Home, March 29, at 12:30 and from the Adeline church at 2 o'clock. Interment was made at Adeline.

"AUNT MATIE" THATCHER

Mary Frances Thatcher was born in Owego, New York, Jan. 31, 1836, and died at the home of her niece, Mrs. Anna L. Perrine, in Paw Paw, Michigan, March 19, 1926.

She was the last of a family of one brother and three sisters. She leaves a niece, Mrs. Anna L. Perrine, and two nephews, one in New York, and one in Florida.

Although she had grown old in years Aunt Matie had remained young in many ways. She never lost her interests in youth, and was always happiest when little children were near.

For more than half a century she had been a faithful believer of the Gospel, placing her trust in God with simple, childlike confidence. The Dixon church, where she had been in fellowship for so many years, will miss her much as time goes on.

Funeral services were held at Dixon on Tuesday, March 23, in the presence of a large company who had known her for many years, and at the close of the service she was laid to rest in the Dixon cemetery, where she awaits the voice of her Master.

F. E. Siple.

HENRY ISAAC PALLETT

Was born in Watson township, Michigan, May 17, 1851, and died at his home in Martin, March 18, aged seventy-five years.

Mr. Pallett was one of eight children. His parents on coming from England settled in the state of New York, later in the township of Watson, where they were among the earliest settlers.

Besides the immediate family he also leaves one sister, Mrs. Sarah Austin, of Manistee, Mich., and many other relatives and friends who will miss him greatly, for they knew him as a kindly man, a firm friend and loyal neighbor.

Early in the eighties he united with the Church of God at Watson and retained the same Bible understanding and faith to the end.

On Nov. 20, 1873, the deceased married Miss Sarah Lukins. They settled in Martin, where he spent the remainder of his life. Five children were born to them: Mrs. Minnie Kent of Watson; Hattie and Arthur of Martin; Mrs. Jessie Clark of East Gary, Ind.; and Mrs. Hazel Arehart of Plainwell, all of whom, with Mrs. Pallett and fourteen grandchildren, survive.

THE SAVIOR STANDS WAITING

(Luke 14:16-24)

By N. H. Geiselman

The Savior stands waiting to serve a great feast,
He invites me as one of His guests,
His spirit so graciously, nobly entreats
To come and sit down with the rest.

Chorus:

There is only a step,—there is only a step
And I enter the bounds of His love;
Oh, there to be free and with great joy to me
I shall rest in His grace from above.

The Savior stands waiting to give me a hand
And lift me from sin and despair,
To lead me along by His gracious command
And at last His blest kingdom to share.

WHAT BAPTISM DOES FOR THE OVER-COMER

By J. T. Auld

IT makes him a member of Christ's Body. Eph. 4:4, 30.

He is no more alien. "For as many of you as have been dipped into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:27-29. Jesus said: "He having believed and having been dipped, shall be saved". Mark 16:16, Emphatic Diaglott.

He can pray to God or call on His name and cry "Abba, Father." Rom. 8:14, 15.

He is an adopted son in the family, God "having predestined us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." Eph. 1:5.

He has become heir to all things in Christ Jesus. Rom. 8:17; Jas. 2:5; Heb. 1:2. Those that have become sons and daughters of God in Christ Jesus are no more called Jew nor Greek, "For as many of you as have been dipped into Christ have put on Christ." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:28, 29. Yes, you are no more an alien but adopted into the family of God.

He will, if faithful, receive immortality in the resurrection from the dead and exclaim, "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:42, 43, 55.

Now, dear reader, immortality is not promised anyone not dipped into Christ, because he is an alien and not in the family of God's children. They cannot be partakers of the divine nature, because they are not of the royal family, in Christ Jesus. 2 Peter 1:4. The eternal life our Lord promises us is the life peculiar unto God and Himself which He received from the Father at His resurrection from the dead, (out from the dead ones), merited by obedience to all His Father commanded Him to do. Thus we hear Him say, "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5:26.

Proof that Jesus has life in Himself: "I am He that liveth, and was dead; and behold, I am alive for evermore". Rev. 1:18; 4:9 When Christ who is our life shall appear, then shall His body appear with Him in glory. Col. 3:4; Mark 10:30.

The above is true, and those that believe they have eternal life now are deluded by a strong delusion that God said He would bring on those that want to believe a lie. 2 Thess. 2:11. "See that ye love one another . . . , being begotten again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter 1:22, 23.

We are begotten by the word and if faithful when the Lord comes we will be born (of the spirit) from the dead, Christ the head of the body being the firstfruits of them that slept. Col. 1:18; 2:12. So when the Life-giver comes we shall be raised, or translated, first. 1 Thess. 4:16-17; Rev. 20:4.

Christ was the firstfruits of them that slept, and after Christ comes His bride, the Lamb's wife, who will awake to meet the Lord. 1 Cor. 15:51; 1 Thess. 4:17.

(Continued to page 208, Column 3)

The Sunday School

Prepared by Alta King

LESSON 2 APRIL 11, 1926
 LESSON TEXT GENESIS 1:1 to 2:25
 RESPONSIVE READING JOB 38

GENESIS 1:24-31

FOR STUDY

This week's lesson is the real beginning of the second quarter's work. Our study begins with the story of creation and takes us through Jewish history to the period of the judges, during the next three quarters.

"It will be a most rewarding study and though the outlines of the stories may be very familiar to us we shall constantly find much that is gloriously new and profoundly helpful. Let us address ourselves to this quarter's work with bright expectations and an earnest prayer for guidance and enlightenment of the Holy Spirit."—Peloubet's Notes.

For this week's lesson we can not do better than to follow Peloubet's commentaries. The chief value of the story of creation is its relationship to science, and the writer has a very limited knowledge of science. She therefore offers the commentaries of those better versed, not with the idea that they represent the full truth concerning creation, but with the hope that they may furnish food for thought that leads to fuller truth, and that there may grow in our hearts a deeper reverence for the faith in the Creator.

God the Creator. Gen. 1:1 to 2:25. "In the beginning God created the heaven and the earth."

"This is the Hebrew formula for the universe: the earth below, including the oceans, and the air above, including the sun, moon, and stars. All things that are, all that has come within the scope of man's observation and knowledge owes its origin to God. This magnificent and complete belief on which our religion is based, and beyond it all the philisophies have never been able to go.

"2 And the earth was waste and void. In the Hebrew is an alliteration which Bishop Ryle represents by 'void and vacancy.' Where now is the ordered earth, with its vast array of varied objects, its crowded life, and its intricate interlacing of marvelous forces, was 'in the beginning' only an empty and chaotic waste. We are not to suppose that the writer of these words had any conception of the nebular hypothesis, but the Holy Spirit so directed his words that they harmonize wonderfully with the conclusions of modern astronomy regarding the origin of the stellar universe, with all the suns and planets.

"3. 'And God said, Let there be light: and there was light.' God formed all things by the word of His mouth; he did not need to fashion with His hands. We need not read into this majestic account of the bursting forth of light at the Creator's word the process revealed to us by modern science, but whatever method God took to introduce light into His universe it was as easy for Him as speaking for us; and however light began, God was the cause of it.

"The First Creative Day. The work of the first period of creation was thus the establishment of light amid the darkness.

The Second Creative Day. The second period of creation saw the separation of the sky or heavens from the more solid portion of the earth—or, rather, from the liquid portion, since there was at that time no land. . . . Moses did not write in terms of modern science, but unconsciously, as directed by the Holy Spirit, he wrote prophetically of modern science.

The Third Creative Day saw the formation of the continents and the beginnings of vegetation. This also is in harmony with science. Geology teaches the gradual appearance of the land as volcanic upheavals pushed up the ocean beds and thrust back the waters to form the rough beginnings of our present oceans. Geology also teaches that the first life on the earth was the lowest forms of plants, and that these were introduced by the Creator soon after the continents began to appear. The lowest strata of rocks contain fossil plants but no fossil animals.

The Fourth Creative Day, according to the Mosaic chronology, witnessed the creation of the celestial bodies, the sun, moon, and stars, including, of course, the planets. How, it is often asked, could there have been light before the sun? The answer of modern science has already been given. And how, it is also asked, could plant life have existed without the sun? As a matter of fact, it did exist undoubtedly without sunlight, for during the Carboniferous Age, when our great coal deposits were formed from the decay of the greatest forests the world has known, the sky was probably overcast with deep and dense clouds through which no ray of sunlight could ever stray.

The Fifth Creative Day brought fishes to the oceans and lakes, and birds to the air. This is in strict accordance with the order of creation as shown by the fossils in the rock layers, for the strata just above those containing the fossils of the first plants contain the fossils of the first fishes and the earliest birds. . . .

The Sixth Creative Day saw the creation of the reptiles and the higher animals, ending with the formation of man. The order of fossils in the rocky strata agrees perfectly, for fossils of the mammals are the last to appear in the series, while the remains of man are found only in the most recent geological deposits. . . .

And God saw everything that He had made. The Creator had reviewed the work of each creative day as it was completed, and approved it. It was not complete, but it was on the way. Each plant and animal, though but the rudimentary hint of the plants and animals of the present day, was "good," perfectly fashioned for its time and purpose. . . . *And, behold, it was very good.* "The divine approval of the material universe constitutes one of the most instructive traits of the Hebrew cosmogony. According to it, matter is not something hostile to God, independent of Him, or inherently evil, but made by Him, ordered by Him, good in itself, and good in its relation to the purpose and plan of the Creator. There is nothing 'evil' in the divinely created universe; it is 'very good.'"—*Cambridge Bible.*

FOR CLASS

Follow the Scriptures and commentaries in the Study section.

Our Children

We bid them good-bye in the morning,
 But often throughout the day,
 We are praying the Father to bless them,
 As they journey along the way.

There are many sorrows and dangers,
 E'en for those who in Christ abide
 And while trying to live consistent,
 Oft their patience is sorely tried.

But the Father has promised sufficient
 Grace for every time of need;
 And if we love and trust Him,
 He is always our Friend indeed.

But those of our loved ones who linger,
 And care not to choose the Lord's way,
 The world offers much to deceive them,
 For them we must fervently pray.

When in infancy we kept them beside us,
 We watched all their ways with delight,
 Ever trying to shield them from danger,
 And lead them from morning till night.

And even from night until morning,
 Whenever they needed our care,
 No task was too much for our darlings;
 Devotion was mingled with prayer.

For well do we know human nature
 Is erring, and sinful, and weak;
 And desiring the best for our children
 God's blessing we earnestly seek.

We know our imperfect example
 Is helpless to lead them aright,
 Unless we petition Jehovah
 To strengthen the good with His might.

And the Father has heard our petitions
 Through infancy, childhood, and youth,
 His grace has been always sufficient;
 May they ever rejoice in the Truth.
 —Selected.

IN THE BEGINNING

By Lois Hunt

IN THE beginning God created the heaven and the earth. But everything was all mixed up, so God began separating all the parts—some part on each day. Now, as to how long each day was, we cannot say; but God could do whatever He wanted to in any length of time.

So, on the first day God divided the light from the dark, calling them Day and Night.

On the second day He divided the waters by placing the heaven between them.

Then the third day the waters under the heaven were separated so that land appeared upon which land grass, trees and plants of all kinds were soon growing.

In the fourth day God put the sun, moon and stars in the heaven.

On the fifth day fish and birds were created, animals being left until the sixth day.

After this beautiful land was all in readiness, God made man "in His own image" to rule over the animal life and enjoy the lovely Garden of Eden. And so that the man might not be lonely, God gave him a wife—calling this first man and woman Adam and Eve.

Now you would think they would have been content to enjoy such a wonderful home and visiting with God; but what do you think? They disobeyed God.

He had told them they might eat of every tree in the garden except "the tree of the knowledge of good and evil".

Well, the fruit of that tree was the very one Eve wanted to taste more than any other. You see, the serpent kept talking to her

(Continued on page 208)

Berean Column

Edited by

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LEOTA B. HANSON, EDITOR

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Slogan: We Stand for Unity, Truth and Righteousness

EASTER

By Lois Thompson

DURING the pagan era the people celebrated numerous festivals, which were a source of great enjoyment to them. The Christian fathers took advantage of this and substituted observances for the same periods.

Historians tell us that the festival of the resurrection of Jesus Christ derives its name—its Teutonic name—probably from the festival of the goddess Ostara, (in Anglo-Saxon, Easter) which the Saxons of old were wont to celebrate about the same season at which the Christian festival of Easter occurs. In the ancient church, the celebration of Easter lasted eight days, but in the eleventh century it was changed to three, and in later times, generally to two days.

It was formerly the favorite time for performing the rite of baptism. The Courts of Justice were closed and alms dispensed to the poor and needy, who were even feasted in the churches, a custom which led to much disorder. Slaves also received their freedom at that season, and as the austerities of Lent were over, the people gave themselves up to enjoyment; hence the day was called the "Sunday of Joy".

To the popular sports and dances were added deceptive exhibitions in which even the clergy joined in some places, reciting from the pulpit stories and legends with a view of stirring the hearers to laughter. Against this indecency, the reformers of the sixteenth century loudly and successfully raised their voices.

During the whole week before Easter—that is, in the interval between Palm Sunday and the beginning of the Easter festival—daily services were held. These services differed in many respects from those not alone of the year, but even of the rest of Lent. A verse in the Mass and in the breviary was discontinued, and all pictures, crucifixes, statues, and other sacred representations were veiled during the whole of passion-tide.

Formerly on Easter Day, the people saluted each other with the Easter kiss and the exclamation, "He is risen" to which the reply was, "He is risen, indeed!" The chief solemnity always consisted of the celebration of the Lord's Supper.

The proper time for the celebration of Easter has occasioned no little controversy. In the second century a dispute arose on the point between the Eastern and Western churches. The great mass of the Eastern Christians celebrated Easter on the fourteenth day of the first Jewish month or moon, considering it to be equivalent to the Jewish passover. The Western churches celebrated it on the Sunday after the fourteenth day, holding that it was the commemoration of the resurrection of Jesus. The Council of Nice (325, A. D.) decided in favor of

the Western usage. This, however, only settled the point that Easter was to be held, not upon a certain day of the month or moon, but on a Sunday.

Many astronomical methods were employed to determine the actual date of the feast, which finally resulted in the day being fixed for the first Sunday after the full moon, which happens about the twenty-first of March or the vernal equinox.

Whether this is the true day of the event or not, it matters little to us as Christians; but how Christ's rising from the tomb affects our future is the all-important question to us.

Many of the popular observances connected with Easter are clearly of pagan origin. The goddess Ostara, or Easter, seems to have been the personification of the morning, or East, and also of the opening year, or Spring. The Anglo-Saxon name of April was Estormonath; and it is still known in Germany as Ostermonath.

The worship of this being seems to have struck deep root in northern Germany and was brought into England by the Saxons. It continued to be celebrated in many parts in the north of Germany down to the beginning of the present century by the kindling of bonfires and numerous other rites.

Like the May observances of England, it was especially a festival of joy. With her usual policy, the church endeavored to give a Christian significance to such of the rites as could not be rooted out; and in this case, the conversion was particularly easy. Joy at the rising of the natural sun, and at the awakening of nature from the death of winter, became joy at the rising of the Sun of Righteousness—at the resurrection of Christ from the grave.

To express this thankfulness and joy the poorer classes in England pay smaller sums, or Easter dues, to the clergy as a compensation for personal tithes, or the tithe for personal labor.

This custom forms the foundation of a very beautiful and picturesque ceremony. Two from each class of the Sunday School, beautifully dressed in white and decorated with flowers carried small baskets of lilies to the altar and presented them to the pastor. Embedded in the flowers was the offering. When presenting this gift the donors recited appropriate Easter selections.

Some writers give in explanation that as world-wide sentiment has decreed the lily to be a saint among flowers, they are appropriately and extensively used in the decoration of churches, not only because of their symbolical meaning, but because they are the most perfect of floral types.

Legends in plenty cluster around the lily; and the prettiest one is that Mary, on her way to the temple plucked a lily, and upon pressing it to her breast it became white. The flower has been for centuries regarded as an emblem of purity and innocence.

The most characteristic Easter rite, and the one most widely diffused, is the use of Easter eggs. They are usually stained various colors with dye woods or herbs, and people mutually make present of them; sometimes they are kept as amulets; sometimes eaten; games are also played by striking them against one another. In some moorland parts of Scotland it used to be the custom for young people to go out early on Easter Sunday and search for wild fowls' eggs for breakfast, and it was thought lucky to

THE RESURRECTION OF CHRIST; ITS IMPORTANCE

By Jas. A. Patrick

NOW if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? . . . And if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:12-18.

If Christ be not raised our faith is vain; we are yet in our sins, and the sleeping ones in Christ are perished.

Our faith, forgiveness of sins, our eternal future—everything hinges on the one great fact of the resurrection of Christ.

It seems to me to be clearly taught that the man that believes in the immortality of the soul makes God a liar. 1 John 5:9-12.

(Continued on page 208, Column 1)

find them.

There can be little doubt that the use of eggs at this season was originally symbolical of the revivification of Nature—the springing forth of life in Spring. The practice is not confined to Christians; the Jews used eggs in the feast of the Passover; and we are told that the Persians, when they keep the festival of the solar New Year (in March) mutually present each other with colored eggs.

From the Christian point of view this "feast of eggs" has been usually considered as emblematic of the resurrection and a future life.

But leaving tradition and custom, and following the true record, what is the significance of the Resurrection?

Paul has given us the true analysis of the subjects in 1 Corinthians fifteen.

Here we see Christ's resurrection signifies that we too shall be brought from the grave. Paul firmly believed this as is expressed in his arguments with the Sadducees, and at another time he said: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

Jesus Himself promised us the resurrection when conversing with Martha. (John 11:25.)

And in John 5 we read: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice; and shall come forth; they that have done good unto the resurrection of life: and they that have done evil, unto the resurrection of damnation."

And in Luke 20; "Neither can they die any more: for they are equal unto the angels; and are the children of God, being children of the resurrection."

This morning we feel an assurance of the promise of our own resurrection if we obey His commandments, as we read the following simple narratives of the resurrection of Jesus.

Matthew 28:1-10; Mark 16; Luke 24; John 20.

THE RESURRECTION OF CHRIST; ITS IMPORTANCE

(Continued from page 207, column 3)

How? By claiming that he has life in himself. He lays claim to eternal life because of his immortal soul. God tells us our life is in Christ, not in ourselves.

On the other hand, if the real man is the immortal part, that which dwells in the body, then Christ never rose from the dead, for it is claimed that He went to Paradise the day He was crucified. But Peter tells us that God had sworn with an oath to David that "according to the flesh, He would raise up Christ to sit on his throne". Acts 2:30. So again it is made to appear that God has not told the truth. All this dovetails in with what the father of lies said in the beginning.

There is another class who claim to believe in the natural mortality of man who claim that Christ was not raised according to the flesh. Since God's oath is involved let us study the question carefully.

Peter argues in the second chapter of Acts that David's flesh would rest in hope because of the promise that Christ's flesh should see no corruption or "that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne. He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither did His flesh see corruption. This Jesus hath God raised up, whereof we are all witnesses."

What Jesus was raised up? The one whose flesh saw no corruption. Someone may ask: "Do you mean to say the same flesh that went into the tomb was raised up?" Yes, I mean to say just that. "Why lay so much stress on that point?" Because God's oath is involved. He had sworn to raise up Christ according to the flesh. If God says one thing and I say another what am I doing? Just what John says in 1 John 5:9-12.

Let us look at another line of evidence. In Matt. 27:57-60 we are told that Joseph went to Pilate and begged the body of Jesus. When it was given to him he wrapped it in clean linen and laid it in his own new tomb. No one will question the fact that it was the fleshly body of Jesus that was laid in the tomb. Now let us go to Matt. 28:1-6 and notice carefully what the angel said. When the women came to the tomb they saw an angel sitting upon the stone which he had rolled from the mouth of the tomb. He said to them: "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. Notice what the angel said, "Ye seek Jesus, which was crucified. He is not here: for He is risen." The one that was crucified was the one that had risen. Yes, the angel said, "Come, see the place where the Lord lay." What was it that had laid in the tomb? The body of flesh—no one will deny this. The angel said the body of flesh was the Lord. And he said the Lord had risen. And Peter said, "This Jesus hath God raised up, whereof we are all witnesses." They were indeed witnesses, for they had seen Him. Some people are not willing to take the evidence of reliable witnesses. You remember that Thomas would not take the evidence of his associates until he had had evidence of both sight and feeling. But when the Lord told him to put his fingers in the nail-prints and thrust his hand into the

spear-print in His side, he was thoroughly convinced. And yet there are people who are not willing to take the evidence of these witnesses. Paul confirms this view when he says (Eph. 4:9, 10) that the Jesus that went into the earth was the same one that ascended to heaven. If Paul knew what he was talking about the same Jesus that was buried was the one that ascended to heaven.

Last, but not least, let us notice Christ's own words in Luke 24:36-46. These words alone ought to settle the question, but they do not for some, that is why I have given the other evidence.

Christ said to His wondering disciples: "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones as ye see Me have." It is very evident that He was not a spirit in the sense in which He used the term spirit in this verse.

I know some say that He assumed bodily form to prove His identity to His disciples, and that we should read the verse with the emphasis on the word "ye", "ye see Me have"; as though they saw something that didn't really exist. I am sure Christ was not a deceiver, which He must have been, if He did not have flesh and bones as He said He had.

"But", someone will ask, "How did He appear in the room where they were when the doors were closed and locked? Flesh and bone cannot go through a key-hole or penetrate a door." No, and if Christ took any form or substance that could go through a key-hole or penetrate a door He was not the same Christ that the disciples had known before. Then they were deceived and are not reliable witnesses. He is not the Christ at all. Our faith is vain and we are yet in our sins.

Why didn't the disciples know Him when He appeared to them when they were on the way to Emmaus? "Their eyes were holden that they should not know Him." Don't you suppose He had the power to go in when they did or to open the door afterwards and go in without them seeing Him? Of course He did. And this is much more reasonable than to suppose He went through the key-hole or penetrated the door.

There is another point I wish to notice on this subject. Christ was to be raised up according to the flesh to sit on David's throne. David's throne was on the earth. I have a tract in which the author tries to prove that David's throne is in heaven and that Christ is upon it now. But Daniel saw the kingdom under the whole heaven given to the people of the saints of the most High. I realize that this particular prophecy refers to Israel, but when Christ comes in His glory and sits upon the throne of His glory His bride will be with Him. Surely, this will be on the earth. The nations are to be gathered before Him and He will make the division spoken of in the twenty-fifth chapter of Matthew.

It is argued in this connection that Christ and the church will reign over the kingdom which is under the whole heaven of which Daniel speaks. And to rule over them they must be above them somewhere in the heavens. It is argued that Rev. 5:10 should read "over the earth" instead of "on the earth" as it does read. Well, suppose it should be "over" instead of "on", what of it? In Heb. 3:6 it is said that Christ is "over His own house." Will He have to be above them in order that that text may be fulfilled? In

Daniel 2:28 it is said that Daniel was made ruler over the whole province and over the wise men. Of course he had to get on top of the government buildings in order to rule over them. In Ezra 4:20 we read: "There have been mighty kings also over Jerusalem, which have ruled over all the countries beyond the river; and toll, tribute, and custom, was paid unto them." If over means to be above in order to rule, I wonder how these kings managed it. There were no flying machines in those days.

We must either rise above "Those things which are coming on the earth", or they will rise above us, and crush us. But the Lord's Chariot is ever waiting. Get in; it will lift you.—Samuel E. Haney.

WHAT BAPTISM DOES FOR THE OVER-COMER

(Continued from page 205)

Now, my dear reader, those who have been dipped into Christ and remain obedient unto the law of the spirit of life in Christ Jesus (not the law of Moses, for it could not give life) will have a great advantage, for they are heirs to all things, being brothers and sisters to Him that is Heir to all things. Col. 1:18. The calling of saints to make up the bride, the Lamb's wife, is a "high calling of God" in Christ Jesus during this age. The bride of Christ in the age to come can not marry, for she is the Lamb's wife. The bride will marry the bridegroom at the "Marriage supper of the Lamb". Rev. 19:9. Let the reader notice the following statement of Christ, when He said, "But they which shall be accounted worthy to obtain that world (age), and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:35.

What I want the reader to notice in particular is the fact that no one in the next age is exempted from marrying, else who would populate the world during the millennium? David said that in Christ's kingdom "A seed (spiritual seed; the holy generation; the body of Christ) shall serve Him; it shall be accounted to the Lord for a generation. They (the resurrected body) shall come, and shall declare His righteousness unto a people that shall be born, that He hath done this." Psa. 22:30, 31. Read all the chapter.

He says Christ and His bride will preach to a people that is to be born in His kingdom. Read vv. 27, 28. Come, Lord Jesus. Amen.

IN THE BEGINNING

(Continued from page 206, column 3)

about it, saying that God had not meant it when He told them they would die if they touched this tree. And finally Eve gave up trying to do as God had said, and really ate some of the forbidden fruit, and gave Adam some too. But God had meant what He said, and He sent them out of the beautiful garden.

Now, Adam had to work very hard to make a new home, and raise their food. And sorrows of many kinds came to them, even death, after many years. And because of Adam's sin, all on earth must die too.

Isn't it much better to do just as God commands us to do, instead of disobeying Him?

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The Great Deliverer

By Samuel E. Haney

AND the Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." Ex. 3:7-8.

Here we find God, Himself—having been preceded by "the angel of the Lord"—conversing with Moses: "God called unto him (Moses) . . . and said, . . . I am the God of thy fathers . . . and I am come down to deliver them", verses 2-8 inclusive.

Exodus 19 is another conspicuous instance of God appearing to Moses, and making him a mediator for "My people which are in Egypt". Neither Adam (Gen. 3) nor Moses saw God, openly. John 1:18. This mediation of Moses on behalf of Israel is glorified by its relationship to Christ's mediation between God and His saints this side of Calvary. What a sad predicament Christians would have been in all through the Christian era had it not been for the Great Mediator, Intercessor, Advocate and Deliverer! David voicing this sentiment says, "Lo! the eye of Yahweh is toward them who revere Him, unto such as are waiting for His loving-kindness: to rescue (deliver) from death their soul, and to keep them alive in famine", Psa. 33:18-19, Rotherham. "Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. . . . He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him". Psa. 91:3, 15.

God's acrimonious questions to Israel convey their own answers of His ability to redeem and deliver, viz., "Wherefore, when I came, was there no man? when I called, was there none to answer? Is My hand shortened at all, that it cannot redeem? or have I no power to deliver?" Isa. 50:2.

Those Hebrew boys, Shadrach, Meshach, and Abednego put many of us to shame: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king."

And that "Medes' and Persians' royal statute" franchise that was panned off on King Darius only made Daniel more courageous, and drove him nearer to his God. It also compelled that heathen king to believe in the infinite Jehovah, viz., "Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king awoke and said unto Daniel, Thy God whom thou servest continually, He will deliver thee", Dan. 6. Yes, a courageous soul can put a multitude of demons to

Watching for the Master

Bonar

Long has the world, the Master's rule disowning,
Hating His presence and His holy sway,
Cried,—Where is now the promise of His coming,
And where the signs of the long-promised day?"

But still above the scoff, and taunt and laughter,
The still small voice ariseth "watch and pray,"
And still to cheer the hours of lonely waiting,
"Behold, I come," I hear the Master say.

It may be that the night will yet grow darker,
It may be that the storm is yet not spent;
It may be that the times will wax more evil,
Earth braving heaven and scorning to repent.

It may be that the night will yet grow darker,
That hope, so long deferred, at last shall faint,
That dark delay the bouyant heart may sadden,
And shake the faith of many a weary saint.

Still as we hear the Master's daily saying—
"Behold, I come; awake, arise, prepare!
For but a little then there sounds the summons,
'Ascend My saints, to meet Me in the air!'"

Then end at once our weary days of watching;
Cometh the vision and the vernal day,
Cometh the Master to His waiting household;
'Tis sunlight bursts, the shadows flee away.

Error and darkness hide their heads for ever,
Truth, life and righteousness make up our morn;
Earth rises up in holier splendor
Than when at first in perfect beauty born.

flight. Acts 19:8-18.

Thank God, "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". Hence, He teaches us to pray, "Deliver us from evil." Jesus having become our mediator, Paul explains, He "gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father". Gal. 1:4. And Peter, for the same reason, writes, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9.

Christians need deliverance in manifold ways: foremost, from self, which is the greatest barrier to progress. The expression is often heard, "The devil bested me again", when self is really the culprit. Deliverance from the evil propensities of the flesh; from inherent and acquired habits; and frequently from friends that are out of Christ.

Catering to the natural man (Rom. 7:17-18) is the source of more trouble than most Christians are aware of. And the longer such mischief is indulged in the more painful will be the deliverance, the extrication. Then we think it is terrible the way the Lord permits us to go through such troubles! It is easy to go wrong; but O, the tearing loose! It is like losing an eye or a hand. But righteousness has its surgical operations to perform. However, no matter by what means we stray from the narrow way, the Lord will deliver us: "As many as I love,

(Continued on page 216, column 2)

The Worker More Than The Work

By F. L. Chapell

GOD'S purpose in calling us to be laborers together with Him during this present age is not simply that the apparent work which He sets before us may be accomplished. It is rather, that, in the accomplishment of this work, we may be prepared for our chief and ultimate service in the age to come.

But too often men, judging simply from the narrow view of the present time, suppose that the present conquest of evil and the immediate establishment of righteousness in the earth are the main objects God now has in calling us into His service. This they conceive is the work He has given us to do. But if this work were the chief thing in view He could more easily accomplish it by other and better agents. He could set His own hand to it more vigorously, and call in more supernatural agents than He now does.

All power is in His hand, and He has but to use it to bring about the result. There is a time coming when He will arise in His might and make a short work in the earth. And if the immediate rooting out of sin and establishment of righteousness were the chief things to be accomplished, He might thus arise at once and speedily work this short and radical work. But evidently this is not His chief aim at present. And unless we discern what the real end is, which He has in view, we wonder as we behold the long and dreary reign of sin, and survey the vast extent of the misery and sorrow that abound in the earth. We are ready to cry, "How long, O Lord!" We wonder why He that hath the keys of death and hell does not turn them in the lock—why He that hath the residue of the Spirit does not pour it out upon the earth. Or, looking at our great Example, we ask: If work were the chief thing, why did He spend the greater part of His life on earth without working? Why did He give only about three of His thirty-three years to work; and why did He allow Himself to be cut off at so early an age, when, apparently, He was best fitted to work? Or, further yet, following the history of the church, why was Stephen, when full of faith and the Holy Ghost, and doing wonderful works, cut off so soon, and why have so many of the rarest workers been cut down so prematurely? Why then, are all these things as they are?

We do not presume to give all the reasons of God's administration when He Himself does not give account of His matters. But one evident reason we can see. And this one is that *the worker is more than the work*—that character is more than mere deeds—that the doer is more than the things done. It is the character more than the

deeds of the church that God now contemplates, since her chief sphere of service is to be in the ages to come. The present age is disciplinary rather than executive. We are *disciples, that is, learners*, more than we are workers at present. Is it not modern self-importance that has set the name "workers" above that of "disciples"? To be sure we are workers, but this is largely because the work may be necessary to learning, since there are some lessons that can be best learned in work. We are workers in order that we may be learners, in order that we may be fully equipped for the age to come.

When our character is perfected our present age work is largely done, even though we may seem to have accomplished so little in the way of pulling down the strongholds of Satan or in building up the cause of God. The Savior could say, "I have finished the work Thou gavest Me to do," even when His whole nation was rejecting Him, and His own chosen apostles were forsaking and denying Him. He was One in whom the Father was well pleased, notwithstanding the world was not won to God. So also, Paul could rejoice when nearly all his fellow-laborers had forsaken him, and apostasy was creeping into all the churches he had founded, for he had *kept the faith. His boast was not what he had achieved in the way of work, but what he had come to be in the way of character.*

If, now, we inquire what are the elements that God is seeking in the worker, we may say that the first is *Godliness*; that is, a proper appreciation of God—such a vivid apprehension of Him as will keep us constantly thoughtful of Him and reverent toward Him. Ungodliness—this is, inappreciation of God—is the marked manifestation of the wicked, especially in the last days. Of the wicked the Psalmist said, "God is not in all their thoughts." But the true disciple learns to realize and recognize God in all things and at all times. He prays without ceasing because God is such a constant reality to him. The prayerfulness of Jesus is a marked witness to this fact. His prayer at the tomb of Lazarus is eloquent in this regard, showing not only His own constant communion with the Father, but also His desire that the bystanders should learn to recognize God as the source of the power about to be so signally displayed. And if our work gives us a vivid apprehension of God, and brings us into communion with Him, it largely accomplishes its end, whether it seems to be largely "successful" in the eyes of the world or not. The high-priestly prayer of Jesus just as He was being rejected by the world illustrates this point. He knew God most thoroughly, whether He had led the world to know Him or not. Blessed is that work, however appearing to the public, that makes us know God.

Another element in the character of the worker is *submission to the will of God*. This, perhaps, is a greater acquisition than the mere appreciation of God. It is blessed to have the mighty God bend to aid us in our work; but, if He shall will that we suffer rather than that we achieve, we must be very closely attached to Him if we say with sweet submission, "Not my will, but Thine, be done." This apparently, was the finishing touch in the career of Jesus when He bowed in Gethsemane and uttered this supremely submissive petition. Often in

the exigencies of our work, we are brought into the holy hush of profound submission.

But there is another sense in which the worker needs to become submissive to the will of God, not so much passively as actively. The will or the purpose of God is sometimes far beyond what we ask or think. *He purposes larger than we plan*, and we must be led to comply with His purposes rather than with our plans. *It has ever been the vice of God's people that they have not accepted the whole of His purposed salvation.* We are frequently stopping with some partial, local, temporary phase of blessing instead of reaching out to the complete and final prize of the upward calling of God in Christ Jesus. How many are putting their best energies on superficial "reform" instead of grasping the will of God concerning holy, immortalized humanity as revealed in the Scriptures and illustrated in the career of Jesus!

And yet are not the failures of works of reform and of various endeavors of man's devising teaching mankind that they must finally submit to and accept God's wonderful salvation? Would we ever really learn God's purposes unless driven to them by the exigencies of our work? Was not the futile attempt of Moses to deliver Israel by his own might when forty years of age, and his consequent sojourn in Midian, one thing that prepared the way for the sublime deliverance that God finally brought about? The final Moses was infinitely superior to the incipient Moses, by reason of the work and the consequent acquaintance with God that lay between. Oh, may God cause us to cease going about to establish our own righteousness, and lead us to submit to the righteousness of God by faith!

Let us, then, accept the providences of God as they come to us, sometimes so disappointing, realizing that it is the worker more than the work that God now has His eye upon. *And, at the same time, let us look over to the coming age, where, when fully conformed to God, we shall find our true sphere of service. Let us remember that we are coming again.* Elijah did not turn his people from Baal worship, but he is coming again to do what he did not do then. Jesus did not turn His people from their Pharisaism and unbelief, but He is coming again to do what He did not do then. We may not have converted all our own generation, but we are coming again to do what we do not now do. The *work* will chiefly be done *then*. The *worker* is chiefly perfected *now*.—*Selected by Madeline Gardiner.*

THE PRAYER OF JUDAH

By Auntie Wince

FEW, perhaps, are aware that the Jews are sending up continuous and importunate prayers to God for the discovery of their ten-tribed brethren and, of course, for their restoration to their own land. They are fully aware from what God has said in the Old Testament scriptures that those tribes must still be in existence somewhere because it is "impossible for God to lie".

God has said to Israel: "I will never break My covenant with you"—referring to the very covenant He had made of old with Abraham, the father of the race.

To him He said, "I will make thee exceed-

TEMPTED IN ALL POINTS

By Alice Allan

THE question has been put to The Herald: "How could Jesus be tempted in all points as we who are born in sin?" This question is a proper one, and calls for an answer which shall be both reasonable and Scriptural.

The usual way of answering this question—by referring to the three points of temptation of Christ in the wilderness—has never been satisfactory, it has always failed to impress me as the true solution.

Jesus was born of a woman, and after eight days He was made under the law. Being circumcised, He was therefore made debtor to do the whole law; His life was to be lived in the law, and by the law. This is all the life that Jesus possessed; that is, to say, He did not have eternal life. Yet it behooved Him to suffer; for in God's purpose it was necessary to make the captain, or leader of our salvation perfect through suffering. This suffering was no part of obedience to the law. It was obedience, as we read, according to the will of God. Thus it is written: "For we have not an high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted (tested) like as we are (like as we have been), yet without sin." Under the law Jesus had been tempted, or tested in all points like as His brethren in the flesh had been tested. While Jesus stood the test of the law without sin, yet the law had proven all, both Jews and Gentiles, to be under bondage to sin, that sin which came into the world by Adam's offense. This passage at Hebrews 4:15 in the Revised Version reads much the same as our common version, with the words "*we are yet*" in italics, denoting

(Continued on page 211, column 1)

ing fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between Me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

He has kept that promise to the seed of Abraham, thus far, and He will continue to keep it.

For it has been indubitably established in these latter days, that we, the Anglo-saxon people of the United States of America and of Great Britain, are the lineal descendants of the ten lost tribes and are therefore the chosen people of God, with whom the everlasting and unbreakable covenant was made.

I believe it and have believed it for years, but cannot expect you to accept, as truth, what I merely assert is so. I must give proof that my assertions have solid ground to stand on.

But have I not already done this? I have told you that God's promise to Israel was that they should have the land of Canaan for an everlasting possession. And am I not right in concluding, having found the British people in possession of that land, that they are Israel, the lineal descendants of the ten lost tribes?

It seems to me that I am. John Wilson and scores of other writers so claimed.

(Continued from page 210)

that they have been supplied, in order to preserve the reading in the Authorized Version. The Twentieth Century Translation at this place reads: "Our High Priest is not one unable to sympathize with our weaknesses, but one who in every way has been tempted exactly as we have been."

Why was it that Christ stood the test of the law successfully, while His brethren in the flesh under exactly the same test failed? The answer is: Our Lord did not have a carnal mind. He had the mind of the Eternal Spirit, and we read, that through this mind Jesus offered Himself without spot unto God. How do we know, that Jesus did not have a carnal mind? Paul makes this clear where he says: "Let this mind be in you which was also in Christ Jesus: who, being in the form of God", etc. So the mind which was in Christ Jesus when in the form of God, is the same mind which Jesus had while in the flesh, and made under the law.

THE SECOND ADAM

This other question was put to The Herald: "How could He (Jesus) be the second Adam, if He was no Adam at all?" The principle involved in this question can only be surmised, but this one may be ventured—that in order to be the second Adam, the question presumes, that it was necessary for Christ to be a son of Adam in the flesh.

Our Lord never called Himself a son of Adam, but always "the Son of man"—a Son of mankind with reference to God's covenant with Abraham, He was that seed of Abraham, and with reference to the throne of David, He was called the Son of David; but David called Him "My Lord". Some teach that Christ was not the second Adam until after His resurrection; and this in a strict sense is no doubt true. If Jesus in the flesh may be called the second Adam, this can be true only with reference to Him as the Word of Life.

The first man Adam was the life-giver of our race, and this life is in the blood. Christ is the second Adam, or life-giver of a new generation; and this life is not in the blood, but is spirit-life—a life to be sustained by every word that proceedeth out of the mouth of God. Thus Jesus said, "The words that I speak unto you, they are spirit, and they are life."

It was not necessary for Christ to be a son of Adam, in order to be the second Adam. On the contrary had He been a son of Adam, He could not be a life-giver. So we read that, "The first man Adam was made a living soul; the last Adam was made a quickening spirit." Notice here how careful Paul is in choosing his words—he had said, "The first man Adam", but he omits the word *man* in speaking of the "last Adam". If the last Adam was made a quickening spirit, then He is not a man, but a spirit-being, and not a living soul.

While in considering Christ as the second Adam, or life-giver, we are not to think of Him as a man, yet we are not to lose sight of the fact, that life and the resurrection came by a man "For to this end Christ both died, and rose, and revived, that He might be Lord of both the dead and the living." And since by a man there is death, so by a man who both died, rose, and revived—there is also a resurrection from the dead, but every man in his own order: Christ the first; afterward they that are Christ's at His appearing.

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—Apr. 11—Luke 11:1-28 M. V. 13

If the evil know how to give good gifts, how much more so knoweth the Father—V. 13

THIS prayer instruction of the Savior brings God very close to the individual. God, who is not only the all-wise but all-loving and all-righteous, can be relied upon, teaches Christ, to give good gifts, even the best to those who love Him. And the one specific gift mentioned by Jesus is that of the Holy Spirit. Paul teaches, Rom. 8:26, that, being filled with the spirit, one will pray more intelligently, that is, more in harmony with the Father's will and in accord with the things that are "good". For the natural mind understands not, at all times, what we should really pray for.

Prayer, true and earnest, is possibly the greatest asset to daily Christian life. Without it one is almost sure to wander in paths not traversed by the Father. Employing it constantly, one not only petitions the Father but brings self into a closeness of fellowship that reveals the love and mercy and greatness of our God. What an unspeakable privilege it is for the weak, finite mind to be permitted to engage the infinite.

How like everyday human nature is that of the woman, v. 27. Her thoughts pictured to her the pride and joy of the mother of a son so great as Jesus. Self's shortness of sight is here revealed. The Savior promptly corrects her. The greater joy and blessing was unto the ones hearing and seeing the word of God as manifested by His teachings and works, v. 28.

Mon.—Apr. 12—Luke 11:29-54 Mem. V. 32

In verse 30 Jesus assures us that Jonah himself was a sign to the Ninevites. He was an evidence of God's preserving power an evidence of God's sustaining power. The God who had punished Jonah, accepted his repentance, and preserved him could deal similarly with Nineve.

Jesus was a sign to Jerusalem and to all who read His message. He was righteous, no guile had come to Him. In birth, in life, He was untarnished by sin, yet sin took hold on Him and smote Him with death. God raised Him from the dead. Three days and three nights in the heart of the earth did not increase the difficulty with God. Jesus is a sign to all. What God did for Him He can do for us. Although sin's arrow, death, smite the human race, God's great strength can and will return the smitten ones to life. And those whom God's forgiving power makes righteous by faith shall come forth even to immortality. Christ Jesus is the sign. Three days and three nights in the heart of the earth—but, death was conquered by life.

The light of the body is the eye, v. 34. It is evident that there is here a figure of speech where the instrument is spoken of as the result attained. The eye is the instrument by which the body is given light. If, then, the eye had but one single aim and vision in life and the individual concentrates thereon and devotes self thereto, the whole life is one of pleasing advancement and joy light. But if the eye be evil in that it is

double, looking and aiming first toward one object then another, the whole life is confused. Failure follows.

Washing the outside of the platter, v. 39, that is, of one's own life, does not cleanse the individual. Only earnest, heart-cleansing, heart-righteousness can constitute an individual clean in the eyes of God.

Tues.—Apr. 13—Luke 12:1-31 M. V. 21

Man fears very small things—whatever causes pain or mental anxiety—but Jesus warns against all mortal fear even the fear of those who can kill, v. 4. Do not fear them, He says, but rather, "Fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him." Man can kill but man cannot destroy further, that is, man has no authority nor strength to deprive one of resurrection. But Jesus forewarned that we should fear one who can cast into Gehenna. This Gehenna was a fire that was kept burning to the south of Jerusalem into which refuse, dead bodies, etc., were cast for consuming. He uses this illustration indicating the completeness with which God can destroy. It would seem to be similar to what is apparently final death in Rev. 20:15.

He that denieth Jesus before men, v. 9, shall be utterly denied before the angels of God. The second occurrence of the word "deny" in this ninth verse has a prefix which increases the strength of the word to mean, "utterly deny". It is rather poor consolation for anyone to anticipate being utterly denied by Jesus before the angels as witnesses. And if He, who speaks the Father's word and does the Father's will, utterly denies in that great day, who will there be to reverse His word.

Wed.—Apr. 14—Luke 12:32-59 Mem. V. 37

After exhorting His disciples to the fullest, deepest trust and confidence in God for daily needs, He then begins, v. 31, to exhort them to seek things of more worth, things of eternal duration. He asks them to seek the kingdom of God and assures them that all these other things shall be added to them. Seeking the kingdom is a most interesting and joyful pursuit. Seeking God's word of authority, of direction, of development, seeking God's word for guidance in life's pathway, for action to determine one's aim—in the pursuit of such all other temporal things will be provided. He then adds that to such it is the Father's good pleasure to present His kingdom. The more fully one's mind grasps the glories of that kingdom, the opportunities it extends, the growth it encourages, the blessings it holds, the more certain pleasure does one discover in searching daily for the directions which bring one into contact with its great principles of truth and right.

If we knew what friends around us,
Feel a want they never tell—
That some word we've lightly spoken
Pained and wounded where it fell,
We would speak in accents tender
To each friend we chance to meet,
We would give to each one freely
Smiles of sympathy so sweet.

—Selected.

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advocates the establishment of the Kingdom of God on earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites 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 picture on the front page of the last Herald should have carried the title, "The Garden Tomb outside the city walls, Jerusalem."

"WHY HAST THOU FORSAKEN ME?"

THESE words of our Savior, Mark 15:34, uttered in His last moments upon the cross, not only pierce one's heart with deepest sympathy, but often cause one to question with what at first seems to be the Savior's query lest God had forsaken Him. These English words are perhaps laden with different sentiment than were the words uttered by our Lord Himself. It is unbelievable that our Savior was entering any complaint, nor was such the case. He had been tested and tried from the beginning of His ministry. Eventually He was tried in all points like as we are. His life had been one of true service. There was no opportunity for criticism against Him by the Father, and the Father had approved His work entirely. But here was one place where He was yet untried. At the height of His sufferings He was left alone by God.

Let the reader imagine himself in like position. Think of the times when it seems as though it is impossible to understand why certain personal sorrow or distress had to be experienced. So often the mind turns to discover cause for such circumstances. The question arises as to what sin or evil has been committed that would merit such depressing circumstances. And when no such wrong is found then the question is often asked, Why has God permitted this?

But such as this, according to Scripture history, has often occurred. Was not Stephen

left alone in his final great trial? Was not Job left, as it were, without a listening ear to his petitions? Others likewise were tested as they stood alone; so, too, the Savior. Rotherham's translation reads, "To what end didst Thou forsake Me?" It shows that there was an object in view. Might it not be that that object was the testing and proving of our Savior through an experience where He was left alone unaided by His ever-constant Father?

He was made perfect by the things which He suffered.

"SUPPOSE YE THAT THESE GALILEANS WERE SINNERS BECAUSE THEY SUFFERED SUCH THINGS?"

It *Seems* to be the common disposition of man when experiencing some great catastrophe to imagine or presume that there is some great, specific sin for which the catastrophe is a punishment. Our Savior in Luke 13:1-5 refuted such suppositions. Tradition says that Pilate in persecution of certain individuals pleased himself and others by slaying these individuals and using their blood in the mixture of the mortar with which he constructed his buildings. It was presumed by some that they must have been terrible sinners to have suffered such indescribable persecutions. Jesus answered and said, "I tell you, Nay." He emphasized this instruction by giving still another instance: "Eighteen, upon whom the tower in Silom fell". But such was no indication whatever that some particular and gross sin was the cause of such destruction. Undoubtedly many felt that the Savior must have displeased God terribly and thus brought upon Himself the anguish of crucifixion.

The same thought is so often brought out to-day. Because of some catastrophe it is often presumed that some private, unrevealed sin must have been committed by the one suffering the catastrophe. Such conclusion is certainly not in harmony with the Savior's teaching in Luke 13. The Christian is often submitted to tests and trials. These are not necessarily punishments, rather, many of them are experiences that develop and strengthen and enlarge the individual in the life of the new creature in Christ Jesus.

GENEVA

THE present international relationships are vastly more than merely interesting. They reveal to every careful reader the fact that the family of nations is like a family of individuals in that each aims altogether too much for personal attainments regardless of any injury or injustice consequently imposed upon others.

The noble effort of the Disarmament Conference of '21, when Washington thrilled the world with an international agreement toward world-wide peace and cooperating harmony of nations has proven to be at present impossible of realization. The League of Nations is to-day in as precarious a position as is a ship driven upon the rocks. Whether the League can ever be returned to a status of safety is a question absorbing the interest of statesmen everywhere. In the meantime individual strengthening of the various governments and nations proceeds.

The partly completed battleships of yes-

terday upon which many millions of dollars had been expended have, since being scrapped by international agreement, hardly yet reached their resting places when, lo, the nations each wish their respective hulls were again in the docks progressing toward completion.

But this is not the important thing to study. The important thing is to discover these development upon prophecy's chart. In this connection it may not be amiss to endeavor to describe by words the thought described by the cartoonist as printed upon the first page of the Chicago Tribune of March 18.

It represented the world as a bridled horse astride of whose back sat four gentlemen. The foremost was Mr. "League of Nations", who, with bridle reigns in hand, "proposes to run the world". Mr. "League" was also bridled, the reigns extending back into the hands of Mr. "Latin Bloc" who had "plans to rule The League". In turn the "Latin bloc" was reigned by "Italy" who "controls the 'Latin Bloc'"; while "Mussolini" was on the rear "governing Italy".

A question with an interesting answer is, Who controls Mussolini?

The whole suggestion is true to prophetic portrayal of a single head ruling all peoples and nations and languages. See Dan. 2; 7; 11; 2 Thess. 2; Rev. 13.

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C. E. Hatch	3.00

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A Friend in New Jersey	10.00
Lyman Booth (Ill.)	1.00
L. M. Howell (Ill.)	2.00
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Jos. H. Williams (Ill.)	5.00
Mrs. Lewis E. Lindsay (Ill.)	5.00
J. E. Hatch (Ill.)	5.00
Mrs. Julia Ordnung (Ill.)	15.00
Mr. and Mrs. Harold Simpson (Mich.)	10.00
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Mrs. Lucy Lapp (Wash.)	2.00
Clarence Lapp (Wash.)	15.00
Fred C. Smith (Ark.)	2.00
Miss Elnora Waldo (Okla.)	3.00
J. E. Coverston (Va.)	1.00
Chas. D. Balliet (Ind.)	1.00
Alta King (Iowa)	10.00

Total

\$1734.04

Doings Among the Churches

Sr. H. E. Turner of Boise, Idaho, has been seriously sick.

Bro. P. N. Benn of Dayton, Ohio, is reported much improved after a serious sickness.

Sr. Orpha Sanford of Aurora, Ill., was in Oregon for a short visit Sunday afternoon, Apr. 4.

The services at Oregon on Sunday, Apr. 11, will be conducted, D. V., by Bro. Paul C. Johnson.

The interest in the meetings at Moorefield, Nebraska, is beyond anticipation. Bro. Magaw may find it urgent to continue the meetings for a longer time than they were announced.

Most of the Conferences have set the dates for their Summer Meetings. Several of them have arranged for their speakers. Bro. Siple is promised another busy season, beginning in the south early in May.

RISTRIM-BERGGREN

Sr. Clara Berggren of Stanhope, Iowa, and Mr. Cliff Ristrim of Stratford, Iowa, were united in marriage on March 24, at the home of Mr. and Mrs. Fred Ristrim in Des Moines. They will make their home on the Ristrim farm near Stratford.

DEDICATION SERVICES AT PARKWOOD CHURCH OF GOD

The dedication services of the Parkwood Church of God, Corner 110th St., and Lee Ave., Cleveland, Ohio, will be held, on Sunday, April 11, 1926. The program as arranged calls for sermons morning and evening by F. L. Austin, and in the afternoon by L. E. Conner, pastor.

REPORT FOR MARCH

Sermons: Hillisburg, 3; Rensselaer, 1; Plymouth, 1; North Salem, 1; Pleasant View, 2. Funerals, 1.

Money collected: Rensselaer, \$25.00; Burr Oak, \$5.00; Plymouth, \$15.00; North Salem, \$10.00; Pleasant View, \$21.00; Cantwell Drabentstott, \$5.00; Mable Alexander, \$6.00; Vaughn Long, \$3.50; Geo. Hodson, \$1.00.

Expense, \$13.82.

J. H. Anderson.

FROM ARKANSAS CITY

Dear Household of Faith: The church at Arkansas City has been blessed by a visit from Sr. Neil Jeffrey, of Cleveland, Ohio. She gave us two splendid sermons on Sunday, March 28. Her subject in the morning was "Faith", and in the evening, "How to Make Converts". Both were ably delivered, and much appreciated by our little church here. Sr. Jeffrey had been at Port Arthur, Texas, for the past three months, with her daughter and stopped at Arkansas City on her return trip to Cleveland for a visit with Sr. D. C. Robison.

Mrs. A. J. Chaplin.

SAFETY SIGNAL

Restitution Herald: Enclosed please find my check for two dollars for my subscription for The Restitution Herald.

I haven't time to study the paper like I used to do, but I feel that it is a sort of insurance policy or safety signal. Even when I don't get to read a copy for a while I always think when I take it out of the box, "This is my safety signal, to remind me to stay on the right side of the road of living and be ever watching that at each moment I must take care to be where I should want the Lord to find me when He returns."

It is the best insurance for the least money that I know about.

Yours in hope,

GENERAL CONFERENCE NOTICE

The General Conference will be held August 3 to 15, at Oregon, Illinois, in connection with the Illinois State Conference.

F. L. Austin, Sec'y.

Bro. Donaldson's copy did not arrive in time for this week's issue. Therefore the absence of the "Young People's Page".

IOWA BRETHERN

If those who are supporters of the Iowa State work would send in their remittance, and if those who made a pledge would send in a portion of it at this time, they would be greatly appreciated.

Mail all remittances to Miss Ferne Moore, Treasurer, 223 Vine St., Waterloo, Iowa.

TO THE GOLDEN RULE HOME BRETHERN ONE AND ALL

Dear Brothers and Sisters of the Golden Rule Home: I will tell you that I am getting along all right. I can help some with the work, but the doctor says that I must not bear much weight on my foot, and I don't seem to be very strong yet. Bro. Williamson is not so well. He has had so much to do since my illness, taking care of me, it has about played him out. I don't know if he is going to be able to stand it very much longer. He has had spells sometimes. We haven't much to do but sometimes he isn't able to do what there is to be done. We did so hope that we would be in the Home before this, but I have almost given up hope of ever getting to go there. May my dear Lord and Savior soon come. I would surely love to have Him, for then we would have a home, never to part again, where sorrow and sickness will be no more. That is our only hope in this life.

Your brother and sister in the hope of the soon-coming King, with love to all the brothers and sisters in the one Faith,

Mr. and Mrs. Williamson.

MARY J. WORTHINGTON

Mary J. Lemon was born in Brady township, Michigan, July 19, 1843. She lived all her life, except one year in Nebraska, in this vicinity.

She was married to Richard J. Worthington, November 7, 1865. To this union four children were born, three boys and one girl. The boys are William, Roy, and Edward; the girl is Mrs. Carrie Beers.

Sr. Worthington became a member of the Church of God so long ago that I was unable to find out just when she united with the church.

While the writer was not acquainted with Sr. Worthington, many of our Michigan people knew her well and remember her as a faithful attendant at many of the conferences. That she was interested in the work is manifested by the fact that a short time before her death she sent to our treasurer a financial contribution to help carry on the work.

She died March 12, 1926, at the home of her sister in Vicksburg, Michigan. Funeral services were conducted by the writer from the undertaking parlors at Vicksburg and she was laid to rest in the Vicksburg cemetery to await the call of the Master.

Jas. A. Patrick.

THE TRUE (ONLY) FOUNDATION

As a special favor I ask that you turn to and read the following passages, for they show that Jesus Christ is the only foundation on which a person desiring to be Christian can build and have his house stand through the storms of trial and adversity.

Isaiah 28:16; Mark 12:10, 11; Acts 4: 10-12; Ephesians 2:19-22; 1 Peter 2:1-9; Matthew 7:24-29.—A. D. Donaldson.

MARION A. FISHER

Was born at Avon, Iowa, July 24, 1862, and died at Talmage, Neb., March 24, 1926. He had never had perfect health but was in usual condition till within a very short time before his death, and had visited relatives in Des Moines a few days before making his last trip to his new home at Talmage, and was stricken with pneumonia on the way, living only five days after reaching home.

He was the second son of Paul and Sarah Fisher who had lived near Avon for over half a century. He grew to manhood on the home farm and followed farming as his occupation.

He was married in 1888 to Rhoda Griffith, and to them were born two children, of whom one survives, Mrs. Dora Glanz, of Greeley, Colorado.

He was married again to Mary Boafter, in 1916, and a third time to Mrs. Mary E. Robertson, Jan. 16, 1925.

He leaves his widow and daughter to mourn him, also six brothers, Cornelius, Paul, Michael, Frank, Joe, and Jesse, and one sister, Mrs. May Groseclose, of Bridgeport, Wash., with other numerous relatives and friends.

He was a member of the church for about 35 years and remained faithful to the end. He requested to be brought back to the old Avon home for burial and that a preacher of his own faith minister the last words of comfort at his funeral, saying he was ready to go, but regretted to leave his loved ones.

J. W. Williams.

TRACTS AND BOOKS

A Tract slipped into each friendly letter is *direct—personal*. Handed to Friend or Stranger it forces attention—often consideration. It is an inexpensive, straight-to-the-mark presentation of Gospel Truths.

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Cost of Mailing—Single Copies 3c; 12 for 12c
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The Gospel of the Kingdom of God.
A Study of the Word "Soul", 100 for 25c; 12 for 5c.

God, 100 for \$1.75; 12 for 30c; 3 for 10c.
The First Resurrection, 100 for \$2.50; 12 for 40c; each 5c.

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Stories of the Bible, Different Titles .25
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Pocket Atlas of Palestine, 14x21, folded to Pocket Size, Manila Cover .50

Oxford Bibles. See Catalogs.

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Board Cloth	50c	4.50	40.00

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 picture on the front page of the last Herald should have carried the title, "The Garden Tomb outside the city walls, Jerusalem."

"WHY HAST THOU FORSAKEN ME?"

THESE words of our Savior, Mark 15:34, uttered in His last moments upon the cross, not only pierce one's heart with deepest sympathy, but often cause one to question with what at first seems to be the Savior's query lest God had forsaken Him. These English words are perhaps laden with different sentiment than were the words uttered by our Lord Himself. It is unbelievable that our Savior was entering any complaint, nor was such the case. He had been tested and tried from the beginning of His ministry. Eventually He was tried in all points like as we are. His life had been one of true service. There was no opportunity for criticism against Him by the Father, and the Father had approved His work entirely. But here was one place where He was yet untried. At the height of His sufferings He was left alone by God.

Let the reader imagine himself in like position. Think of the times when it seems as though it is impossible to understand why certain personal sorrow or distress had to be experienced. So often the mind turns to discover cause for such circumstances. The question arises as to what sin or evil has been committed that would merit such depressing circumstances. And when no such wrong is found then the question is often asked, Why has God permitted this?

But such as this, according to Scripture history, has often occurred. Was not Stephen

left alone in his final great trial? Was not Job left, as it were, without a listening ear to his petitions? Others likewise were tested as they stood alone; so, too, the Savior. Rotherham's translation reads, "To what end didst Thou forsake Me?" It shows that there was an object in view. Might it not be that that object was the testing and proving of our Savior through an experience where He was left alone unaided by His ever-constant Father?

He was made perfect by the things which He suffered.

"SUPPOSE YE THAT THESE GALILEANS WERE SINNERS BECAUSE THEY SUFFERED SUCH THINGS?"

It Seems to be the common disposition of man when experiencing some great catastrophe to imagine or presume that there is some great, specific sin for which the catastrophe is a punishment. Our Savior in Luke 13:1-5 refuted such suppositions. Tradition says that Pilate in persecution of certain individuals pleased himself and others by slaying these individuals and using their blood in the mixture of the mortar with which he constructed his buildings. It was presumed by some that they must have been terrible sinners to have suffered such indescribable persecutions. Jesus answered and said, "I tell you, Nay." He emphasized this instruction by giving still another instance: "Eighteen, upon whom the tower in Silom fell". But such was no indication whatever that some particular and gross sin was the cause of such destruction. Undoubtedly many felt that the Savior must have displeased God terribly and thus brought upon Himself the anguish of crucifixion.

The same thought is so often brought out to-day. Because of some catastrophe it is often presumed that some private, unrevealed sin must have been committed by the one suffering the catastrophe. Such conclusion is certainly not in harmony with the Savior's teaching in Luke 13. The Christian is often submitted to tests and trials. These are not necessarily punishments, rather, many of them are experiences that develop and strengthen and enlarge the individual in the life of the new creature in Christ Jesus.

GENEVA

THE present international relationships are vastly more than merely interesting. They reveal to every careful reader the fact that the family of nations is like a family of individuals in that each aims altogether too much for personal attainments regardless of any injury or injustice consequently imposed upon others.

The noble effort of the Disarmament Conference of '21, when Washington thrilled the world with an international agreement toward world-wide peace and cooperating harmony of nations has proven to be at present impossible of realization. The League of Nations is to-day in as precarious a position as is a ship driven upon the rocks. Whether the League can ever be returned to a status of safety is a question absorbing the interest of statesmen everywhere. In the meantime individual strengthening of the various governments and nations proceeds.

The partly completed battleships of yesterday upon which many millions of dollars had been expended have, since being scrapped by international agreement, hardly yet reached their resting places when, lo, the nations each wish their respective hulls were again in the docks progressing toward completion.

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 Alta King (Iowa) 10.00

Total \$1731.04

NOTES FROM MY BIBLE

By L. Booth

Matthew 4:8—"Sheweth Him all the kingdoms". "All these will I give Thee."

In this test we find that Satan was trying to prevail upon Jesus to accept his offer and thereby gain the rulership of all kingdoms under his way instead of waiting the divinely appointed time. Satan's way was the outward or worldly form, which at best, could last but a little while. Our Lord's was the spiritual form which would not pass away. While Satan had no thought of changing the outward form he tried to change the spiritual to conform to the outward, all the while appealing to the lust of the flesh, the lust of the eyes, and the pride of life, the three things that combine to produce all sin.

Matthew 4:10

With just indignation He rebukes Satan by saying, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. . . ." These tests proved Him to be a true, devoted and faithful Son, who glorified His Father by those acts of faith and love. Had He failed in these He might have missed Gethsemane and the cross, and lost the crown. It would have been an exchange of future glory for present pleasures. Esau gave his birthright for a mess of pottage. Had Jesus used His powers to obtain bread like Esau, would have failed. He might have gotten bread but would have lost His birthright.

What happened in the desert and in the Garden of Eden are two parts in the whole plan of God's dealings with man. As the Messiah, Christ was challenged to satisfy His hunger, and to fling Himself from the lofty battlements of the temple, and to gain universal dominion by worshiping Satan. It was a selfish, secular dominion, instead of the Messianic. Satan offered dominion by worldly, satanic methods instead of those which God had promised, to be won by self-denial, suffering and death. Had He done those things that He might have carried the Jewish nation by storm and thereby started the conquest of the world. But Christ's answer was in substance, "No, I shall fast till My Father bids Me eat. I shall not try to win favors of the Jewish people by any dazzling display of power. Rather than that, they may put Me to death if they will, for I know that the crown is won by obedience rather than by satisfying them by worldly signs."

We may convert the stony path of life and obedience into one of comfort and ease. We may trade the hope of life for pottage like Esau. We may bow the knee in homage to wrong, we may gain temporal success by the works of evil, but they will last but a short time.

If we examine our Lord's trials and life's history we may discover that the trials came through three avenues only, viz., the lust of the flesh, the lust of the eyes, and the pride of life. He came to obey, rather than to be obeyed. When He comes the second time He will be obeyed. Although He successfully overcame temptations His victory involved a most wonderful sacrifice. Although He trod the path of love and obedience it led Him through Gethsemane, on up to Calvary.

JESUS CHRIST—WHO IS HE?

By R. H. Judd

No. 9

WE have in our studies considered some remarkable men. Adam, Noah, Abraham, Isaac, Jacob, and Judah are all outstanding names in the predicted genealogy of the Messiah. Men who had each one

Matt. 4:13

After Christ's first and unpleasant interview with Satan He went and dwelt in Capernaum. Perhaps His reason for leaving Nazareth was the fact that Capernaum was more centrally located for the work He intended doing, and because it was more densely populated, as it later proved to be the center of His labors, as well as the scene of many of His miracles. His first miracle at Cana of Galilee was but a little way from there. John's preaching was in the lonely waste place near the Dead Sea. Our Lord chose a busy city of nice homes and splendid buildings, near the beautiful lake Gennesaret, about one thousand feet below the surrounding country. It was a beautiful sheet of water, some thirteen miles long and about six or seven miles wide at its widest place. The lake is encircled by highlands on the east forming a great wall. On the west is a range of hills running westward about half way, then toward the northeast. At the foot of these encircling hills lies the beautiful plain of Gennesaret, described as a natural paradise by those who have visited it.

It is well supplied with good water by many perennial streams from the surrounding hills. Its soil was of unsurpassed fertility. Its climate was very favorable to the production of fruits of both the temperate and tropical zones, and was famous for its natural beauty and loveliness. At the time of our Lord's sojourn there it was thickly inhabited, being dotted with many prosperous villages, nestling among palm groves, olive orchards and vineyards.

Josephus in describing the sweetness of its waters, the delicate temperature of its air, its warm springs, its palms and vines, oranges, figs, almonds, and pomegranates, says: "The seasons seem to compete for the honor of its possession." No doubt but that our Lord looked upon it with glowing admiration, and chose His home in this scenic beauty place beside the lake embosomed on its western shore beyond which the hills of Galilee rise in grandeur while Hermon closed the beautiful landscape. The whole country is made sacred to the memory of Jesus. The place is immortalized by the holy association with the Son of God.

It was here that the prophecy of Isaias was fulfilled: "The land of Zabulon, and the land of Nephthalim, beyond Jordan, Galilee of the Gentiles . . . saw great light". Matt. 4:15-16. Through this district constantly passed great caravans from Egypt to Damascus and they who congregated at Bethsaida, Julias and Caesarea Philippi were daily seen in the streets of Capernaum. From no other center could His fame so readily have gone throughout the whole country. To no other place could the whole country around have gathered to listen to His teaching and to witness His working of miracles.

come face to face with God's promise that through them in direct line of descent should come the promised Redeemer. Through these men what we might truly call "the vision of the Almighty" (for there is no vision like it) has been gradually unfolded before us, until we have not only the nation and the tribe, but also the family of the Messiah revealed to us.

Having come thus far we find that Scripture now begins to introduce *things of deeper significance than mere ancestral name and lineage*. These, important as they are in fulfilling God's promises to the fathers, touch only the connections of the Messiah. Hence at the very dawn of the family line His personal characteristics begin to be revealed also. Thus we see how strikingly beautiful it is that the first mentioned name of the Messiah (as we noticed in section 7) should begin with Judah. Still more beautiful is the fact that that name should be "Shiloh", meaning "Prince of Peace"; linked though it is with the previous intimation of rule and authority as indicated by the sceptre.

Having thus a definite procedure set clearly before us, we find that the Divine Record next makes use of specific occasions in bringing before God's people (and us also) the fact that He has not forgotten His promises or His covenant. Man's extremity is God's opportunity. This is remarkably illustrated in the passage of Scripture that now claims our attention, viz., Deuteronomy 18:15-18. Moses had been warning the children of Israel of their natural proneness to succumb to surrounding circumstances which would result from their own disregard of God's commandments, and he exhorts them to "be perfect" (or sincere, see margin) with the Lord their God. In our Authorized Version these words are considered to be the close of the subject, and a new passage commences with next verse. But thanks be to God, if I may reverently say so, the Revised Version omits the sign of the paragraph, and verse 15 is thus linked on to the previous one. Moses knew, as any true teacher of the Word of God does to-day, that the injunction just given would be impossible in their own strength. How splendidly appropriate, therefore, is the dramatic and bold declaration contained in his utterance. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken". That these words apply to Christ as the Messiah is testified by Peter the apostle in Acts 3:22, and by Stephen in chapter 7:37 of the same book; and indirectly by Luke who is the author of the book of Acts. If utterances concerning Him had in the past been lacking in clearness of detail and unambiguity of language, there is no lack of them here, for expressing thought could scarcely be more definite and distinct.

Before considering this verse in detail it may be both wise and profitable to first examine something of the character of those who made its application to the Messiah, and their reasons for so doing; for if the credentials are trustworthy we may confidently draw our conclusions as to its meaning *in all its parts*. We need to establish these points so that the foundations of our exegesis may rest firmly on Scriptural authority and not on any man's interpretation; and Scripture interpretation can only be

The Sunday School

Prepared by Alta King

THE BEGINNING OF SIN

LESSON 3 APRIL 18, 1926
 LESSON TEXT GENESIS 3:1-24
 RESPONSIVE READING PSALMS 1 and 5
 GENESIS 3:1-10

Golden Text: For as in Adam all die, even so in Christ shall all be made alive.—*First Corinthians 15:22.*

Memory Verses: Psalm 1:1, 2.

FOR STUDY

Review: From what viewpoint was the story of the creation presented in last week's lesson? How does knowledge of God as Creator affect man's attitude toward God? What was God's judgment of all His created works, including man?

The New Lesson: This week's lesson considers the subject of sin.

I. Law and Sin. What is sin? 1 John 3:4. What is man's status before God as he is represented in Adam on the sixth day of creation? How is "very good" man described in Gen. 2:25? Of what is nakedness figurative—the perfection of a finished product, or the imperfection of an unfinished product? Rev. 3:17, 18.

What is the status of law? Psa. 19:7. All law, whether physical, social and moral, or whatever other type of law we may think of, has been from the beginning, is perfect and finished, and speaks the rightness of God. It is self-evident that there must be a weakness of relationship between "very good" and "perfection" when they are brought into contact with each other. How does Paul describe this relationship in Romans 8:3? First part of the verse. How is this discrepancy made manifest? Rom. 8:7, 8. Is "very good" man in contact with perfect law even when he is ignorant of law? Rom. 2:10-15; 5:11-14. Does transgression of law take place under this condition? What is the difference between transgression of law of which one is ignorant and transgression of law of which one has knowledge? Rom. 5:13. Are both types of transgression sin? First part of Rom. 5:13.

Why is law made known and sin thus made imputable to man? Rom. 3:19, 20.

II. The First Sin. Gen 3:1-7. The discrepancy between "very good", naked man and perfect law, and the result of this discrepancy is faithfully portrayed in the first sin drama.

Gen. 2:25. Man stood before God "very good" but as yet naked—imperfect.

Gen. 2:16, 17. He had direct knowledge of a specific law, spoken by God and therefore perfect. (A law that is, perhaps, the figurative expression of the law that is the basis of all social and moral laws, and therefore the basis of a perfect moral and social system.)

Gen. 3:1-6. Woman, not perceiving and accepting the perfection set forth in God's law, was drawn away by speculative reasoning, verse 5, and lust in three phases, verse 6, into conceiving another law which should bring progress and perfection. She transgressed God's law and man followed in her footsteps. Read in connection James 1:14,

15. Gen. 3:7. Through the transgression the man and woman became conscious of their nakedness. Note that it does not say they "fell". Their only fall was a fall from their high estimation of themselves manifested in their shame when they discovered their nakedness.

III. Man's Attitude Toward His Discovered Nakedness and its Transgression. Why did the man and woman cover themselves with fig aprons? When they heard the voice of God, did they unreservedly admit what they were conscious of, or did each attempt to excuse himself by attributing the origin of the transgression to the other fellow?

IV. God's Attitude Toward Nakedness and its Transgression.

Gen. 3:14. Toward speculative reasoning that plunges ahead of revealed knowledge.

Gen. 3:16. Toward lust that entices speculative reasoning into disregard of law.

Gen. 3:17-19. Toward weakness that yields and brings forth sin.

How did God indicate His purpose to cover nakedness during the time His attitude against it was being worked out? Gen. 3:21. Was it possible for man to transgress further God's law? Gen. 3:22. How did God prevent this transgression? Why? Gen. 3:23, 24. Why did He not prevent the first transgression? Rom. 3:19, 20.

Children's Column

PREPARED BY LOIS HUNT

A "JIM" PIN AT SCHOOL

By Daisy Nokes

YES I am; I am going to wear it this morning, mother. Care—No—What if some don't believe me and argue their way, they didn't believe the dear Son of God when He was here; so what else can I expect? It's our duty to tell them anyway. That's what Jesus did."

So chatted Evelyn Brown to her mother while she was putting up her school lunch.

When Evelyn entered the cloak room that morning the girls were having a merry time talking about the "Charleston" dance contest held for children in the theatre the night before. This is what she heard about one of her class mates:

"Marcia won second place but Miss Wilcox says she is going to fail in her examinations. Poor girl, she has worked so hard to win; she looked very tired."

Evelyn hung up her hat and turned to face the girls. Right away one of them noticed the J I M pin on her dress.

"Ha! Ha! What's that pin Evelyn? Got a new name?" they asked.

"Why yes," she replied. "'J' stands for 'Jesus', 'I' stands for 'Is', 'M' stands for 'Mine'—'Jesus Is Mine'. I can get some more pins if any of you would care to wear one too. They are only two cents."

"I think that other pin very pretty that you wear on your coat," said one.

"Yes, that is my Junior Berean Pin. That means that I belong to a Bible class called the 'Bereans' that search the Scriptures as the Bible tells us to do. Say, did any of you girls notice the picture in last night's paper

of a city in Palestine? The cities are being built again and young Jews are farming the land. Why, the land hasn't been wanted for farming for hundred of years and it is almost a miracle the way the foodstuffs are beginning to grow there again," said Evelyn.

"O, that doesn't concern us, does it?" they asked.

"Yes indeed it does, for that is one of the signs that we are near the time when Jesus will come again," she replied.

"I don't believe He is coming back to this earth again," said one.

"Do you doubt that He came the first time?" asked Evelyn.

"Oh, no; I believe that alright," the girl replied.

"Well then, why do you doubt His second coming, when God's Word says over and over that He will come again?" inquired Evelyn.

"I thought His coming again, meant that He comes into our hearts," said another.

One of the girls they called "Reddy" who was always quick with her tongue said quickly, "And so it does, too, for our bishop said so and he is older than you, Evelyn, and ought to know. Don't you know your Bible better than that, Evelyn? Jesus told the people when He was here that the kingdom of God was within them. It's something we can't see and it's in our hearts."

"Reddy" thought she knew 'most all the Bible, for didn't she go to church every Sunday?

"O," thought Evelyn, "You girls don't search the Scriptures, and, too, there seems to be too large a dance hall in your hearts: no room for the kingdom."

She might have spoken her thoughts to them right then, but instead she said quietly, "A kingdom is land, and people, and a king ruling over it. Perhaps you didn't notice that Jesus was talking to wicked Jews, the Pharisees, and He did not say that the kingdom was in their hearts. What Jesus really told them was this, 'You Jews don't have to look very carefully for your promised King is right here among you Jewish people'. You see and hear. Jesus showed them His great power in curing the sick and raising the dead, but they were too proud to accept Him and call such a poor, humble man their King. They wanted a rich one, and mocked Him every chance they got."

That must have made Him feel badly after He had been so kind to them," said Elizabeth Swanson. Now Elizabeth was the largest girl in the whole school, but was what the children called "big-hearted". When she thought anyone was abused, no matter if it was the little darkey boy, she would take his part.

"Would the kingdom have been set up then, do you suppose?" asked another.

"It might," replied Evelyn, "for Jesus says He would have liked to have gathered the Jews to Him as a hen gathers her chickens, but they would not. They let a robber go free and crucified their sinless King who is now seated with God in heaven getting ready to come back again as the Bible tells us so many times."

"Oh," said Mable, "I don't want Him to come, for doesn't He come every time any one of us dies?"

"No," replied Evelyn.

Just then the bell rang and the girls had to go to their seats.

(To be continued)

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Does It Matter?

By F. E. Siple

OVER and over again one is confronted with the time worn question, "Does it make any difference what one believes?" The commonly accepted answer appears to be that if a person lives a good, moral, upright life it matters little or not at all as to what his faith or belief may be.

How such a view can be held by persons who honestly meditate upon the teachings of the Bible we are unable to comprehend, as the Good Old Book seems to be very plain and straightforward on the point. Furthermore, a little cool reasoning ought to establish at least one point worthy of memory.

Assume for a moment that the common thought is correct, and that persons will be saved not because of what they believe, but on the basis of the goodness of their lives. In that event we might as well discontinue our little denomination at once, and cease to teach what we believe to be the truth, because any of us will admit that there are persons just as morally good in the Methodist, or Baptist churches as in our own, so if goodness is the basis they are as well off as any of our own brotherhood. Then again, if that principle is correct we may as well discontinue the Methodist, and Baptist, and all Protestant churches, because in being real honest we will admit that we have known just as good people in the Catholic church as in any other. So, if being good is the basis of salvation we can eliminate all other churches, and all be saved in the Catholic. Not only that, but let's go on one step further. Most of us have had an opportunity in life to become acquainted with one or more infidels or agnostics. And one very noteworthy thing is that some of the world's best people, morally, belong to the class who do not even believe there is a God or a Savior. In highness of thought, ideals and character they are unsurpassed by any members of any church. Can you not see, then, that if Christ is going to save because of moral goodness, these infidels will be saved by a Savior whom they do not even believe to exist, just as quickly and just as completely as those who have had great faith in Christ?

It must become evident, then, that there is something more than moral character and uprightness of life required on the part of those who would receive the high calling with Christ. Otherwise salvation would be a thing earned by works, and a thing earned by works is of no greater value than the works, which would bring salvation down to a price less rating. Let us not forget that Paul explains to us that the sinner works, and receives his wages—death, but that life eternal is a gift—not a wage. Rom. 6:23.

Waiting for the Morning

Revelation 19:7

There is no roof in all the world, of palace or of cot,

That hideth not some burdened heart nigh breaking for its lot:

The earth is filled with pain and tears, and closer draws the gloom;

And light or balm there can be none till Christ, the Lord, shall come.

O Morn, when like a summer bird from death I shall go free,—

When I shall see Thee as Thou art, and be, My God, like Thee!

Like Thee! like Thee! all spotless white—this heart, this will, as Thine!—

O love of God, O blood of Christ, O grace and power divine!

My Savior, who doth know the thirst the longing spirit feels,—

O Bridegroom, now so long afar, why stay Thy chariot-wheels?

Were ever eyes so dim with grief, breasts so oppressed with care?

Did ever hearts so yearn to catch Thy whisper in the air?

Thou lonely one, lift up thy head—array thee for the feast;

He that hath tarried long is near—the glow is in the East!

O Morning Star, so soon to lead Thy chosen one away,—

O Sun of Righteousness, bring in the everlasting day!

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31) sounds simple. But "believe" there comes from "pisteuo", which means to adhere to, trust, rely on, have confidence in.

In Acts 28:23, 24 we are told that Paul testified of the kingdom of God, and persuaded them concerning Jesus, and "Some believed the things which were spoken". And "believe" here comes from "peithomai", which means to be persuaded.

Not so simple after all. Naturally the ones who are persuaded of Christ and His kingdom, who have confidence in Him, who trust Him, rely upon and adhere to Him in life's ways will be saved. It is such as that, who seek Him in simple faith, accept of His teachings and of His plan, that He seeks to worship Him.

It does make a difference, after all. We must believe in Christ. We must believe His teachings, and accept Him as our personal Guide and Leader.

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Worker and Work

By Alice B. Curtis

IT is said that whenever an individual is born into the world, his work is born with him. Some people, however, prefer to ignore work, so that there exist two classes of men, the "lifters" and the "leaners". The "lifters" have by far the best of life, for work is both a discipline and a stimulant. The old saying, "Chop your own wood and it will warm you twice," is quite true and suggests to us that there are other tasks beside wood-chopping that are of two-fold benefit.

Solomon declared in his time that "All things are full of labour: man cannot utter it." At the present time man is still unable to utter or express in exact terms the world's work that is accomplished from day to day. The first commandment God gave to man entailed a vast amount of labor upon the race. That commandment was that mankind should "Be fruitful, and multiply, and replenish the earth, and subdue it." Since that time the population of the world has increased to many millions. God does not do for man what man can do for himself, and the earth, as God gave it to him, needed to be subdued or brought under man's dominion. Under the curse it brings forth noxious weeds, thorns and briars, which man must destroy in order to grow food crops. The animals, which in Eden were tame and gentle, became wild and hostile to him after the fall.

Wonderful changes have been made that the earth might be a fairer and better place for our abode. Great stretches of forest have been cut down and cleared away, and where they stood are fertile fields and flourishing cities. Inland waterways and dams have been built, tunnels have been cut under mountains, bridges span the rivers, and a network of railroad and traction lines and broad highways covers the land. The telephone, telegraph, ocean cable, and radio furnish means for rapid communication.

As an architect and builder man is a great success, as may be seen by the sky scrapers, grand cathedrals, and buildings of every kind, from the royal palace and storied castle to the sod house of the prairies, the sun-baked mud huts of Africa, and the Eskimo's dwelling of ice blocks. Doubtless Solomon's temple was the most splendid and costly edifice ever built, overlaid as it was with pure gold; while the Great Pyramid of Egypt is the largest solid structure known, its base covering thirteen and one-half acres. It was built in Abraham's time and for more than four thousand years has braved the elements, and bids fair to last as long as time shall endure.

While we view with wonder and admiration the progress man has made in subdu-

properly understood by the language which Scripture makes use of. In our statement above we called to mind the fact that the Apostle Peter was one authority for applying these words of Moses in Deut. 18:15 to Jesus Christ our Lord in Acts 3:22. Note the circumstances under which Peter rehearsed these words of Moses. He and John had just been the means of healing the lame man at the Beautiful Gate of the Temple. A crowd gathers, and to that crowd Peter, himself a Jew, appeals to them on the same footing nationally, addressing them as "ye men of Israel", and in short, pithy words he reminds them that as a nation they came into being through the "God of Abraham, and of Isaac, and of Jacob". Having thus gained their hearing he gains in boldness of speech. Recognizing in the ever-increasing crowd many of the unruly element who were present at the crucifixion, he definitely charges them with the crime of killing the "Prince of Life", and testifies then and there that he and John were witnesses of His resurrection. His next appeal is a threefold testimony to the witness of the prophets (see verses 18, 21 and 24) that God had testified through them concerning "His Christ" (verse 18, R. V.) Note the expression; for it is a remarkable one. Seeing that his appeal to the Scriptures was finding acceptance among many, he pleaded with them for repentance that their sins might be blotted out. Then as a fitting climax he quoted these words of Moses, for he well knew the esteem in which Moses was held by the devout Jew. In spite of the fact that Jesus Christ had but recently been crucified as a malefactor, so cogent was Peter's appeal to the Hebrew Scriptures, and so definitely to the point was his citation of these words of Moses, that 5000 men of that vast audience then and there accepted the word spoken. We cannot stay but to merely suggest that the converse side be fairly considered. Would Peter have dared to apply these well-known words of Moses to *Jesus Christ*, to such a representative gathering of the "men of Israel", had Jesus Christ *in reality* been but one of three malefactors who were crucified together? The answer to that question is that *the whole life of Jesus Christ*, and Peter's presentation of the Scriptures, showed conclusively that He was no malefactor, *but was truly that Prophet spoken of by Moses.*

Take also the testimony of Stephen. No man, excepting one devoutly learned in the Hebrew Scriptures, could have uttered such a remarkable chain of evidence respecting God's dealings with the people of Israel. Into that evidence he also introduced these same words of Moses. And who were his hearers? The high priests, the elders and the scribes. Men who knew Moses' writings, but were not able to refute Stephen's application of them.

In this prophecy of Moses we have predicted a new title indicative of a new office of the promised Deliverer. He is to be a prophet, viz., one who speaks for another. The title is now usually understood of one, who through God, foretells the future. That it includes that is unquestioned, but it comprises much more, for Jehovah does not limit His interest in the sons of men to momentous happenings of future events, hence "God . . . spake in time past unto the fathers by the prophets". Heb. 1:1.

We can make no mistake when we let Scripture interpret its own definitions, and we fortunately have in the Word of God a clear indication of what Moses himself understood by the use of this title as descriptive of the Messiah. Moses certainly had not forgotten the first time that "the anger of the Lord was kindled against" him. (See Ex. 4:14.) In almost the very words of this passage where the Lord God appoints Aaron as the "prophet" of Moses, Moses in Deut. 18:18 proclaims the office of that Prophet whom "the Lord . . . will raise up". Comparison of the passages is well worth while.

Surely in these portions of Scripture the salient points are that *supreme* authority is vested in *but one Personality*—the LORD JEHOVAH, and delegated *by Him* to whomsoever He will. That Christ Himself thus understood the office of prophet, even when applied to Himself, is evidenced by His own remarks in John 3:34.

We hope to touch more briefly on other vital considerations of this unique prophecy in our next.

THE GREAT DELIVERER

(Continued from front page)

I rebuke and chasten: be zealous therefore, and repent." Rev. 3:19.

Not many have the Job, Daniel, and Paul courage when under the chastening rod. But rather at such times we imagine that all the demons of darkness and obsessed humans are harassing us. But the Hebrew boys were not afraid, and why should we be, knowing that "all things work together for good"? Rom. 8:28.

Hezekiah did not faint when the king of Assyria "was purposed to fight against Jerusalem." Instead he fortified (strengthened) himself, just as we must, by prayer and faith. Then *we* can speak "comfortably to them (our brethren), saying, Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there be more with us than with him: With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battle. And the people rested themselves upon the words of Hezekiah king of Judah." 2 Chron. 32:1-8. With such thoughts floating through our minds all doubts of the Lord's power and willingness to deliver, in every time of need, will vanish.

There are yet many severe battles to be fought in our warfare against self, principalities, powers, rulers of the darkness of this world, and spiritual wickedness in high places. But by following Paul's advice to Timothy we shall never fail to be delivered, and shall come out "more than conquerors": "You then, my child, must be strong in the

grace that is in Christ Jesus. . . . As a good soldier of Christ Jesus accept your share of suffering. Every one who serves as a soldier keeps himself from becoming entangled in the world's business, so that he may satisfy the officer who enlisted him. And if anyone takes part in an athletic contest, he gets no prize unless he obeys the rules." 2 Tim. 2: 1-6, Weymouth.

Deliverance has a different meaning from escapement. Deliverance by the Lord always entails blessings—a lifting up, spiritually; often otherwise, which is not the case with escapement. A man may escape death by drowning only to be thrust back in a world that he is weary of.

The Bible abounds with ways the Lord has delivered His people, and every child of God can trace the Lord's hand in deliverance. But the one deliverance that will transcend all others will be when Jesus comes. But, "How long, O Lord?" "When these things are beginning to occur, raise yourselves, and lift up your heads; for your deliverance is drawing near". What "things"? Well, here are a few: "For these are the days of vengeance, that all the *things* written may be accomplished. . . . And Jerusalem will be trodden down by the Gentiles, till the times of the Gentiles may be accomplished (now history). . . . On the earth anguish of nations in perplexity; roarings of the sea and waves . . . men fainting from fear and apprehension of things coming on the habitable". ("These things" are in evidence by all our dailies and magazines.) "And then they will see the Son of man coming in a cloud with power and great glory" (Luke 21, Emphatic Diaglott)—now near, to "avenge our blood on them that dwell on the earth". Rev. 6:10.

Dear reader, are you ready—eligible is the better word—to meet Him at His coming? If not, what are you going to do with this Man who is called Christ?

Let every one who has *heard* the story of the Cross of Christ—the price paid for a lost race, and a sin-cursed world (Gen. 3:17)—contemplate the joy awaiting the watching and waiting ones at His coming. We all are familiar with that little mound in yonder cemetery under which lies that dear one who died in Christ, and whose body we last saw in the cold, decaying *rigor mortis* state. It—the body—will be delivered, and changed from corruptibility to incorruptibility, and the living, mortal ones instantly *changed*, and delivered from these poor, weak, sinful, mortal bodies to immortality. All shall be made "like Him"!

But you, mortal souls, who have *heard* the Christ, and by words and acts, are rejecting Him: Stop, Look, Listen!

Don't mock God; He knows our thoughts, and the intent of our hearts!

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In a few days everyone will be planting his garden and setting out shrubbery to beautify his home.

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WASHING OF FEET

By E. D. Gifford

PERMIT me to make some comment on Bro. Williams' article in your issue for March 9th.

Of course, the feet-washings of the Old Testament have nothing to do with this dispensation, except in their antitypical meanings. Nor have we, as Christians, anything to do with the custom of people in olden times of washing feet.

But these considerations do not prove feet-washing not to be an ordinance of the Gospel. For the Old Testament also speaks of bread and wine in ordinances and in the customs of the people, yet no one supposes that Jesus was re-instituting an Old Testament ordinance when He instituted the Lord's Supper. There were various baptisms under the Old Testament, but these do not make baptism in the Gospel to be an Old Testament ordinance. They anointed with oil and laid on hands for various purposes in the Old Testament, but this is not to say that these, when practiced under the Gospel, are Old Testament ordinances.

If we take the position that feet-washing cannot be an ordinance under the Gospel, because it was practiced under the Law and in the domestic customs of the people, we must, for the same reason, throw away the Lord's Supper, baptism, and all other ordinances of the Gospel.

Nor can we justly infer that feet-washing cannot be an ordinance, because it teaches a great lesson; for all the ordinances of the Gospel have great symbolic meaning. If feet-washing had no great symbolic meaning it would certainly not be fit to be an ordinance.

Again, it must not be inferred that feet-washing is not an ordinance from the fact that feet-washing is mentioned in 1 Tim. 5:10 in connection with child-training, hospitality to strangers, nursing the sick, and diligence in all good works. But we should rather infer that the feet-washing here spoken of must be some very important thing to be associated with these other very important things. If the common everyday custom of washing feet were here meant we could not understand how it should be a qualification of an aged widow for the support by the church. Nor should we draw a wrong inference from the word "if"—"if she have washed the saints' feet". It is argued that feet-washing could not have been an ordinance in the primitive church, or an aged widow would have practiced it in the church even many times. But the same argument would apply to prove that feet-washing was not a domestic custom in those days. What then should we infer from the word "if" in this connection? Evidently assuming feet-washing to be an ordinance, we must infer that those members of the church who were devoted to serving others were the ones who usually washed the others' feet. This would seem to be after the example of Jesus, for He alone washed the others' feet. It was fitting that the leaders of the church would be most obligated to practice the ordinance expressing the divine principle of Christ's kingdom—a rule of serving others, rather than having others serve you.

Certainly in John 13:3-17 Jesus instituted a noble ordinance of humility, called feet washing.

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—Apr. 18—Luke 14:25-35 Mem. V. 26
COST ACCOUNTING AND PERSEVERANCE

SITTING down beforehand to count the cost, verse 28, to determine one's probable ability to successfully complete his undertaking, is strongly emphasized here by the Savior as necessary. His application is with reference to the kingdom. Those people about Him who would participate in His kingdom are exhorted to count the cost and are further exhorted to continue perseveringly through all trials and distresses until their aim shall be finally attained.

He also suggests to them what it will cost to attain unto the kingdom. Father, mother, wife, children, one's own life, verse 26, are esteemed less than Christ Himself, by His disciples. That is to say, the following of Christ and service unto Him are the life and service that are of first and greatest importance in following Christ until the glories of the kingdom shall be realized.

Mon.—Apr. 19—Luke 15:1-10 Mem. V. 2

Christ's life was so strikingly different from any and all others that He attracted unto Himself multitudes of all classes of people. Pharisees, scribes, publicans, sinners—all sought to follow Him. But they could not agree among themselves. They charged each other disparagingly. So when the publicans and sinners drew near unto Him, the Pharisees complained against His receiving them.

Three vivid parables were given to teach them Christ's work and their error. That in verse 4 seems to be the same parable as in Matt. 18:12, though given under different circumstances for different teaching. Just as the shepherd rejoices in finding one lost sheep out of the hundred, so, verse 7, is there joy in heaven over one repentant sinner, more than over ninety-nine just persons (like the Pharisees) who need no repentance. All have sinned, therefore all need to repent. The Pharisees regarded themselves as righteous. Christ teaches them the joy over one repentant publican or sinner more than over ninety-nine unrepentant Pharisees.

The woman, verse 8, losing one piece of silver, calls in neighbors and friends to rejoice when the same has been found. Likewise even the angels of God rejoice when one sinner is found and brought into safety.

Tues.—Apr. 20—Luke 15:11-32 Mem. V. 20

Like the preceding parable, so the parable of the two sons is recorded only by Luke. It is said that the old Jewish law provided that in the case of two sons the elder should have two-thirds and the younger one-third of the movable property on the occasion of the father's death. In this parable, the younger son, imagining greater advantage elsewhere, becomes dissatisfied with home and asks father to give him what would be his at the father's death and he would go out for himself. The father divided his whole living between his two sons, verse 12. Quickly the younger son was gone; quickly his living was spent; quickly he came to want. The comforts and joys of father's home and of father's servants were clearly

photographed on his mind. Repentant, sorrowful, he gladly and hastily returned home and found even as he had presumed, father's heart full of graciousness, willing to receive the returning boy. The elder brother, however, was not like the father. He was jealous, unforgiving, ungrateful. How true is this to the experience of many a home. How true also to the chosen people of God. Some, even of the ten tribes, had wandered and gone into foreign fellowship and service. Perhaps these publicans and sinners were stragglers trekking their way back to God. Perhaps these Pharisees and scribes were Jews who had remained around Jerusalem. God through Christ was anxious to receive the repentant ones, but self-righteous Pharisees not only refused, but complained.

Wed.—Apr. 21—Luke 16 Mem. V. 31

The three previous parables had been spoken to the Pharisees and scribes, 15:3. Jesus now turns to His disciples, 16:1, with further instruction. The subject, 15:2, is undoubtedly continued. The Jews had remained the stewards of the promises of God. Their political and religious leaders were undoubtedly in responsible authority in this respect. Jesus is teaching throughout His ministry that this stewardship must of necessity be taken from them and given to others. And this attitude of the Pharisees and scribes was another evidence of such necessity. The Pharisees were striving persistently to make friends with the political and social Roman conditions that had been pressed around them. Their Roman lord, verse 8, commended them for their unfaithfulness to their previous devotion.

Different translators and commentators understand verse 9 to be an interrogation rather than an affirmation which should read "and do I say unto you", etc. Not that the Savior commends the disloyalty introduced in the previous verses by the steward. The reverse is rather the truth.

Verse 12 agrees with this thought. He who had been faithless in that which was another's could not expect to be the recipient of the treasures in his own right.

No servant, verse 13, can serve two differing masters. One can not serve both the right and the wrong.

Christ continues by showing the Pharisees, verses 16 to 31, first that they made void the law of God by amending and adapting it to their own convenience, verses 16 to 18; second, they made void the teachings of the prophets not only by teaching the consciousness of man in death, but by introducing torments and other idolatrous teachings in place of the teachings of the prophets.

Thurs.—Apr. 22—Luke 17:1-19 Mem. V. 5

Lack of space prevents noticing the following interesting sections for this week's reading. Note the Savior's analysis: offenses will be introduced. They are sure to be. Yet the Savior shows how sore will be the result upon those responsible for the offenses.

Fri. Apr. 23 Luke 17:20-37 Mem. V. 21

Sat. Apr. 24 Luke 18:1-17 Mem. V. 14

ing the earth, it does not take a profound thinker to notice that there is something very wrong with man himself, and that he, as well as the earth, needs to be subdued. He needs a work of grace, and Jesus came into the world to reveal God to man, to teach man the exceeding sinfulness of sin and his need of regeneration. In his natural state man is carnal, selfish, hateful, and cruel, but when regenerated he becomes spiritual-minded, self-denying, loving, and merciful. When Jesus went into a "Far Country" He left to "every man his work". He tells each one to seek "first the kingdom of God and His righteousness". One who is a Christian will work in the Father's vineyard. We are told that whatsoever we do to "do it heartily as to the Lord".

Not many of us can do great things. Our work consists of the many little tasks of everyday life; the workman in the shop, the husbandman sowing the seed, the mother bringing up her children in the fear and admonition of the Lord, the evangelist preaching the gospel of the kingdom of God—each at his task, trying to glorify God by faithful, upright work. A few lines from Henry Van Dyke bear a message that is fine and helpful. They are as follows:

"Every mason in the quarry, every builder on the shore,
Every chopper in the palm grove, every raftsmen at the oar,
Hewing wood, and drawing water, splitting stones and cleaving sod,
All the dusty ranks of labor, in the regiment of God,
March together toward His triumph, to the task His hands prepare;
Honest toil is holy service; faithful work is praise and prayer."

So we toil on, sometimes in weariness and pain, "faint yet pursuing", knowing that the reward is sure. Christ, the Great Burden-bearer, who bore the crushing weight of the world's sin, has taught us by precept and example to bear one another's burdens. Let us not grow slack, but labor as Paul did that by all means we may save some. And when our work here is over it is good to know "there remaineth therefore a rest to the people of God." Heb. 4:9.

"Let us labor therefore to enter into that rest."

THE BIBLE—THE WORD OF GOD

By Lillie H. Willis

I HAVE always supposed the Seventh Day Adventists believed the Bible to be the Word of God; but during the past year I have heard and read some things that cause me to believe that they consider only part of it inspired. Lately I read an extract from a sermon delivered by one of their ministers.

He spoke of Micah 4:3 and Isaiah 2:4, where it says swords shall be beaten into plowshares, and spears into pruninghooks. He said it is "the nations that say this, therefore untrue, but in Joel 3:10 the Lord says, 'Beat your plowshares into swords, and your pruninghooks into spears', therefore it will come to pass."

To-day the nations are making preparations for war on a larger scale than ever before. Mussolini, the Italian dictator, and head of the "Fascisti", says that all this talk of peace by the League of Nations is idle talk, that war clouds are rolling up

in Europe, that war, not peace, will come. In a talk to the "Fascisti" he said, "I will need you next year, I don't know where yet. Up with your glorious guns." And the "Fellowship Forum" says, "Mussolini is a greater menace to the world in 1926, than the Kaiser was in 1914." He is *very anxious* to start another war. Joel 3:10 will be fulfilled. But just as sure as it will, so sure will the swords be converted into plowshares, and the spears into pruning hooks: for the Lord, not the nations, has proclaimed it.

Dark days, heartbreaking days, are just ahead; but these clouds, also, have a silver, yes, a golden lining; for beyond the clouds the Sun of Righteousness will rise with healing in His beams, and He will cause peace to brood over this suffering world; "they shall obtain gladness and joy, and sorrow and sighing shall flee away."

IN THE NAME OF THE LORD

By T. J. Davidson

WHY should we baptize in the name of the Lord Jesus Christ? Because the apostles did. Why did they baptize in that name? Because they were endued with the power of the Holy Ghost which was a teacher and taught them all things and brought to their remembrance all things whatsoever Jesus said. Luke 24:49. "And behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." John 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Now this promise was to the apostles but they had the caution to wait or tarry or not do anything until the teacher came and when he did come he taught them that in Jesus Christ "dwelleth all the fulness of the Godhead bodily." See Col. 2:8, 9. And John says, 1 John 5:7, "These three are one." What three? Just the same three mentioned in Matt. 28:19. Now when did these three become one? They became one after our Savior was crucified and rose from the dead and ascended to the Father, Eph. 1:20, 21, "which He wrought in Christ when He raised Him from the dead, and 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."

He "hath put all things under His feet (or His power), and gave Him to be the head over all things to the church, which is His body". Eph. 1:22, 23. "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth". Phil. 2:8-10.

Now the above cited scriptures will plainly show that our Savior was exalted to a high position after He ascended to the Father, for we know that before He ascended to the Father every knee did *not* bow to the name of Jesus, because He had not yet been glorified nor exalted to this position, as

some claim from Matt. 28:18. And Jesus came and spake unto them, saying, "All power is given unto Me in heaven and in earth." Now was He in possession of all power at that time? I will say "no". If so, He could have given the Holy Ghost right then. But it was necessary that He ascend and pray the Father before the Holy Ghost did come, but at the time He spoke those words He had fulfilled His mission on earth and had done all that was required of Him and was just like a man elected to office. At a certain time He must take over the business.

Now when Jesus Christ ascended to the Father and was glorified and set down at the right hand of God and became a mediator between God and man, then He took charge of the power in heaven and earth, then it became necessary that everything should be done in His name. "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen." Acts 1:1, 2. Now we understand that God gave the commandments to the Son, Jesus Christ, and Jesus Christ gave commandments to the apostles. How? Through the Holy Ghost.

Now we will have to take the most witnesses on any subject and if we find a scripture that reads a certain way and not another word in the whole Bible to confirm it we will just have to call it a private scripture, for we prove one scripture by another. Of course we will all say "yes", but when I come to the private one some will say, "no". Now just see.

(Continued next week)

COMFORT POWDERS

COMFORT ye, comfort ye My people, saith your God."—Isa. 40:1.

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted."—Isa. 49:13.

"Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem."—Isa. 52:9.

"To comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isa. 61:2, 3.

"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem."—Isa. 66:13.

"Thy rod and Thy staff they comfort me."—Psa. 23:4.

"This is my comfort in my affliction: for Thy word hath quickened me."—Psa. 119:50.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God." 1 Cor. 1:3, 4.

"Wherefore comfort one another with these words." 1 Thess. 4:18.

"Blessed are they that mourn: for they shall be comforted." Matt. 5:4

The Christian

Doings Among the Churches

We regret to report the death of Bro. R. V. Gardiner of Lacaster, New York, on Saturday, April 10.

Sr. Chas. Zeller and son of Palmer, Neb., were in Oregon last week visiting her brother. She was a welcome visitor at Golden Rule Home and at the other departments of the National Bible Institution.

BURR OAK, INDIANA

Bro. Marme, Sunday School Superintendent at Burr Oak, has moved to Flint, Mich. His loss is keenly felt by the Burr Oak church.

Sr. Amos Osborn, Culver, is reported a little improved following several weeks of serious sickness.

Special services at Burr Oak on Saturday and Sunday, April 17 and 18 at 7:30 p. m. Subject for Saturday night, "The Valley of Dry Bones", Ezek. 37; and for Sunday night, "The Battle of Armageddon and the Coming of Christ." On the third Sunday at 11:00 a. m. at Plymouth, we shall speak on "The Day of the Lord."

J. H. Anderson.

FROM CAMBRIDGE, NEBRASKA

Bro. Sydney Magaw of Lester Prairie, Minn., held a series of meetings at the Elmwood school-house ten miles northwest of Holbrook, beginning March 14 and closing March 28. We had good crowds and interest was fine. We are hoping Bro. Magaw can be with us again in the near future. He also organized a Sunday School at Elmwood which is progressing nicely.

Gertie V. Long.

IOWA REPORT FOR MARCH

Two regular appointments were missed this month, the roads being too bad for the brethren to meet me at Belle Plaine the third Sunday for the Koszta meeting and the funeral of Bro. Marion Fisher at Des Moines the fourth Sunday preventing the regular meeting at Waterloo. We spent the time of the third Sunday profitably at Gladbrook, however, as the brethren assembled in the morning for Sunday School, and we had preaching then and again at night. We have interested ones at Gladbrook, outside the membership, and the members are very faithful. We have missed our weekly lessons a good deal of late, but hope we can do better now as spring opens. We are moving to a house at the edge of Gladbrook, but it will not change our address or telephone. We will be very well situated on a five acre tract.

The fourth Sunday appointment at Waterloo will now be given to Hickory Grove for the summer. The Waterloo brethren are also very faithful. A number of them were at the funeral of beloved little Neal Hunt a few days ago. We had a meeting at Clarksville the first day of March. The Stanhope appointment was kept the second Sunday. Our band there are always on hand to take their part in the meeting. Bro. Sealine is still very poorly.

We will make special effort in Iowa again this summer in joint meetings the first being at Gladbrook, May 2, and one again at Stanhope May 9, then the fifth Sunday again at Waterloo. Special announcement will be made just before each meeting. We will be glad to see the brethren from anywhere. A number of congregations are within easy reach of all these places by auto, and we specially urge you to come.

J. W. Williams.

ILLINOIS

NEW CHURCH AT ELDORADO

Last fall our Illinois State Conference stated that we hoped within the next year to see two new church buildings erected in the state. Our hopes are now being realized in one of these

points, as word from Eldorado states that they have their building all done but the seats and will soon be ready for dedication and a real evangelistic meeting. They have erected a neat little building, 32 x 40, with belfry and a raised choir. And may I add that the Eldorado congregation with the exception of three members has all been built up in the last five years, and there is not a wealthy person in the group. They all have to labor for a modest living, but they seem to feel that the Lord's work comes before many of the luxuries of life, so they have sacrificed to build this church for the cause of truth. We trust that their desire for a church home that will stand for a beacon to guide others into the port of safety may be fully realized.

It appears that little Dan Cupid has also been at work among the Eldorado folks. Bro. Walter Wiggins took unto himself a wife in December, and Sr. Bessie Wiggins acquired a husband in January. Both these young people will be remembered as having attended the Bible School at Oregon in 1924. We trust that both these new homes may stand to the honor of the Father.

Melting of the heavy snow caused the side roads to go completely out of commission so that the Adeline appointment had to be canceled for last Sunday.

Illinois State Conference Board is scheduled to meet at Oregon on April 24 and 25.

APPRECIATION AND HOPE

Dear Brothers and Sisters in Christ: We have received so many letters from the brethren in various places extending to us their sympathy in this sad time for us, that we wish in this way to tell one and all who read these lines that their expressions of faith have helped us to bear our sorrow. Some of the first letters we received were words coming from those who had passed through like experiences.

This demonstrates how truly the sore trials better fit us to be kings and priests in the age to come. And what a big sympathetic heart the Master must have as the result of trials much greater than we are able to bear. Not until some sorrow comes do we comprehend God and more fully appreciate His revealed word to man and especially to the household of faith.

The devoted love and tender counsel of a real wife and mother we shall greatly miss. But what would we do without the precious and sure promises of a God that fashioned the universe and shall accomplish the things He has purposed to do? We shall watch even more closely now the signs which herald the day of the Lord. The prospect of loved ones coming forth from opened graves with the flesh as that of a child, in perpetual youth, with the elimination of the curse, is truly wonderful to look forward to. And to be able to look into that face of love and shake the pierced hand of a Redeemer who makes possible such blessed conditions as these!

Our desire is to so walk as to be accounted worthy of entering into the joy and beholding the glory of these soon-coming days.

J. E. Hammond and Daughters.

JOSEPH NEAL

the only son of Mr. and Mrs. H. S. Hunt, was born near Clarksville, Iowa, July 6, 1920, and passed away in Mercy Hospital at Waverly, Iowa, March 31, 1926, aged 5 years, 8 months, 25 days, following a serious mastoid operation.

Little Neal's illness lasted over a period of about three weeks, and until the last two days he seemed to be improving satisfactorily. Monday night he suffered a relapse, however, and was taken to the hospital Tuesday morning, where he underwent the operation, from which he was too weak to rally.

This bright little boy was endeared to everyone's heart by his sweet, patient disposition, and will be greatly missed by all. To know him

was to love him dearly. He was the light of the home and the joy of his parents' hearts. Even at his early age he imbibed the Christian faith of the home and expressed it in his conversation.

He had just begun his school life this spring in the rural district near his home, which he attended only four days.

He leaves to mourn his loss his parents, one sister, Mrs. Alonzo Cook, of Clarksville, his grandmother, Mrs. Abbie Mead, numerous other relatives and a host of friends.

The immediate relatives are all sustained by the blessed hope.

Funeral services were held at the farm home, Friday, April 2, by his namesake, J. W. Williams, followed by burial in the nearby cemetery, where he quietly sleeps, waiting the call of Him for whose sake it was caused to be written of the slain infants, "They shall come again from the land of the enemy."

"WORDS OF LIFE" is a monthly published in Great Britain, advocating Life and Advent Truths. 65 cents per annum. Send for a sample copy. Mrs. J. W. Donaldson, 10 Oakmere Drive, Baldwin, New York.

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"A selfish, self-indulgent life cannot be made Christian by anything short of a complete overturn. It can call itself Christian, and often does; but it is only a mockery."

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

"HE IS RISEN"

FOLLOWING the life of our Savior after His resurrection we, since the Easter time, have probably been following Him in Galilee. We have seen Him approach the shore of the lake; we have seen the night fishermen; His apostles with empty boat; we have listened to the soft words of the risen Lord as they echo out across the water to the apostles; we have seen Peter impetuously leap to the water and rush to the shore; we have seen the coals burning, the food prepared and eaten; we have witnessed the demonstrations of the fact that Jesus whom they positively knew had been crucified was now living and acting in all of the ways of life. He has been raised from the dead. There can be no doubt of this. The evidences are many. These stand out, not only the instances cited above, which occurred in the days immediately following His resurrection, but they multiply as days and ages pass. One of the greater and larger evidences of His resurrection was perhaps the fact that fifty days thereafter, ten days after His ascension, at Pentecost, when a large concourse of people were assembled, most of whom were the Savior's enemies, Peter discoursed to them, charging them plainly and squarely with the guilt of having crucified the Lord of Glory, the One whom God had attested by signs and miracles wrought among them.

He then proceeded to assure them that God had raised Him from the dead. In making this assurance he cited the evidences of the day in which they were then gathered. So completely convincing was the apostle Peter that three thousand railing enemies

turned to Peter with repentance and sought information as to the way of salvation. And three thousand enemies, having become convinced of *their* wrong and of the resurrection of Jesus Christ, turned in the face of the harangues of the multitude and accepted Him whom they had previously rejected. Three thousand murderers, betrayers, opponents braved the probable persecution of their opponent brethren and followed with the simple persecuted disciples, *only because they were convinced that He whom they crucified was truly the Messiah, the Son of God, NOW RISEN FROM THE DEAD.*

"IF I BE LIFTED UP"

"AND I, if I be lifted up, will draw all men unto Me." John 12:32. This is a large saying. Who can tell the fulness of its meaning?

John 3:14. This scripture is usually understood to refer to the crucifixion of Christ. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," crucified. It is true that the Savior was raised up on the cross. It is true that He suffered and bled and died for man. But that uplifting was performed by His enemies. He was raised up in mockery. He was despised. He was rejected. He was raised up for overthrow. Certainly the Savior did not have reference alone to such an uplifting. True, it required that. It required His death; it required the atonement; it required all that was done by His enemies. But the Savior is to be lifted in a different manner by a different people. He must be raised, exalted, extolled by His friends. They too must lift Him up in exaltation. This also was done in a manner on the day of His entry into Jerusalem upon the colt. They extolled Him; they acclaimed Him. They extolled Him to the full of their ability.

Does not the Christian world of to-day also have a large responsibility in this work? Should not the Christian lift up the Savior before a dying world, as the serpent was lifted up before dying Israel? And this is to be done to-day in no other way so effectively as by raising His teachings high before man. For Christ's teachings are in a sense Christ Himself. They are His word. They are the outpourings of Himself in His real character. No one can fully accept the teachings of Christ without accepting Him. Nor can one look gladly and anxiously upon Christ's words without as gladly and anxiously looking upon Him.

Therefore to lift Christ up to-day with true Christian devotion, receiving His words in all of their fulness of meaning, abiding faithfully by those words, living them in truth and in sincerity: this would raise Christ up far above every other name that is named.

But such, sad to say, is not always the case in these days. Christ's teachings are being more and more redefined by man to suit the day in which we live, the circumstances of present day life and business. Too often His teachings are being robbed of their life force. What is left is insipid, flat unawakening words.

The drawing of man to Christ by His words is more than once taught by the Savior. "Preach the Gospel to every creature. He that believeth and is baptized shall be saved". Mark 16:16. "God so loved the

world." John 3:16, "that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life."

Faith in Christ comes from belief of His words. These words must be held aloft, like an ensign, over every thought of life, over every busy engagement of life, over every social event, over every patriotic labor. If we are going to hold Christ up to a dying world at all times, under all circumstances, on all occasions, then He must be heralded as the One and only One in whom there is salvation. Such uplifting, says the Savior, will draw man unto Him. The duty of holding up the Master thus is not in the hands of His enemies, neither of His passive friends. Such duty is in the hands of His active, devoted friends.

Then if Christians would have the world to more fully see their Savior they must unite in heart and labor to hold up His words, His teachings, His life in all of their purity, exactness, fulness, that man may see the grandeur of His teachings which in every respect are contrary, and thus different, to the teachings of the finite, carnal, natural reasonings.

HERALD RECEIPTS

Glenn M. Birkey; Mrs. John Eckroy; Mrs. Connie Ramsey; Mrs. Edith Rossiter; Howard E. Drew; Mrs. N. B. Robison; H. L. Barnett; Mrs. F. M. Linn; Mrs. Alma B. Steffa; Mrs. C. C. Verity; Mrs. Edgar Adamson; S. M. Boyer; Everett Halstead.

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Total	\$1707.04

A LITTLE CHILD—TOO OFTEN PUSHED ASIDE

A LITTLE child—too often pushed aside
 To seek his own small comfort as he could—
 Had spent much time in fashioning a toy
 With unskilled hands, yet, cunning for his years,
 His first attempt to model or invent
 What to his fancy seemed a work of art.

To one who bows the knee to symmetry,
 The toy had little to enhance its worth;
 No thing of beauty—no, nor little else
 To sing its praise, save only patient toil.
 None knew how he had planned, nor how he wrought
 With tools too clumsy and too dull for use.

None saw his knitted brows, nor heard his sighs,
 His scant half-hours seeming days to him.
 At last joy kindled in his wild, blue eyes,
 And, filled with transports for the finished task,
 His swift feet ran to find his trusted friend
 That he might share with him his first success.

How ruffian speech can strike all fair things down!
 And what deep woe one wanton word may bring!
 And this poor lamb here met the cruel jeer
 That broke his heart, and sent him off in tears
 To rest his aching heart on mother's breast.
 There to lie still and sob himself to sleep!

It must be so, that when we, too, have wrought
 The best we know, however it may lack
 The marks of true perfection, judged of men,
 That He, who sees the honest purpose set,
 Will scan the work with His most gracious eye
 And say—"It is all fair I see no fault
 Because it is his best, and he My son!"

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: 1 Samuel 16:7

MORE LOVE TO THEE

More love to Thee, O Christ,
More love to Thee!
Hear Thou the prayer I make,
On bended knee;
This is my earnest plea,
More love, O Christ, to Thee,
More love to Thee!

Once earthly joy I craved,
Sought peace and rest;
Now Thee alone I seek,
Give what is best:
This all my prayer shall be,
More love, O Christ, to Thee,
More love to Thee!

Then in my latest day,
I will Thee praise;
This be the constant cry
My heart shall raise;
This still its prayer shall be,
More love, O Christ, to Thee,
More love to Thee!

Then when Thou com'st again,
Thy saints to greet,
May I with all the blest
Thee gladly meet;
And when Thy face I see,
More love I'll have to Thee,
More love to Thee!

TRUST IN THE LORD AND HE WILL GIVE THEE STRENGTH

In the seventeenth chapter of 1 Samuel we have the story of the army of Israel on one side of the valley of Elah, with the Philistine army on the other side. While both armies were pitched in battle array each seemed loath to attack the other. In the Philistine army was a giant, named Goliath. His height was about 11 feet, 10 inches. He wore a coat of mail made of brass which weighed about 175 pounds, and the head of his spear was made of iron and weighed in the neighborhood of 21 pounds. Beside these he was protected with a target (a protective piece of armor for the throat or neck; a crescent shaped breast plate) as also a brass helmet, strips of heavy brass upon his legs, a sword, and a shield carried by a shield carrier or bearer.

This great Goliath, with all his heavy armor, was in the habit of each morning defying the army of Israel, challenging it to send to him some selected man to meet him in a fight the result of which was to decide the difference between the armies. This terrified the army of Israel. But we are not going to tell you any more of the story. We ask you to turn to this 17th chapter of 1 Samuel and read for yourself this wonderful account of the fight between the great giant Goliath, with his heavy, costly armor, and the stripling David without armor, sword, or shield, studying especially and committing to memory verse 45: "Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee

in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." For it is this verse I will use to bring out the lesson I believe the heavenly Father wishes us to know, and that has been here printed for your instruction and mine.

Now if you carefully have read the chapter we will proceed.

In this seventeenth chapter of 1 Samuel we have drawn for us a picture, a landscape. Running through the center is the valley of Elah, on either side a mountain, dotted with the tents of warriors. Of these men of war looms up one more noticeable than all the others combined, the immense giant Goliath of Gath. He belongs to the opposition, to the army of the Philistines. In the other army—that of Israel—the family of Jesse was represented by his three eldest sons whose youngest brother, David, brought them provisions. David was a mere youth, a "stripling". While in the camp David heard the boastful Goliath utter his challenge, and offered his services to King Saul to fight the Philistine. In the picture we have a life-size portrait of this giant; his body weighed down with the weight of his own importance and the heavy armor he carries. A man wholly trusting in his own strength together with the devices of man made for his protection. We also have a drawing of the boy David. King Saul had placed on him the king's armor, but David removed it and in the picture we see a ruddy complexioned, good looking boy, merely dressed in the clothing of that day. In one hand he carries a stick, in the other he has a sling, from his waist hangs a small shepherd's bag containing five small, smooth stones (to-day we would call them pebbles). There was but one thing in common between Goliath and David. Each had the assurance that he would win the battle, each felt that he would be victor over the other.

There is one thing we want you especially to notice, and that is David's assurance of winning. When the time came he hurried, running forward to meet the giant. No doubt at any time ever entered his heart. He knew in whom he had placed his trust. He knew under whose orders he was fighting. He knew whose banner must be sustained. He knew though he stood alone, that a power of wisdom and of might greater than all mankind combined was at his back and would see him through for God was with him. And when God is with you, though He and you stand alone, you have a power sustaining you that the combined armies and navies of the universe, acting in unison, can not overcome.

Can you picture this scene? David, unknown, a mere boy, without strength, a sickly boy, some claim, without a particle of protection in the shape of armor, Goliath, a giant, strong, powerful, protected by the strongest of every device known to, and made by, man, and in addition the encouragement of the entire Philistine army. These two meet. As is customary with all braggarts Goliath begins to taunt David, even curses him. But David, being a follower of the Most High God, nothing daunted, replied to the giant, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel." With all of Goliath's protection there was one vital spot that was not cov-

ered, and that spot David hit with a pebble from his sling. The Spirit of the Lord of hosts, the God of Israel filled David, and that spirit enabled David to throw that pebble with such directness, speed and power that it sank into the forehead of the boastful Goliath, knocking him senseless. With this David ran forward and standing on the prostrate body of the giant drew the giant's sword, and with Goliath's own sword cut off his head. And so Goliath the powerful is no more, while David the weakling lives on and performs many more deeds to the glory and praise of his Father.

We feel you already have drunk in the full significance of this lesson, which is, "Have faith in God," for God is able to lead, guide and keep when all other agencies fail. In one of the Psalms David later wrote, "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." And if we learn that, then we have this lesson at heart. God's desire is that we withdraw ourselves from all earthly things, to be separate, and through Jesus Christ completely to trust in Him. If we do this He will be a Father unto us, and we shall be His sons and daughters. Our lesson tells what God did through David for the army of Israel and He is as able, and willing, and anxious to do the same for us to-day through Jesus Christ. O, why not come unto God and live?

Goliath with his heroic size, great strength, self confidence, complete armor and praise of the multitude was as nothing in the hands of a weak boy, altogether unprotected, but with God on his side. God wants us to rely on Him. We read, "Our soul waiteth for the Lord, He is our help and our shield", and, "God is our refuge and strength, a very present help in trouble." Also, "Our help is in the name of the Lord, who made heaven and earth." The armor God would have us wear is described in Ephesians 6: 10-18. Of ourselves we are weak. God is strong and powerful. We must put ourselves to one side and be filled with the love and grace and power of God, of which we partake through faith in Jesus, who is absolutely pure and altogether righteous and who will cover us with His purity and righteousness, if we but ask Him to.

BIBLE QUESTIONS

1. What great principle did Paul write regarding eating of meat and Christian liberty?
2. In what did Paul glory?
3. What relationship did Paul assume to Onesimus in his letter to Philemon?
4. In the parable of the sower, what did the man's helpers want to do with the tares?
5. What did Jesus say a person must do if he is truly to follow Him?
6. From whom did Paul get the message he preached?
7. Because of the many witnesses to the power of faith, what are Christians to do?
8. How often did Paul say he prayed for Timothy?
9. Why was not Paul ashamed of the gospel of Christ?
10. What did Jesus say would be the test of leadership among the apostles?

ANSWERS TO LAST SERIES OF QUESTIONS

- | | |
|-----------------|---------------------|
| 1. Luke 2:46 | 6. Acts 6:5 |
| 2. Acts 5:1-5 | 7. Galatians 6:10 |
| 3. Acts 7:56 | 8. Philippians 3:14 |
| 4. Hebrews 6:19 | 9. Colossians 3:13 |
| 5. John 7:51 | 10. John 15:15. |

Children's Column

PREPARED BY LOIS HUNT

MORE ABOUT A "J.I.M." GIRL

By Daisy Nokes

WHEN Evelyn reached home that evening her mother said, "The Berean class meets here tonight and we want some one to care for the children. Couldn't you read or tell them some stories?"

"Yes," replied Evelyn, "I can at least try."

That night, after telling them what her new "J. I. M." (Jesus Is Mine) pin meant, she gathered the little ones around her and talked to them. She didn't know exactly what to say but she did quite well, don't you think? Try and see if you can do better in telling a like story to some of your little friends.

"It will soon be garden time, children," she said. "How many of you little folks are planning to have a patch all of your own? Now what do you do when you plant a garden? First you prepare the soil, you plow quite deep then you rake and rake, till not a lump is left, and it is ready for the seeds.

"God gives the seeds and we cover them. He then sends the rain which beats and beats the little seeds firmer into the soil, making the roots grow; then the warm sunshine pulls and makes the little seed grow into a plant and give us the love gifts of food from God.

"Now our hearts are something like gardens, only God is the Gardener, and the seed 'the Word of God' (Luke 8:11), which you learn and hide in your heart as you hid the seed in your garden. What is the Word of God? The Word of God all points to King Jesus and the joyful kingdom time when He will rule over all in love. Just think, no colds, cough, 'flu', pneumonia, and even no death, nothing to cause the tears to flow shall come to those who are His. Is He yours?"

"You see if we study and learn all about this glad time it will so fill the heart gardens with love and pity for those who don't know about the coming King that we will try hard to get other little girls and boys to understand that Jesus is coming to this earth again. They don't know about it because nobody has ever told them and they don't study and search as we Bereans should always do each day.

"But what is worse is that some of their hearts are hard and stony like your garden before you plowed. God's love seeds cannot grow there. God gives freely of His love seeds but the mothers and fathers of so many little children are so busy that they have no time to be God's helpers in preparing the little heart gardens of their own little ones. They don't try to soften the hearts but instead they teach them to think of themselves. When they grow up their hearts are so nearly like rock that only God Himself can plow deep enough for seeds of love to grow. Mothers and fathers can help by stirring the tender soil now, teaching God's wonderful Plan, and a kindness toward the poor, blind, and troubled of this world."

The children listened very well and asked

many questions.

They then sang this song, after which they went to their homes.

I love God's Word so precious,
It tells of His love for me;
It tells how Jesus suffered,
And died on Calvary.

I love God's Word of promise
Of Him who shall come again
Of that glad day when Jesus
As King of the earth shall reign.

Chorus:—

I will hide God's Word in my heart each day,
That against Him I might not sin;
It will blessing bring, make the joy-bells ring,
If I hide God's Word in my heart.

It was late when Evelyn went to bed, that is, late for her, for she usually was in bed about the time some other little folks were just starting for the movies.

Mother came in and asked her how she had got along at school that day wearing her "J. I. M." (Jesus Is Mine) pin.

"The girls spied it first thing, mother, but one of them said she didn't want Jesus to come for He came every time any one died. I expect I will have to answer her in the morning, and I am wondering how is the best way," replied Evelyn.

"Never mind, dear," answered her mother. "The Lord will provide; something will come to your mind to tell you, I'm sure. Good night, Evelyn."

(To be continued)

The Sunday School

Prepared by Alta King

THE STORY OF CAIN AND ABEL

LESSON 4: APRIL 25, 1926
LESSON TEXT: GENESIS 4:1-26
RESPONSIVE READING: 1 JOHN 3:11-24 and
1 JOHN 4:14-21

Golden Text: Am I my brother's keeper?
—Genesis 4:9.

FOR STUDY

Review: Last week we studied to know the basis and the first manifestation of sin; also to know man's attitude toward the basis of sin and its manifestation, and God's attitude toward them. Recall briefly the results of your study.

The New Lesson: The story of Cain and Abel demonstrates the fact that the attitude of Adam and Eve toward nakedness and its sin was carried over unto their first descendant. It demonstrates also that this attitude, so contrary to God's attitude toward nakedness and its sin, led to the denial and disregard of the relationship which God has established among men, which denial and disregard are at the bottom of the social sins that disintegrate the human family.

I. Cain's Transgression. Gen. 4:1-9. Wherein did Cain fail to please God in his attempt to approach Him? What is the evidence that he desired God's approval?

Both Cain and Abel recognized a need in their lives which could be met only by an approach to God and His approval. Cain failed to discern the true way and conceived one of his own, but did not receive the approval he sought. Abel discerned the true way, complied with it and received the approval he sought.

Note carefully the language of the last part of verse 7. What did God call Cain's

failure to discern and comply with the right method of approach to Himself? How did God predict that Cain should be victorious over sin at his door?

Discern from verses 8 and 9 that Cain, having failed in his approach to God, failed also in his relationship to his fellow-being.

What relationship did God recognize and state as existing between Cain and Abel? In what language did Cain challenge and deny this relationship? By what act did he try to break it? Is there a logical sequence between Cain's first failure and his second?

II. Cain's Punishment. Verses 10 to 16. What did God do to make Cain realize His disapproval of his denial and disregard of the brother-relationship existing among men? Did God consider the annihilation of Cain the proper way to deal with the failures of Cain?

III. Cain in Present-Day Life. Verses 17-24. From these verses find evidence that, through Cain or his descendants, there was begun industrial and commercial life, music, works in metals, a disregard of the basic law of family life and the taking of life for revenge. And these two lines of development still hold. As God's material blessings to mankind increase, man assumes an ever-increasing disregard of those principles that are the foundation of that sound social fabric which shall bring spiritual blessings in the form of right relationship between man and man and between man and God.

The story of Cain and Abel is the first recorded instance in which Adam's descendants chose their own way of approach to God. Adam and Eve recognized a lack of wisdom in themselves which barred them from being equal with God. They chose a way to gain this wisdom, a way denied to them by God. Gen. 3:4-6. They gained the wisdom, Gen. 3:22, and they also discovered the basic factor in the difference between themselves and God—their nakedness, their imperfect, unfinished condition. Recognizing this gap between themselves and God, they again conceived and chose a way of their own to bridge the gap and permit nakedness to approach the perfect God. The way they chose was the way of shameful hiding, covering, and self-justification through reasoning concerning the cause of their disobedience. They manifested no tendency to unreservedly admit their condition and ask God for His finishing touches that should swallow up nakedness.

Cain, their firstborn son, followed in their steps; and being the firstborn son, he stands for the whole human race, including you and me, in its fleshly, Adamic stage of development choosing its own way to perfection and communion with God. Abel, a son born later, discerned and complied with God's way, a way first delineated by God when He made and covered Adam and Eve with coats of skin—the way of God's covering of forgiveness. And Abel stands for each one of Adam's descendants in his second stage of development, when he realizes the futility of his own way and complies with God's way by accepting the way of sacrifice and forgiveness rather than the way of hiding and covering, and justifying that which is imperfect. And how true it is that as Cain hated and spurned God's way until such time when much experience in one's own way, shall have taught its futility.

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HE WALKED WITH GOD

By S. Roxana Wince

ENOCH walked with God; so did Elijah; and so did Jesus—one out of each dispensation to be an example for the rest.

They walked with God. They kept in His company. They neither hurried to out-strip Him, nor dallied to let Him go ahead. All the long way, the while they walked together, they kept even step with Him. There was no turning aside into byways and forbidden paths, no stopping to gather flowers. Their Guide might leave them if they did and how then could they ever reach the prize that lay at the end of the race? There was nothing else to do but to keep on walking with God, keeping His commandments and His precepts, loving Him with all their mind, might and strength and so, coming off "more than conquerors" at the end of the battle.

Enoch's walk was so perfect in every way that he was translated before the journey was over, without tasting the bitterness of death. And so was Elijah. Although made sport of by the would-be "smart-alecks" of Israel on account of his bald head, he was caught away to some place of ineffable light and glory there to abide until Jesus comes back to this earth the second time. At least, we thus imagine though not a word is said as to either his or Enoch's abiding-place and it is useless to guess where they are or for what purpose they were taken.

But, we read on in the history of Israel until we come to the days of Solomon. God had warned His people not to inter-marry with the daughters of Pharaoh, or with the Moabites, Ammonites, Edomites, Zidonians, or Hittites, because they would turn the hearts of Israel away from Him to serve idols of wood and stone.

And Solomon seems to have done well in his youthful days, but he loved many strange women; he was over-much married and when he grew old his wives turned away his heart from following the Lord. "His heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites", and even built "an high place for Chemosh, the abomination of Moab".

It seems very strange that he could do this after building that beautiful temple for the worship of the true and living God, the Creator of heaven and earth, and of all that is therein.

Read the eighth, ninth, and tenth chapters of 1 Kings, and you will wonder too. In these chapters he seemed to be walking before the Lord in integrity of heart just as David his father had walked. What a changed Solomon we read of in 1 Kings 11: 8-9 "And likewise did he for all his strange

wives, which burnt incense and sacrificed unto their gods. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should

In the Shadow

I walk in darkened paths, yet know
My Father marks the way I go;
I cannot see His tender smile,
But feel His clasping hand the while;
And since He heeds the sparrow's fall
I trust His love, in spite of all.

Borne through the dark by loving arms,
I sometimes shrink with vague alarms,
Yet closer cling that I may hear
The voice that whispers in mine ear.
"Oh, trembling soul," it says to me,
"Rest in the love that clings to thee!"

I can not tell if long the way
By which I go, through night to-day;
But, soon or late, I know my feet
Will walk in sunshine, broad and sweet;
And, soon or late, before mine eyes
The radiant hills of peace arise.

—Selected

not to go after other gods", and that if he did the kingdom, all except one tribe, would be rent away from his house and be given to one of his servants.

But Solomon and the children of Israel paid no heed to the word of the Lord. Ash-toreth, Milcom, and Chemosh were still worshiped just as before.

They seemed determined not to walk in the ways of the Lord, to keep His statutes and His judgments and to do that which was right in His eyes. So ten tribes went to Jeroboam, the servant of Solomon, and two tribes, Judah and Benjamin, remained with Rehoboam, the division of the people being of the Lord for some wise purpose.

What was that purpose? It was that His people should still be kept walking with God, if not as Enoch walked, yet never giving Him up. They were always to be the repository of His Word, because God had made promises to them that He could not and would not retract.

To ten-tribed Israel He had made an irrevocable covenant that we find recorded in Jeremiah 31:35-37. It reads as follows:

"Thus saith the Lord, which made the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name: if those ordinances depart from

(Continued on page 229, column 3)

TRUTH

By Dorothy Magaw

JESUS said to those Jesus who had believed Him, "If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free." "If therefore the Son shall make you free, ye shall be free indeed." Again Jesus says, "I am the way, the truth, and the life."

If we abide in Jesus' words, then are we truly His disciples. And if we are truly His disciples, then shall we know the truth and the truth shall make us free. We shall know the truth about what? We shall know the truth about God's plan of salvation for us from the sins of our bodies; the truth about God's love for us; the truth about how that love should affect our lives and our personal outlook on life; the truth about how to live and how to be so that every person who comes in contact with us can see the love of the truth in our faces even though we say not a single word; the truth about the attractions of the world so that they will no longer hold us as slaves; the truth about the so-called religions of the world; the truth about this belief and that belief; the truth about ourselves; the truth about our own helplessness without trust in God.

And if we really know the truth; the plain, simple, everyday truth about things, then shall we be free. But from what shall we be free? We shall be free from the bonds of sin; from the shackles of fear; from the hold of long-believed ideas which are not truth; from the supremacy of the body over the mind and the spirit of truth; from the fear of really being ourselves, as God wants us to be. In fact we shall have courage enough to face the facts of things, and then to weigh the evidence for and against, before we decide that this is the truth or that is the truth. We shall be brave because "His truth is a shield and buckler." We shall be free "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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 ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

We shall be free because after we have the truth about the things which formerly bound us, our fear of them and interest in them will have left us, and they will no longer be our masters. We shall be the masters of our former ignorance.

Then, shall we have peace in our hearts? Yes, for Jesus said that He would give us the Spirit of truth which would be our Com-

(Continued on page 232, column 3)

CURRENT EVENTS or FULFILLMENT of PROPHECY

RABBI WISE SUPPORTED

THE controversy among Jewish leaders over the speech of Rabbi Stephen S. Wise last Sunday, in which he said that Jesus of Nazareth was not a myth, but a man, and that the Jews must embrace His teachings, was the foremost topic to-day (Dec. 27) in Jewish religious controls.

While Dr. Nathin Krass of Temple Emmanuel in a sermon before his congregation upheld the right of Dr. Wise to his personal opinions concerning Jesus, the national headquarters of united Palestine appeal announced that scores of telegrams were being received from all parts of the country in protest against the resignation of Dr. Wise as chairman of the \$5,000,000 campaign which is being conducted.

The announcement said that the orthodox synagogues joined with other Zionist leaders in urging the executive committee of the campaign to refuse to accept Dr. Wise's resignation, which he tendered on the ground that it might be to the interest of the appeal if he withdrew. The messages also criticized the resolution of the union of orthodox rabbis urging the chairman's resignation, the announcement said.

Samuel Untermyer, president of the Palestine foundation fund, one of the bodies engaged in the campaign, came out in support of Dr. Wise in a letter containing assurances that he would "vote and use whatever influence I may possess against accepting your resignation." Mr. Untermyer stated that the attack against Dr. Wise could not be "justified or excused."—Publication not known.

"NEW PALESTINE" NOTES

TITHE WILL BE ABOLISHED IN PALESTINE

THE tithes, the ancient form of taxation on agricultural products still prevalent in Palestine, will be abolished and a modern system of taxation will be substituted, according to a report from Jerusalem to the Jewish Telegraphic Agency.

A special commission to inquire into the methods of substituting the tithes was appointed by the High Commissioner. Mr. Johnson, Assistant Treasurer of the Palestine Government, was appointed chairman of the commission.

DEAD SEA TO BE HARNESSSED

A PLAN for harnessing the electrical energy believed to be possessed by the Dead Sea is announced in an Associated Press despatch from Jerusalem. If properly exploited, it is declared, the lake can produce a maximum of 350,000 horsepower. The plan includes building a huge pumping station at Haifa for the transfer of Mediterranean seawater by pipes or aqueducts to the Dead Sea. The construction of a series of water conduits coupled with the Dead Sea's natural mineral power is proposed. After cal-

culating wastage for evaporation, power for turbines, and loss of power during transfer, it is said 100,000 horsepower can be produced at little cost.

GIRLS' AGRICULTURAL SCHOOL OPENS

THE first girls' agricultural school in Palestine will be opened on April 8th by Lady Samuel, wife of the former High Commissioner, states a report from Jerusalem to the Jewish Telegraphic Agency. The school was established by the International Women's Zionist Organization at Nahalal. Dr. Chaim Weizmann, who is expected to arrive shortly, will preside at the function. The building, which will house the school, is the most imposing structure in the Valley of Jezreel, and was erected at the cost of \$35,000, largely contributed by the Canadian chapters of the Hadassah. The school is the first of its kind in the Middle East. Forty pupils are attending.

NOTES FROM MY BIBLE

By L. Booth

Matt. 4:13—Concluded

His chief resort was near the margin of the lake known by the three names—Sea of Galilee, of Tiberias, and of Gennesaret. Here He labored for the salvation of those people who had been sitting in darkness. His days were spent in preaching and healing. Hundreds sought and found relief from all kinds of physical ailments. Many of His nights were spent alone in prayer or in crossing the lake. Galilee was all life and activity in His day. Now all is changed, and silence reigns where once the Son of God proclaimed the message of God's coming kingdom. Loneliness and desolation have

since spread over that lovely region. The shores of Tiberias are strewn with ruins and Magdalia is now composed of only a few miserable hovels. Bethsaida, Chorazin and Capernaum are gone. Those beautiful cities of the Lake knew not the day of their visitation which should cause their names and memories to perish. But this shadow of darkness and gloom is now being lifted and in a few more years they will rise from their ruins and outshine their former greatness and glory.

Josephus knew the land of Capernaum well. He says it was about thirty or forty miles wide and fifty or sixty long, and in that small territory there were two hundred four villages and towns, the smallest of them containing about fifteen thousand inhabitants. According to his estimate there must have been three millions or more.

Think of our Lord visiting those places, preaching, healing and working miracles for a year and a half. During His ministry He made three general rounds in Galilee. We read of His making nine departures from Capernaum, followed by as many returns. Could we have followed His footsteps we would have found His time filled with toil and activity. No event in the history of man can be compared with His missionary journeys in Galilee. Healing maladies, relieving distress, causing the dumb to speak, the blind to see; besides giving to the world a code of religious and moral principles, to which the world with all its boasted wisdom has been unable to add anything of merit. No wonder that He was followed by great multitudes and His fame was spread abroad. The multitudes were eager to listen to Him who spoke as no other man, and to receive relief from their bodily ills. His work began by acts of kindness toward the very lowest, the poorest, and most helpless.

The greatest recipients of His grace and love were such as fill our almshouses, infirmaries, hospitals and other charitable institutions. By these acts of kindness to the sinners, the lost and the wretched He taught the truth to the common people, at least that God has love for every sinner, be he ever so vile, and that all are objects of His divine compassion. Because of this fact He sent His Son to seek and to save the sinner.

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GOLDEN RULE NURSERIES

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one, then what is this one? Paul explains in Col. 2: S. 9. It is Christ—for in Him dwelleth all the fulness of the Godhead-bodily. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Col. 3:17. (Now shall we do this or shall we not? Those are plain scriptures and we should heed them in every particular.)

Some of our best writers have tried to trace back the practice of baptism in the name of the Father and of the Son and of the Holy Ghost, but apparently they get back to the Roman Catholic Church and then have to give up the task and say that it was not so done in the days of the apostles. Will we practice what the apostles did or not? The Bible is the only record of this work so we can't find one scripture that says they did baptize in the name of the Father, Son, and Holy Ghost although we have writers that try to turn the scriptures in every way to prove that they did and that we should. Now I haven't tried to change the Scriptures in any way, only cited book, chapter, and verse for proof, and I will say that the book of the Acts of the Apostles means something to us. It means to tell us how the, the apostles, acted in setting up the church and starting out in the business for thirty years, and why not do as they did, or shall we take the Roman Catholic way?

I for one will try to follow the apostles and pray that our preachers will do the same. Some will say, "Well, it's not necessary to use a name at all", but I will just call attention to Acts 2:38 and 10:48 and see what you think about it. It's as necessary as it is to repent, so if any brother or sister disagrees with me on this I would like to see the scripture to prove the Father, Son, and Holy Ghost way.

My prayer is that we be of one spirit (mind), and the Bible will accomplish that in us without prejudice.

NOTES FROM MY BIBLE

By L. Booth

Matt. 5

IN this chapter Jesus instructs the great multitude as to what constitutes the only true and lasting blessedness of man. Not outward appearance, not the gratification of natural passions, or desires, or cravings, or pride, or worldly ambitions, or love of pleasure. Not what we have, but what we really are in God's sight.

Verse 1. "Seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him." Hattin is a village at the foot of the mountain. This mountain is divided into two parts, from the top of which Capernaum could be seen some six or seven miles away. Since it was the highest elevation on that side of the Lake the people would naturally speak of it as "the mountain."

The day was wearing away and the multitude followed Him, taking with them their diseased ones.

5:1, 2

What a contrast between the delivery of the Law and Christ's sermon on this occasion! The law was given by Moses on a
(Continued on page 231, column 1)

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun. Apr. 25—Luke 18:18-43 Mem. V. 31

In the fore part of this chapter the Savior has given extra encouragement for His disciples to continue perseveringly in prayer and supplication to God for every truly needed assistance. Would that all Christians today could sense the advantage resulting from such constant fellowship with God. Verse 18 begins Luke's statement of the inquiry of a certain ruler. Matthew and Mark both recite the same. The request is for information relative to the inheritance of eternal life. The answer is to keep the commandments. The assurance of the ruler is that he has so done. The teaching of the Savior follows that such is impossible: all sin "and come short of the glory of God", Rom. 3:23. Eternal life is a gift, Rom. 6:23, not an inheritance. Jesus does, however, assure Peter and the apostles that they will be rewarded, not only in the age to come, but in the present life, for faithfulness of service unto God, verses 29 and 30.

They are traveling toward Jerusalem. He teaches the apostles what must take place and what He must endure, verses 31 to 34. Yet they understood not. Though He must suffer and be humiliated it was not because of any loss of power or authority as was evidenced by the miracles which He continued to perform. See verse 42.

Mon.—Apr. 26—Luke 19:1-27 Mem. V. 26

He is passing through Jericho. It is His final journey to Jerusalem previous to His crucifixion. Zaccheus, a chief publican, is assured salvation. Because He was nigh to Jerusalem, verse 11, He spoke a parable which taught evidently that the kingdom of God should not immediately appear. This parable is said to have been in very close agreement with what actually transpired in the case of Herod the Great and his son, Archelaus, who had been to Rome to receive sovereignty in Palestine. But Jesus was the true Nobleman. He was about to journey to a far country and for long time. The kingdom could not be established till He should return. At His return His servants will be faithfully rewarded for their loyalty unto Him during His absence.

This parable not only served to reprove the people for what had taken place, but also to encourage the apostles unto the faithful discharge of their responsibility following the Savior's crucifixion.

Tues.—Apr. 27—Luke 19:28-48 Mem. V. 31

Having come to Bethany upon the southeastern slope of the Mount of Olivet about three miles from Jerusalem, He directs them relative to providing the colt for His entry into Jerusalem. Prophecy is being fulfilled rapidly, witnessing to the fact that Jesus is the real Messiah of prophecy, the Chosen of God, the King that was to come. It is the tenth of Nisan. Passover lambs are being selected. Also the Lamb "who taketh away the sin of the world" is being pointed out. Daily till the fourteenth He visits Jerusalem from Bethany.

Wed.—Apr. 28—Luke 20:1-26 Mem. V. 25

The people were very attentive to hear

Him, 19:48. The chief priests and the scribes and the elders were worried. Again they would entrap Him in His words and they ask Him to announce His authority for doing these things. They could not deny the kindness nor the greatness of His works. But if He would say something for which they could accuse Him of blasphemy, they could agitate the public mind. His answer, however, quieted them, verses 3-7. He declares the parable of the vineyard, which, verse 19, the priests and scribes perceived He had spoken against them. Repeatedly they tried to draw forth some statement from Him that would enable them to raise a tumult against Him. But He, verse 23, discerned their intent and rebuked them.

Thur.—Apr. 29—Luke 20:27-47 Mem. V. 44

The effort of the Sadducees to entrap Him turned to their own embarrassment. Verse 37, He declares, contrary to all Sadducaic belief, that the dead are raised. Here is a definite statement. He stands squarely upon the same and then He proves to them from their own recognized scriptures that Moses declared this truth at the bush when he called the Lord the God of Abraham, the God of Isaac and the God of Jacob. Those patriarchs were dead when Moses wrote. They had been dead for some time. The Pharisees acknowledged this. The Savior then declares that God is not the God of the dead, but of the living. The dead need no God. There is no work, nor device, nor knowledge, nor wisdom, in the grave, in death, Eccl. 9:10, therefore no leadership required, no blessings, no protection, no support. God is not the God of the dead.

Fri.—Apr. 30—Luke 21:1-19 Mem. V. 12

In the temple again where there were several treasury boxes He saw rich men with others casting their gifts unto God into the treasury. A widow placed there all the living that she had, verse 4. Jesus declared that she had thus given to the Father more than all the others. The Father does not measure our gifts according to the standard of the commercial world, but according to the measure of the ability of the giver. She had given all. They had given relatively little. Perhaps it was because of their lack of giving hearty service to God that certain sorrows and destructions were destined to follow upon that people of God and that city of God. God's people are no better than any other people, excepting as they are more true to and in accordance with the Father Himself. God does not favor an individual merely because he by outward adornment, stands for God. On the other hand, if one's heart, life, all, is truly, honestly dedicated to the Father, the mistakes, the shortcomings may be many and serious; but inasmuch as they are unintentional, even contrary to the wish and intent of the heart, God forgives and cancels such error, rewarding the individual for the true thoughts and true intentions toward God Himself.

Thoughts on this chapter were given in this column under the heading of March 13.

Sat.—May 1—Luke 21:20-38 Mem. V. 28

EVERLASTING LIFE WHEN?

By Harry A. Sheets

A TRACT just came to me a few days ago. It is a treatise on John 5:24. "Verily, verily, I say unto you. He that heareth My words, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The author believes and points out that everlasting life is the present possession of him that "heareth My word, and believeth on Him that sent Me."

It is true that *hath* is present possessive, but *have*, *hath*, and *is* are many times used to denote or express assurance and not time.

"A father of many nations *have* I made thee" (Gen. 17:5), was God's statement a year or more before Isaac was born. Paul quotes this passage many years later and states that it is a case of calling "those things which be not as though they were." Rom. 4:17. God's statement: "Unto thy seed *have* I given this land" (Gen. 15:18), is another example of assurance rather than time, as it was given previous to the birth of the seed Isaac or the seed—Christ. Gal. 3:16.

Future prophecy states that Christ is to rule and reign in Jerusalem and that the law shall go forth from Mount Zion. That is recognized to be still future and yet God speaking through David says: "Yet *have* I set My king upon My holy hill of Zion." Psa. 2:6. Christ was not begotten of God until long after David's time and yet in the verse following the one just quoted God says: "Thou art My Son; this day *have* I begotten Thee."

Many times in Isaiah 53 we find the past, present, or present possessive tense used in describing events that were still seven hundred years future. "He *hath* no form nor comeliness"; "He *is* despised and rejected"; "He *was* despised"; "yet we *did* esteem Him stricken"; "He *was* wounded"; "He *was* bruised"; "The Lord *hath* laid on Him the iniquity of us all"; "He *is* brought as a lamb"; "He *was* taken"; "He *made* His grave"; etc. These events were so certain of fulfillment that God could speak of "things that be not as though they were."

"For unto us a child *is* born; unto us a son *is* given". (Isa. 9:6). That complete prophecy was written more than twenty-seven hundred years ago and isn't entirely fulfilled yet. But God said "*is*"—present tense.

In the scriptures quoted God has used *have*, *hath*, *is*, *did*, *was* and *made* to show certainty of event rather than the time of occurrence, or, as Paul says, "callesth those things that be not as though they were."

However, the words given above are used to denote time. Since that is true, "*hath*" in John 5:24 can refer to time or it can show certainty. Hence it is necessary to study further to determine whether *hath* is expressive of present possessive or future certainty.

"Everlasting life" (*aionios zoe*) is never used with reference to this present life. The Greek word "*aionios*" has been translated "eternal" more times than it has "everlasting". Literally it means "age-lasting" or "age-abiding". The age to which "*aionios*" is applicable, as well as the time in which we receive eternal life, is clearly evident in

Christ's answer to Peter. "And He said unto them, verily I say unto you, There is no man that hath left house or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in this present time, and *in the world to come life everlasting.*" Luke 18:30 (see also Mark 10:30). The above also differentiates between the blessing given now and the one given "in the world to come".

John, writing in A. D. 90, records his hope as a promise and not as something possessed: "And this is the promise that He hath promised us, even eternal (*aionios*) life." 1 John 2:25.

Just before His crucifixion Christ was teaching His disciples concerning His future coming and judging of the sheep and goat nations. Regarding His future sentence He said: "And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46. There is the time of receiving the eternal life, a time after the "Son of Man" has come "in His glory, and all the holy angels with Him".

Paul, writing to the Church at Colosse, states: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." (3:3-4.) Paul considers the church dead because they don't possess "life". Their "life" is hid with Christ in God, hence is not possessed. Paul later styled himself an apostle "*in hope of eternal life*, which God, that cannot lie, promised before the world began". Titus 1:2.

There are those who claim everlasting life as a possession in this life and yet it is very noticeable that they love, hate, suffer, get sick and die the same as all others. The writer is frankly unable to associate toothache, dispepsia, frosted ears, and corns with eternal life, especially when John, the revelator, says: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

The "former things" are not passed away until "the world to come" is ushered in. Then is the time when Christ told the disciples they should receive eternal life.

John 5:24 cannot mean that we have everlasting life in this age because we have shown by the above that eternal life is not received until "the world to come". The present possessive *hath* must be another instance of "calling things that be not as though they were".

It is evident that the receiving of everlasting life is accompanied by the passing from death to life. John 5:24. The time of that passing is very plainly given by Paul, from whom we now quote: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed." 1 Cor. 15:51-53. "For

our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself" Phil. 3:20-21. "For the Lord Himself shall descend from heaven with a shout, with

the voice of the archangel, and 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.

We, like Job, must be willing to say, "all the days of my appointed time will I wait, till my change come".

Christ is soon coming and our task now is to make certain that we shall be worthy to receive everlasting life "when Christ, who is our life, shall appear".

IN THE NAME OF THE LORD

By T. J. Davidson

(Continued from last week.)

We have Matthew, Mark, Luke and John all writing on the biography of Jesus Christ and Matthew says that Jesus Christ said to baptize "in the name of the Father, and of the Son, and of the Holy Ghost". And neither of the other writers ever said it. Now I don't deny His saying it but since our Savior had been exalted and given a name above all names, I do deny the Father, Son and the Holy Ghost being the proper names to baptize in, as we have the most witnesses telling us that it was done in the name of Jesus Christ.

Let us see Acts 2:38. When Peter was preaching on the day of Pentecost he said, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." V. 36. Now when the Jews heard this their minds were quickened to action and they said to Peter and to the rest of the apostles, "Men and brethren, what shall we do?" Now did Peter tell these people what to do or did he not? He told them just what they should do. In the 38th verse he said, "Repent, and be baptized every one of you in the name of Jesus Christ" (not in the name of the Father, Son and Holy Ghost). For further proof let us see Acts 8:16. "(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Now once Peter commanded baptism in the name of Jesus Christ and Philip had baptized in the name of the Lord Jesus. Again, let us see Acts 10:48. "And he (Peter) commanded them to be baptized in the name of the Lord." Why in the name of the Lord? Turn to Acts 2:36. Peter said "God had made this same Jesus both Lord and Christ. "When they heard this, they were baptized in the name of the Lord Jesus." Acts 19:5. Once Peter commanded baptism in the name of Jesus Christ and once in the name of the Lord, which are the same. Twice they were baptized in the name of the Lord Jesus. Acts 8:16; 19:5. And not a word was said about it ever being done in the name of the Father and of the Son and of the Holy Ghost. To baptize in these names would mean to ignore what the apostles did. As they worked under the influence of the Holy Ghost I am bound to take it for granted that they knew just how to act.

Why did they baptize in the name of the Lord? Because He became the God-head bodily. Col. 2:8, 9. And John says there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. Now will you notice that these are the same three that are mentioned in Matt. 28:19? But these three are

Doings Among the Churches

Sr. Clyde Randall of Mora, Minnesota, is recovering from a serious operation.

Bro. Sydney E. Magaw has returned to Lester Prairie, Minnesota, after conducting a series of meetings in Nebraska, and is now preparing for some special work in northern Minnesota.

Sr. Lillian Railton is again at her Fonthill home after spending the winter between Fredonia, N. Y., and Toronto, Ont., with her two sisters and their families. Her absence has been keenly felt by the Fonthill church.

The home of Bro. and Sr. F. E. Siple has been suffering much sickness for several weeks past—flu, measles and resultant ailments. At present Mildred, their second daughter, is suffering from an illness that may require some little time for complete recovery. The rest of the family are gradually regaining normal health at this writing.

From Cleveland, Ohio, the editor visited Niagara Falls and Fonthill, Ontario, last week where he heard very encouraging reports of the work being conducted by Bro. and Sr. G. E. Marsh. The Falls church is making steady gains in both Sunday School and church activity. Sr. Marsh is gradually regaining her former health.

In reply to the many inquiries about the health of Mrs. F. L. Austin it may be stated that Sr. Austin has been confined to her bed since the New Year. It has seemed best that she not sit up at all.

For a time she endeavored to reply to the numerous letters and cards which she receives, and which she much enjoys, but this taxed her heart more than it is able to endure. She has been compelled therefore to forego this pleasure. Though confined to her bed she is quite comfortable.

BASKET DINNER

Our brethren and friends are all invited to a basket dinner at Oregon, Illinois, on Sunday next, April 25. Come in time for Sunday School at ten o'clock and preaching at eleven a. m. Each family bring sandwiches and one other dish. Services again at 7:30, but no afternoon sermon as the State Conference Board will meet at that time.

F. E. Siple.

DEDICATION

The Parkwood Church of God at Cleveland, Ohio, Corner 110th Street and Lee Avenue, dedicated its very commodious church building on Sunday, April 11, under very encouraging circumstances.

This church was formerly owned by a Methodist congregation. Having outgrown the building the congregation united with another Methodist congregation and built a much larger and very costly edifice. This one being for sale and the Church of God having been in need of a building ever since it sold its church several years ago, on 105th St., this church, though not located to best advantage, was purchased because of its low cost in comparison with new construction.

Besides having a pleasant, well-lighted auditorium, there are several well-arranged Sunday School rooms, a library room for pastor's study, and an excellent pipe organ.

Though the building cost quite a good many thousands of dollars, and though it was but half paid for, yet announcement was made at the introduction of the first service that no solicitation for money would be made. The congregation itself, with less than a hundred members, nearly all of whom are, with the rest of the world, struggling for a living and for a modest home had chosen to make the purchase and therefore had assumed the obligations resulting.

The audiences gathered at the services on April 11 were therefore spared the usual dedication campaign for money.

The beautiful spirit that prevailed throughout the day's three services and two basement luncheons was most edifying.

May the aims and labors of the future keep all in the same peaceful fellowship with God and His Son, and with each other and all others of true Christian devotion.—F. L. A.

MICHIGAN

Bro. J. A. Patrick reports much sickness in Michigan. Some of the preaching appointments have had to be canceled on that account. Three young people of Blanchard have expressed their desire to accept Christ and will be baptized at the next meeting there.

Bro. Patrick expects to begin a series of meetings at Caledonia on April 18, to continue as long as the interest warrants.

FROM VIRGINIA

Six days of last week (April 4-9, inclusive) were spent in special meetings at the Cool Springs Church near Browntown.

The interest at this place has always been good and the writer regrets that he hadn't more time to spend there.

On the morning of our last day there it was our joyous privilege to go to the waters of baptism and immerse Nina Grove into the name of Christ. Sr. Nina is the only daughter of Bro. and Sr. Harry Grove of Browntown. She is young in years, yet her devotion to God and His Christ, her simplicity of trust, her constant desire to be baptized and to rise to walk in newness of life, bespoke a faith greater than is usually found in one of her years. Her purity of faith is an inspiration and caused several to remark that "Nina is different from other children."

May God grant her His abiding strength that she may be found ever faithful to the great name she has accepted.

Harry A. Sheets.

MRS. S. M. WHITE

Mary Ellen Carr, daughter of James and Elizabeth Carr, was born at Zionsville, Indiana, November 17, 1837, and died at Nevada, Iowa, April 9, 1926.

She spent her girlhood at the Indiana home, amid the vicissitudes attending what were then early days, even in that state.

August 17, 1854, she was married to Samuel M. White, and they lived on a farm for ten years. Here four of their children were born by the time they emigrated to Iowa in 1864, settling near Colo, then the terminus of the railroad. They bought a farm southeast of Nevada. They lived in the immediate neighborhood all the remainder of their married life, the remarkable period of nearly 72 years.

Nine children were born to them, three dying in childhood.

Her parents lived at her home for the last thirty years of their life, and she faithfully gave to them her strength in caring for them and making them both comfortable as long as they lived.

She had been a life-long member of the church, and hers was a familiar and regular face at preaching and at the yearly conference grounds at Waterloo. She was very devoted and faithful, and a very energetic worker at anything she undertook. As a consequence their residence was always truly a home which is the greatest thing that can be said for a Christian mother.

She leaves her aged husband, over ninety years old, six children: Mrs. Elizabeth Gallagher, Samuel, Turl and Homer, of Nevada; A. A., and Mrs. J. A. Gearhart, of Colo; ten grandchildren and twelve great-grandchildren, to mourn the passing of one to whom they were

much attached.

She had been in declining health for several years, and for about three years had lost the sight of one eye, but in all affliction she was patient and cheerful, and no such obstacles hindered her attendance at church services, being present at the last sermon at the church and also at the last conference session at Waterloo in August, 1925.

The funeral was held at the Nevada home on Sunday, April 11, and she was buried in the city cemetery.

J. W. Williams.

"The closer one walks with Jesus, the smaller becomes one's circle of confiding friends."—Selected.

HE WALKED WITH GOD

(Continued from front page)

before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

Can you do it, O foolish man? The sun is 95,000,000 miles away: can you reach it? Can your puny arm put an obstruction in its way that will turn it out of the path that it has hitherto moved in? Can you say to the moon, "Stand still," and to the stars, "Move no more"? If not, say no more that you "can do almost all things that God can do".

You cannot make even a worm and if you could you could not make it walk. And as long as you cannot create a single animate thing you had better turn square around and walk with God as Enoch did, and as Abraham, Isaac and Jacob did. It was a very profitable walk for them, for walking thus with God by faith, they obtained promise of eternal inheritance.

We, too, must walk "uprightly according to the truth of the gospel", we must "walk honestly toward them that are without", must "run and not be weary", must "walk and not faint", "walk humbly" with our God, walk in agreement, "walk not after the flesh but after the spirit", walk by faith and not by sight, "walk worthy of the Lord", who has called us unto His kingdom and glory, "walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil", and "understanding what the will of the Lord is", speaking to yourselves in "psalms and hymns and spiritual songs," singing and making melody in your heart to the Lord. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God and loving one another as Christ also hath loved us. "And this I pray, that your love may abound yet more and more in knowledge and in all judgment." "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ".

Paul prayed thus for his Thessalonian and Philippian brethren and his prayer for them, is my prayer for you.

He that walketh uprightly walketh surely. He who walks to-day in the fires of persecution will by and by walk with Jesus in robes "exceeding white as snow; so as no fuller on earth can white them."

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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

THE SECOND ADAM

THE SECOND Adam, according to Scripture, was the creation of God equally as was the first. Different means were used in the creation, but He was God's own Son nevertheless just as was Adam. Luke 3:38.

He, too, like the first Adam was put on test and was tempted. Unlike the first Adam, the second Adam was fully and completely obedient to God in all things. Righteousness instead of sin was thus stamped upon Him.

To Him also was committed and entrusted a heritage for all His descendants. These descendants are not such physically. Rather they are descendants in the sense of freely choosing to follow Him and to partake of His righteousness and therefore of the life that accompanies the same. That all of Adam's posterity may freely choose to become the posterity of the second Adam and partake of His great righteousness He, Jesus, was made "the resurrection" for Adam's death-stamped sons. Thus while through "the offence of one (Rom. 5:18, 19), judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life".

With the prospect of such release by the second Adam from sin's fateful captivity, each one is earnestly exhorted to himself choose the way of Christ, the second Adam, that he may live—live within the environments of righteousness and peace assured by the faithful, obedient second Adam. To do otherwise, to personally choose disobedience and sin, is to place one's self, not under the Adamic death from which release has

been accomplished by Christ, but under death resulting from one's own disobedience to God.

Let all choose Him whom to know aright is life everlasting.

THE EARTH'S AGE

IT SHOULD be noted in Bible study that the date 4004 B. C. ascribed by Ussher as the time when Adam was created does not necessarily refer to the age of the earth itself. This reckoning is made from the years of Adam's life and the lives of others whose ages were given. The inspired writings merely state that in the beginning God created the heaven and the earth.

In verse 2 it reads, "And the earth was without form, and void." This verb "was" is the same verb as the verb "became" in Genesis 19:26. When Lot's wife looked back "she became a pillar of salt." She was not a pillar of salt previously but came to be such. So also the earth was not previously without form and void but came to be such. This Hebrew word for "was" in Genesis 1:2 is nearly always translated in the sense of "became" or "came to be", indicating the passing of the subject of the verb through a change. Thus the earth at first was not formless and void. How long it existed before this change is not even hinted. Isaiah 45:18 bears out this thought. It states, "He created it not in vain." Here the word "vain" is the same as the words "without form" in Gen. 1:2. It was not first created this way.

ADAM

THE BOOK of Genesis not only gives an account of the genesis or the creation of the earth and all its fulness, but it also gives a statement as to the genesis, the creation, of Adam as the head of the human family. The heritage of the human race appears to have been vested and entrusted in Adam himself. To him was committed the responsibility of shapening this heritage before it should be conveyed to his innumerable family. In proper time he was placed on test and being tested he deviated from God's instructions and thus stamped the entrusted heritage for his descendants with sin and with its consequence, death. Having introduced sin into the world he, according to nature, bestowed it upon all of his descendants. Sin having introduced death, this likewise was committed with sin to all of Adam's posterity. Thus, "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.

PLEASING GOD

"Enoch . . . had this testimony, that he pleased God."

"But without faith it is impossible to please Him".

These statements in Hebrews 11:5, 6, with others of the same chapter, have a depth of meaning. Throughout the Bible faith is everywhere mentioned as essential to merit the approval of God. Faith as here used, recognizes first of all that "God is"; that He

exists; that He exists as the Creator, the Provider, the Sustainer. As such He is the One, and the only One, on whom and in whom to rely. Relying on Him fully one can only seek His way and walk with Him.

Thus faith brings the individual into closest rapport with his God.

The same thing is true with the Christian of to-day. Faith is the one basic underlying condition essential for Christian service. The same God who has required faith in Himself has revealed in His word that He has committed the work of the ages unto His Son, our Savior. To Him, Jesus, have been committed the works necessary to conquer sin, to redeem man from the death state which is the wage of sin, to restore the earth to righteousness, to fill it with the fruits thereof until the whole earth is filled with the glory of the Lord.

Therefore the Father has commanded that we have faith not only in Himself but in His Son to whom He hath committed all this labor. Accordingly, Jesus instructed His disciples to go "into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned." Belief is here made the great fundamental for salvation. Without it there is no salvation. With it there is every encouragement thereunto and prospect therefor. For through complete faith in God and in His Son, whom God hath exalted, one is brought into true and faithful obedience according to the word of instruction.

Pleasing God was what Enoch accomplished by his faith. Abraham did likewise and was called the friend of God. David was a man after God's own heart in that he believed Him, had faith in Him, relied upon Him. It is, therefore, to the Christian's advantage that in all things he will endeavor to discover with ever greater accuracy the truth of God's word, God's purposes, and to follow the same by the closest possible walking with God. Thus doing he is sure of life, for "the just shall live by faith."

HERALD RECEIPTS

W. A. Wilson; Mrs. G. V. Misner; Mrs. Chas. Blomquist; Mrs. A. B. Cameron; Mrs. Carl Bunch; Mrs. Ruth A. Wachtel; C. P. Oliver; A. M. Oliver; Isabelle Smith; Harry Grove.

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Mrs. W. H. Eidemiller (Ohio)	10.00
Mr. and Mrs. N. S. Westfall (Ohio)	5.00
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WE SHALL AWAKE

We shall awake! however dread
 The shadows of the coming night;
 Uprising from our dreamless bed,
 We shall again behold the light!

We shall awake! not of the earth,
 Whose ways with erring feet we've trod.
 But fashioned by a glorious birth
 Into the image of our God!

We shall awake! no more to crave
 With constant longing still denied;
 The good we covet we shall have;
 In Christ we shall be satisfied
 Christian Observer

conscience as we follow ours.

To those who sent, and to those who desired to send, we state that the loving Christian thought behind the gift, and the desire, were appreciated far beyond any words at our command to express our feelings. We know the prompting was caused through love for the Master, which always manifests itself through love for the Brotherhood, and we pray this sentiment will continue unto life everlasting.

"WHAT KIND OF STONE WAS USED IN THE PYRAMIDS?"

IN answer to the request for the best exegesis of this question, Bro. S. E. Haney sends in the following answer:

"The stone used in the construction of the Egyptian pyramids was from the Turah quarries. It is established that it took 100,000 men, working for ten years, to make a causeway 3,000 feet long to facilitate the transfer of the stone, and twenty years more to complete the pyramid of the Cheops. This pyramid contains 2,300,000 blocks of stone averaging some forty cubic feet. The blocks came from the Mokattan hills, as well as the Turah, both of which were on the opposite side of the Nile."

NOTES FROM MY BIBLE

(Continued from page 227)

mountain, and was explained by the Son of God on a mountain. It was given amidst thunders and lightnings, and with a voice of a trumpet sounding louder and louder, overspread with dark clouds, fire and smoke, while the sermon on the Mount was spoken by a sweet voice in gentlest tones, filling the hearts with peace and joy. Amid terrific symbols which made Israel tremble God's presence was manifested and the Law in terms of rigid sternness was given. But Jesus spoke, as a teacher, in tender tones of love and sympathy. His lessons are full of hope, spanning the pathway of life with the glowing bow of promises and beatitudes, pointing to the rich rewards that shall follow their performance.

If there was one sentiment more widely entertained and cherished in the minds of the multitude than another it was the ardent desire and expectation of Israel's national deliverance. They had been looking for it for centuries, and they thought they saw in Jesus the One who could rescue them and restore the kingdom, and with it would come a time of peace and triumph with all the attendant blessings promised to the fathers. They were looking for a king to come and break the yoke from their neck—a king in pomp and splendor carrying victory over, and vengeance to, all other nations. Their minds had, no doubt, reveled in the hope of being clothed with precious jewels and scarlet, and being fed on better things from his hands than the manna which fell from heaven to feed those who journeyed through the wilderness. But Jesus was not long in revealing to them another picture of their future King and His kingdom. He proceeded to lay down a code of principles and laws of righteousness for the purpose of fitting and preparing for that kingdom.

For the first time in the history of that people a religious service was conducted without a priest and ceremonial services, or

a visible sanctuary. Never before did they witness so humble, so spiritual service, and so far removed from all bitterness and hypocrisy.

His beatitudes express a most wonderful contrast between the present and the future. He did not tell them that they should immediately enter into those blessings but that a time would come when hunger would have plenty, when poverty would be exchanged for riches, mourning for joy, and suffering for His sake for a heavenly crown. As those promises strike the outward sense they wonder, "What does it all mean?" Mercy for the merciful, comfort for those who mourn, the kingdom of heaven for the poor in spirit, the peacemakers transformed into

O Come Again!

When Jesus came to Galilee,
Sweet, gladsome notes of jubilee
Came singing o'er her sunny sea.

Its waves, all jubilant with song,
Danced glad the pebbly beach along,
To greet the Savior promised long.

The fisher boats upon its breast
Bore to and fro their Royal Guest,
And gave the wearied God-Man rest.

Though angry skies did fret and frown,
With roaring tempests swooping down,
The ship He trod no storm could drown.

He spake, commanding, "Peace! Be still!"
And made the cowering waves fulfill
The mandate of His sovereign will.

Long, stormy years have passed away
Since died that Galilean day,
And now with longing hearts we pray:

"O Jesus, Savior, come again!
The nations rage—a roaring main—
And all the help of man is vain.

"Come Thou, whose right it is to reign!
The whole creation writhes in pain
And cries to Thee, O, come again!"

—Selected.

the children of God, for those who are persecuted for righteousness' sake the fellowship of the prophets and saints of all ages, and best of all for the pure in heart is the vision when, with immortal eyes, they shall see God.

5:3

Poor in Spirit. This denotes the state and temper of the mind, the inward man or character. Not a circumstance or condition. He who feels the greatest need of a savior will most gladly hail the promise of the free gift. Wise men and philosophers did not reckon humility among their code of virtues, but Jesus gives it first place. Poverty of spirit entitles self-denial to the first blessing. It is the threshold to every other blessing, and to it is given the kingdom of heaven, and he who gains that wins all other blessings, because all others are contained therein, and are but the complete unfolding of the first.

5:4

That Mourn. All forms of animated nature, self-love, covetousness and pride have their tears at times; but those of humility, love and repentance are the ones that God wipes away. The true penitent only is blessed in his sorrow, but such sorrow, bitter and crushing as it may be, is only for a night to

be succeeded by that joy which cometh in the morning. We may partly realize it now but it will find its completeness in the life to come.

5:5

The Meek. Meekness is the antithesis of all that is arrogant and self-asserting. It is the expression of that spirit of lowliness, of submission, the quiet gentleness emanating from the love of that which is right. It is that which renders a willing obedience which is pleasant and easy, springing from within, in the spirit of perfect love. A meek and lowly mind will rest serenely on the word of Christ, and in the love of the Father. Nothing can disturb that rest. See Matt. 11:28, 29, 30. In these verses Jesus is Himself the redeemer of the "heavy laden" souls. This is in strong contrast to the rigid teachers of the law who burdened men's minds with many statutes, which contained no power for their performance. Instead of offering the sinner peace and consolation, they repelled him. He, the meek and lowly One, was the friend of publicans and sinners, lifting the burden from the weary and giving them peace and joy and rest.

The expression, "labour and are heavy laden" in the twenty-eighth verse answers to "yoke" and "burden" in the thirtieth verse. They embody all the modes in which oxen were employed. Those that draw wear a yoke; those that carry bear a burden. The bondage of the world and the flesh composes a galling yoke; the service of Christ is a light burden. They who take the yoke of Christ must learn of Him, then come to Him meekly as the oxen come to their master, from whom they soon learn to do his bidding. Usually a yoke is worn by two. The man who works with oxen goes into the lot and puts the yoke on one and then calls to the other, saying, "Come", and it comes to the side of its mate and puts its neck beneath the yoke and when the master has adjusted it he says, "Come" or "Go", and they obey his words, till the daily task is done; then he gives them water and feed and turns them out to rest. In like manner all who are wearing the yoke of Christ must obey His bidding. He has gone on before and has said, "Follow Me", and when our toil is ended we shall find rest and a well of living water and a bountiful feast prepared for the saints of all ages.

5:6

Righteousness. Our Lord's benediction in this connection is fittingly pronounced upon those who are hungering and thirsting after purity, goodness and full satisfaction. It embraces the performance of their duty to their fellows and to God. They have the promise of being filled, partly in this life and completely in the life to come.

5:7

The Merciful . . . Obtain Mercy. It is that degree of pity and tenderness that extends farther and wider than all temporal needs, whether of mental sympathies or outward acts. The merciful become the inheritors of free forgiveness. He who is merciful not only showeth mercy to the needy who chance to come to notice, but seeketh opportunities to extend mercy. One writer has expressed it very nicely, "Thou art sought, and thou seekest. As thou dealest with thy seeker, even so will God deal with His. Thou art both empty and full. Fill thou the empty out of thy fullness, that out of the fullness of God thine emptiness may be filled."

The Sunday School

Prepared by Alta King

GOD'S COVENANT WITH NOAH

LESSON V MAY 2, 1926
 LESSON TEXT: GENISES 5:28 to 9:29
 RESPONSIVE READING: PSALM 89:1-16

Golden Text: I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.—Gen. 9:13.

Memory Verses: Gen. 8:21, 22.

FOR STUDY

Review: Recall the story of Cain and Abel and those truths which it impressed most upon your mind.

Cain's sacrifice tells us what we know to be true in our own lives. It tells us that Adam's descendants in the first stage of development after birth, are in the flesh, having well-defined ways of their own for approach to God; and that this stage of development manifests two parallel conditions—absence from God's presence, and disintegration of social relations among men, due to ignorance and disregard of that basic principle of social relations, "I am my brother's keeper".

The New Lesson: In this week's lesson the Cain stage of development is worked out on a world-wide scale, bringing, not what Cain was seeking for—approach to God, but destruction. Thus we have pictured for us the futility of man's plan of salvation—a plan which involves no shedding of blood, forgiveness, nor sacrifice.

I. The Cause of the Flood: Gen. 5:28 to 7:16. With whom did God begin to count the generations of Adam? What one man from all the descendants down to Noah developed fellowship with God? Gen. 5:23, 24. What was the general status of Adam's descendants through Seth? Gen. 6:1-8. Even though they were not of Cain, were they kin to Cain? Does the term, "sons of God" refer necessarily to righteous people? Job 1:5, 6. Is not this the significance of "sons of God" and "daughters of men"—that mankind held human relationships, even its most basic one, wholly unsanctified by God's purposes?

What is the meaning of God's repentance in verse 6? What did He plan to carry out by His repentance? Was this an unlooked-for check in God's forward moving work of making man in His own image? What was God's attitude toward Noah? What was the difference between Noah and the rest? V. 9. Did God permit Noah to devise even the details of his means of safety from the flood? Why did God provide for this new beginning from the old stock instead of resorting to a completely new creation? Is man's perfection a matter of physical creation, or of developing the physical into the spiritual?

II. The Extent of the Flood. Gen. 7:17 to 8:19. Define the extent of the flood.

III. God's Covenant with Himself. Gen. 8:20-22. What was Noah's first act after the flood? Why was it a sweet savour to God? How did God acknowledge and approve of this manifest ability in man? Though it had required centuries to develop in man the ability to offer sacrifices that had in them the elements of a "sweet savour" of grate-

fulness and thanksgiving, did God deem that He had made progress in His work of making man in His own image? Will He need ever again cause such universal destruction? Did God reach His final goal in Noah?

IV. God's Covenant with Noah and with Us. Gen. 9. What outline of the future did God lay before Noah? Verses 1-7. What law (in existence from the beginning, as is evident from God's disapproval of Cain's killing Abel) was definitely stated at this time? What definite covenant did God make with Noah and his descendants (ourselves included)? Was there an agreement on man's side in this covenant? Did God plan the bow as a sign that He might remember, or that man might know that He remembers?

Is there any evidence in the last part of chapter 9 that some of the characteristics of the intermingling of the "sons of God" with the "daughters of men" were carried over into the new order?

Can you discern that God's step forward in the Noah episode foreshadows very faintly, perhaps, His great forward work through the Christ? What is the ultimate goal of each forward step? First part of Gen. 1:26.

The story of Noah may impress us in either of two ways. We may center our attention on the great stupid ignorance and wickedness of man, and tell in mournful tones about the few who were saved, thus surrounding ourselves with gloom and self-righteousness, or we may center our attention on the little gleam of light shed forth by the fact that God developed out of man's stupid ignorance and wickedness a sweet smelling sacrifice. And with thoughts centered on this light, we will place ourselves in an atmosphere of gratefulness that God's power was great enough to accomplish this development; and gratefulness also that this development has helped to lift us out of stupid ignorance into the joy of closer fellowship with God.

Which of these two impressions from the story of Noah exercises the more wholesome influence in our lives, drawing us more closely to God? We must be conscious of man's ignorance and wickedness, but never to such an extent that this consciousness overshadows our consciousness of God's power and supremacy over man's ignorance and wickedness.

Children's Column

PREPARED BY LOIS HUNT

CAIN AND ABEL

By Lois Hunt

WHAT kind of home do you suppose Adam provided? I have often wondered if it were a cave among the rocks, and if they had to burn great fires to keep hungry animals away. Anyhow it was not lovely like the Garden of Eden.

However one day a baby boy came to brighten their home; and later, another one. Eve named the first son Cain, while the second was called Abel.

When the boys were old enough and large enough Adam taught them to help him with his labors. Cain tilled the fields while Abel kept the sheep. In other words Cain was a farmer and Abel was a shepherd.

Now, you would think these brothers had

happy times together, and enjoyed talking over their daily happenings. But not so, Cain had a jealous disposition. Do you know what that is? When some one wants what the other person owns, or feels cross when someone is praised more than he, we say he has a jealous disposition. It is a very dangerous way to feel, and one should try not to be jealous ever.

This jealousy brought great sorrow to Cain.

One day the brothers were to burn offerings to the Lord. Cain brought fruit and vegetables, while Abel brought a pure little lamb. Now God liked Abel's offering better than He liked Cain's, and Cain became very jealous and angry. Then God gave him another chance to bring the right kind of offering; but Cain did not. Instead he quarreled with Abel, and killed him. Just think of it! Killed his own brother, whom he should have loved and helped.

Cain tried to hide his sin by burying Abel, and telling God that he did not know where Abel was. He even defied God by asking, "Am I my brother's keeper?" But God was not deceived, and said Cain must be severely punished. A mark was put upon him, and he was sent away from his home and family, to work harder than ever before.

So, while we are children let us try to do as God commands, and try to think right toward other 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"

AN ECHO

Replies to our note of February ninth still continue to come in. The writers of some have enclosed money, others have expressed regret at their inability to show appreciation in substantial form. All have been cheering and inspiring, are appreciated and thanks sent in return. The money has been returned to the senders. I am not working for any reward in this life. The purpose of this page is to instruct and inspire the reader. The glory, honor, and praise, if any, belong to God. And it is to His glory and His honor that our service is devoted, therefore we do not believe in accepting pay for any service rendered here and now in the name of the Master. We know "the labourer is worthy of his hire", but we also know that now we are a son of God, and as such heir with Jesus Christ to all the promises, and we are trustful that our faith in Jesus as the Son of God, the Christ, is such that when the Master reappears—which we feel is imminent—He shall say unto us, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." That will be pay enough, and the glory will be much more than we deserve.

In writing as we have we are not condemning nor criticizing those who do accept pay for Christian service. We feel it is a personal matter and they must follow their

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The Hope of Christ's Coming

By S. Roxana Wince

PAUL, in his letter to Titus, says (2: 11-12), "For the grace of God that bringeth salvation hath appeared to all men, teaching (or training) us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for (or waiting with joy) that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

If the grace that bringeth salvation taught men to live sober, righteous and godly lives in the days of Paul, because they were looking for the glorious appearing of Jesus, does it not teach us of the present day the same important lesson and in a still more emphatic way?

It surely does. We are more than 1800 years nearer the day of our redemption than the apostles were. It is a startling thought. Any moment now the clouds may part and our eyes behold our descending Lord. Are we keeping this solemn fact constantly in mind, and not only keeping it in mind, but living up to our belief, remembering that although in the world, we are not of the world and are to take no part in its vain pursuits and pleasures?

The men or women who are looking for Jesus have no business in the dance hall. Their business is to warn men and women of coming judgment, and to bid them escape for their lives. We do not want to make our friends afraid to meet our blessed Lord and Master, but we want to teach them to be so faithful to themselves and to Him, and to deal so justly with those around them that they will be without fault before Him when He comes.

Jesus said, "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." Hold on to your faith. "He that shall come will come, and will not tarry." And though the vision does tarry, "wait for it." Keep the light of that great day constantly before you. To do this is an imperative duty, for how can we be ready for the coming of Jesus if we are not looking for Him? People make no preparations for unexpected guests. They do not put on their best robes and kill the fatted calf.

But when they are assured by a dear friend that he may come almost any day, they keep the house in order all the time, the guest chamber ready, provisions in the pantry and themselves cleanly and decently clothed.

And Jesus is coming, we are sure of that, and "in such an hour as ye think not". Keep on the wedding garment, lest you walk naked and be ashamed. Clothed in the robe of Christ's righteousness, you will not be turned out.

Lest We Forget

By A Sister

AS there is so much trust placed in riches these days, and people are making every effort to get possession of everything they can, from land to oil leases and royalties, "lest we forget"—we who are striving for the possession of the eternal riches—hear what God said to Israel. He is saying the same to us who are of the adopted seed of Abraham, so that we be not forgetful of our duty to God and His cause:

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." "Every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountain; and the wild beasts of the field are Mine."

There is a mine for silver, and a place for gold; iron is taken from the earth; brass is molten from the stones; precious things are hid in the bowels of the earth. Why hid there? For the use of the children of men. So just how much do we actually own? We are only tenants; God is the Landlord, the Possessor of heaven and earth. God has given mankind all these precious things for his use, to be used to glorify God, and to promote His Gospel of the coming King and kingdom. The Israelites, God's chosen people, were asked this question, "Will a man rob God?" They seemed to be astonished at the question, for they, like people of to-day, had drifted into the thought that they owned all they had possession of; and so they answered, "Wherein have we robbed Thee?" God says, "In tithes and offerings." And what was the result of their robbery? "Ye are cursed with a curse: for ye have robbed Me."

That was what befell Israel for keeping what belonged to the Lord and lavishing the Lord's money on self-indulgence, and it will just as surely follow us. We cannot with impunity keep the Lord's share. Perhaps many have not thought of this, but look back, and see the result.

Now, although they had been robbing God, He says to them, and to us, "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."

Yes, my dear ones, if we will all bring God's rental into the storehouse, there will be plenty of meat in His house, plenty of money to do God's work with, and a blessing such as He has promised will be ours.

INGRATITUDE is a common thing. The Christian should expect to meet it often and not be upset by it. Doing things for others may be a way of roses, but it is often full of thorns.

Daily Dying

2 Cor. 4:10, 11

"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

Always bearing in the body
Those dear marks of Him who died;
Daily yielding to the spirit,
To be daily crucified.
But the deep humiliation
Of these crucifixion days
Is just blended with the glory
Over-shadowing always;
For the anguish and the torture
Of the crucifixion strife
Are just blending with the fullness
Of the more abundant life,
Life abundant—overflowing.
He unfolds His wondrous plan;
'Tis the glorious consummation,
God again revealed in man.
And the image marred by Adam
In the Garden through the fall
Is again restored forever
When God reigns, our all in all.
And the crucifixion's ended
When as one we are enrolled,
Making of the twain within us
One new man of higher mould.
God and man again united
Through the travail and the pain—
Lo, His sons are manifested
Who as kings and priests shall reign.
Hail that bright, eternal morning;
Hail the dawning of that day
When our King shall come in glory
And the shadows flee away.
—Selected by Mrs. A. J. Chaplin.

HE THAT IS GREATEST

By Dorothy W. Lyon

IT is a law of life that no truly rich blessing comes without first a sacrifice, a trial, a destruction of something that is held dear. We have to die to live.

The grand old oak in the forest falls groaning to the earth with the woodman's cruel blows, but from it is reared a happy home where human hearts find rest and peace. The keeper of the vineyard pitilessly cuts back the branches in order that a stronger vine may bring forth more and better fruit. The costly ointment is poured out unstintingly from the alabaster box before its fragrance can sweeten the whole world. Yes, it is the cutting of the diamond that makes it valuable, the purifying of the gold by fire that gives it beauty, the crushing and moulding of the clay in the hands of the potter that shape a vessel which, in its finished beauty, conforms even to the

(Continued on page 234, column 1)

CURRENT EVENTS or FULFILLMENT of PROPHECY

LARGE INVESTMENTS MADE IN PALESTINE

By John L. Balderston

THE future prosperity of Palestine will be built on a solid foundation of educational, agricultural and industrial progress. During the last five years investments and donations from abroad amounting to \$30,000,000 have come into this little country of less than a million people, most of them formerly in abject poverty.

Such an outpouring of outside investments cannot but benefit the native population as well as the Jewish immigrants, and to this fact perhaps more than any other is due the amazing spectacle of a British administration that rules peacefully, with virtually no troops, a state entirely surrounded by hostile tribes on two of its frontiers, with a discontented and grumbling Egypt on the third.

EDUCATION BEING PROMOTED

Education, in a country which had virtually no schools in 1917, is becoming universal. Financially, the Palestine state is all but self-supporting, and the currency, which is Egyptian, rests on the gold standard. There was one automobile in Palestine in 1917; at the beginning of this year there were 1,000, and the number has doubled within recent months. The British have introduced tobacco growing, prohibited by the Turks.

Before the war there were a few narrow gauge railways; there is now a main broad gauge line to Egypt across the desert, the service on which is efficient and prompt, with sleeping and dining cars. New roads serving 177 villages that previously had none have been constructed. Gambling and lotteries have been abolished, branches of the Society for Prevention of Cruelty to Animals in larger towns are active in curbing that cruelty to animals which is so prevalent in the East.

BILLBOARDS PROHIBITED

One feature of the Palestine landscape deserves a paragraph to itself. There is not a billboard in the whole place. By law advertisements are restricted to public notice boards and railway stations.

The real problem is agriculture. Fears have been expressed that Jewish immigrants would not work on the land, even were it impossible to absorb them in industry. The government is awake to the danger. Most of Palestine is a treeless country; the Department of Agriculture has planted nearly 5,000,000 timber and fruit trees during the last three years.

About half of Palestine, comprising 5,000 square miles, is suitable for agriculture. And of this only 6 per cent is owned at present by Jews.

JEWS ARE TILLING SOIL

Here is a passage from the report issued last month by Sir Herbert Samuel, the late high commissioner, that gives a picture of how the land is being transformed, and how Jews who formerly dwelt in ghettos are

bringing about the transformation:

"There are now about 100 Jewish agricultural villages in Palestine, scattered from the Syrian frontier in the North to the neighborhood of Gaza in the South. The principal groups are in the Maritime Plain and the Valley of Esdraelon, fertile and well watered areas. There are several others in Upper and Lower Galilee, but few in Samaria, the hills of Judaea, or the South. Most of the existing colonies are growing in population, and new ones are founded as land is purchased.

The most striking result in this sphere that has been achieved during the last few years has been in the Valley of Esdraelon.

"This is a belt of rich, deep soil, which stretches forty miles from the sea at the Bay of Acre eastwards down into the Jordan Valley; it is some nine miles broad, between the range of Mount Carmel and the hills of Samaria in the south, and the hills of Galilee about Nazareth and Mount Tabor in the north.

"When I first saw it in 1920 it was a desolation. Four or five small and squalid Arab villages, long distances apart from one another, could be seen on the summits of low hills here and there. For the rest of the country was uninhabited. There was not a house, not a tree. Along a branch of the Hijaz Railway an occasional train stopped at deserted stations. A great part of the soil was in the ownership of absentee Syrian landlords. The River Kishon, which flows through the valley, and the many springs which feed it from the hillsides had been allowed to form a series of swamps and marshes, and as a consequence, the country was infested with malaria. Besides, public security had been so bad under the former regime that any settled agriculture was in any case almost impossible."

—○—

"The best life is empty unless it can pass beyond the line of self-support and self-satisfaction."—*Selected.*

TRUTH

(Continued from front page)

forter. "And I will pray the Father, and He shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive, for it becometh him not, neither knoweth him; ye know him for he abideth with you, and shall be in you."

When this Spirit of truth is come to us, he shall guide us into all truth, for John 16:13 says so. And when "The fool hath said in his heart, There is no God", we shall know he is wrong for we shall have been made free by the Spirit of truth.

—○—

Faith in the Cross means that when the cross comes, a man does not shirk it, but puts his shoulders under it and staggers along under its weight without complaint, as his Master did before him.—*Young People.*

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JESUS CHRIST—WHO IS HE?

By R. H. Judd

No. 10

AS promised in our last, we will now but briefly consider one or two other important pronouncements which occur in the prophecy of Moses (Deut. 18:15) concerning the coming of Messiah. Here Moses states that the Prophet was to be "from the midst of thee", "of thy brethren".

In an earlier article we noticed how in various ways the identity of the One who should come might be established, and in the instance given it would be observed that the promises so made were then primarily made to *individuals*, the names of some being mentioned in the opening sentence of our previous section. Here the promise is carried forward to *the nation*, for it is to the people of Israel as a nation that Moses now speaks, and the pledge is re-affirmed that *from them*, and *not from the Gentiles*, shall the Messiah come.

To some, the expression "from the midst of thee" would seem to cover the fulness of these promises, and the words "of thy brethren" would, to them, be but a reiteration of the same fact clothed in different language. Not so, however. Both expressions are vitally necessary to prevent the possibility of a false claimant having seeming authority for his claim. "Strangers" (see earlier chapters of Deuteronomy) sojourned in the "midst" of Israel, and under certain conditions shared their national blessings, thus by the words "of thy brethren" those who had not renounced their allegiance to the nations from whence they came were excluded.

Further, these words "of thy brethren" are significant of yet another important point. They established without question that the Messiah appointed of GOD should be in line with God's own law of unmixed generation, in *contrast* (as we have so often pointed out) to the heathen ideals so outstandingly prevalent in the nations surrounding them.

Again (words almost fail to express the thought in mind), God in the beginning created man that he might "have dominion", and God's plans and purposes for man were great. In proof of that, and in proof of the fact that He had not Himself changed, is this promise we are now considering. God's creative purposes have ever been *progressive*. True, angels were first created, true also that even now men are "lower" than the angels (see Psa. 8:5) but Scripture undoubtedly verifies the fact that it is only for a "little while" (see Heb. 2:7, margin R. V.). Surely then in choosing ONE "from among" the sons of men as the Redeemer of men, God Himself thus proclaims that, *in purpose* now, man is yet to be *in fact*, the *crowning masterpiece of His creation*, and in thus carrying out His designs does He not place high honor upon man? Does it not, moreover, give undoubted evidence that, if truly consecrated to Him, man is the *best means available* for the purpose of man's redemption? This last thought may be startling, but will I think, stand the test of investigation.

The next point of interest in this prophetic utterance is the statement "like unto me".

(Continued on page 238, column 3)

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—May 2—Luke 22:1-20 Mem. V. 7

THE feast of unleavened bread," verse one, covering a period of seven days, see Exodus 12:15, began with the eating of the passover lamb. The term "passover" originated with the passing over of the angel which executed the tenth plague in Egypt by destroying the firstborn. The lamb provided by God was used by faithful Israelites to secure the passing over of this angel without bringing the plague upon the homes, thus manifesting faith in God. The lamb came to be called the passover lamb, the pascha. This lamb slain on the 14th of Nisan was eaten on the 15th.

The passover drew nigh. If we are not careful we will read this with the implication that the eating of the passover lamb drew nigh. But Luke explains the use of the word passover here with the explanation in v. 1 that "the feast of unleavened bread" (of seven days' duration) "is called the passover." Thus Luke is speaking generally of the seven days' feast.

The chief priests, v. 2, sought to kill Jesus. Satan entered into Judas, v. 3, and he communed with the priests and captains, v. 4, and covenanted to betray Him. This apparently solved a problem for them. "Captains", v. 4, undoubtedly refers to the captains of the temple, not of the soldiers. See Acts 4:1; 5:24; Jer. 20:1.

Jesus' instructions, v. 8, to "prepare us the passover" undoubtedly refer to a preparation for the whole seven days of v. 1 as well as preparing the lamb itself, making it ready. The statement, v. 11, "Where I shall eat the passover," is in the subjunctive mood and is properly rendered in many translations, "where I may eat".

Having entered the room, Jesus said, v. 15, "With desire I have desired to eat this passover with you before I suffer". Here, undoubtedly, Luke is reporting the Savior's desire with reference to the whole period of seven days as well as His desire to eat the passover lamb on the 15th of Nisan which was always a high sabbath. That He did not do His own will in this but the will of the Father is evidenced from the following verses. Instead, He took bread, v. 19, saying, "This is My body which is given for you". He was the Lamb of God. As such they were to eat of the real Passover. Likewise, v. 20, He took the cup, saying, "This cup is the new testament (covenant) in My blood." Thus, instead of satisfying His desire to eat the passover before He suffered, He really provided another, even the *real* Passover, and sealed another, even the *new* covenant (testament) which God had promised (Jer. 31:31) to Israel.

Thus, as we to-day partake of these emblems we are not only commemorating "Christ our Passover", 1 Cor. 5:7, but are also participating in the sealing of the new covenant assured by God.

In explanation of the terms "This is My body" and "This cup is the new testament" see the article on opposite page under the heading—"This is My Body".

Mon.—May 3—Luke 22:21-46 Mem. V. 27

The almost total failure of the apostles to

comprehend the Savior's instructions regarding His sufferings is attested by these verses. They quarreled as to who should be greatest in the kingdom. Peter meaninglessly professed his complete loyalty regardless of circumstances. The Savior continued to reveal His knowledge of developing events, all of which evidenced the fact that His words were true, that His life was true, that His word being God's word was wholly reliable. Christ's life throughout is one continuous testimony of the accuracy and reliability of God. He links up Old Testament prophecies and doings with His present and with His future, and thus bears evidence to the accuracy of the entire word of God.

It is because of such things, which are many, that we are not only wholly justified in accepting God's words literally and fully, but we are certainly unjustified either in denying His words or in endeavoring to amend them or construe them differently than was intended.

Tues.—May 4—Luke 22:47-71 Mem. V. 70

It is clear from v. 42 that the Savior did not request God to grant all He Himself might wish. His own desire was not at all times pressed to consummation. Thus, in the garden as in the wilderness He denied Himself and submitted to the Father's way. Under such submission the angel appeared to strengthen Him. During this time His professed friends and supporters were sleepy, unwatchful, unguarding.

His foreknowledge of His coming suffering is again evidenced in v. 48 as He declares the kiss of Judas one of betrayal. Nor would He allow physical violence. Such was weak and useless. A strengthening angel, even the voice of God, was more helpful than all the physical forces that might be marshalled for His protection. Did not the crowd fall back to the ground at the presence and word only of the Master? Therefore, was not His word more than equal if necessary to oppose all man's physical forces?

Wed.—May 5—Luke 23:1-31 Mem. V. 13

How weak and unreliable in contrast with the strong and reliable Messiah does man prove himself to be as he sits judge, prosecutor, witness against Him whom God provided to redeem Israel. No charge of crime against the prisoner, no guile, no flaw, excepting that His ways as He was following the ways of the Spirit were contrary to man's ways as man followed the carnal. Not that He destroyed the things that were beneficial to man, but He labored in a more effective and permanent way to build blessings for man. Being opposite to man's way, man determined to be rid of Him. Thus follows accusation, misrepresentation, bribing of the judge, in that they threatened him his position. Every effort was used to destroy Jesus and maintain the old carnal labors and efforts.

How true is the same principle carried forward even to this day.

Thurs.—May 6—Luke 23:32-56 Mem. V. 34

Fri. May 7—Luke 24:1-35 Mem. V. 27

Sat. May 8—Luke 24:36-53 Mem. V. 49

HE THAT IS GREATEST

(Continued from front page)

image of its maker.

It is so in the lives of men. Early in the history of the race God established the law that it requires the taking of life to give life. Down through the centuries that law has held true, and the writer to the Hebrews testifies that "without the shedding of blood is no remission." The principle is nowhere so perfectly exemplified as in the case of our Savior, Jesus Christ.

Earnestly, patiently, He sought by precept and example to teach His followers that humility is one of the foundation stones upon which character is built. Not having yet learned the lesson, the disciples came inquiring which of them should be accounted the greatest. Jesus replied, "He that is greatest among you, let him be as the younger; and he that is chief as he that doth serve." In another instance Christ impressed the thought even more deeply: "Whoever will be great among you, shall be your minister; and whosoever of you will be chiefest, shall be servant of all."

His own life was one round of faithful service unto others. Fearlessly, tirelessly, in the face of bitter opposition, persecution and threats, without thought for His own safety or His own gain, He reached out to the poor, weak, needy ones, healed their bodies of infirmities, forgave their sins, and drew them to the Father whom He taught them to love. And now when His hour is come, Jesus is with His disciples at supper. He rises and girds Himself, and we behold the Lord of glory, to whom all power is given in heaven and in earth—we see Him stoop and wash the feet of the beloved disciples. What a lesson!

Our Master's crowning service was the outpouring of His life upon the cross. He realized full well that without the shedding of blood there was no hope for a race that was dead in sin, and He gave Himself willingly—a ransom for all. Such a life is a big price, but the greater the sacrifice the more beautiful is the blessing that follows.

It is not enough that we should accept these facts as true. Christ said, "If ye know these things, happy are ye if ye do them." We cannot give God service as if He needed anything, but around us on every hand are hearts that are crying out for the blessings we can give. But the full power of the blessing will not attend our service unless in rendering it we utterly forget our own personal gain. We must lose ourselves completely in Christ. We must present our bodies continually as living sacrifices upon the altar of God. Many labor a lifetime to obtain pleasure and happiness for themselves, but "what doth it profit a man"?

No, it is better to count our own gain as nothing and to recognize the power of that sacrifice. Jesus taught His disciples (John 12:24, 25): "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

As the corn of wheat must be buried and die before it can spring up and bring forth fruit abundantly for the sustenance of many, even so we must first lose ourselves in our desire to serve before we can realize

our full power to bless our brother-man. It is the implanting of the law of self-sacrifice as a heart-principle in our lives. What if we do add to our own load if we can relieve another less able to bear it than we? What if we do set aside the cherished dreams and ambitions of a lifetime and cheerfully take up the little, humble services that mean comfort to some aching hearts? What if we do count our very lives as naught if by any means we may bring some to Christ?

Herein is love, for "greater love hath no man than this, that a man lay down his life for his friends."

THIS IS MY BODY

Matt. 26:26

A FIGURE of speech consists of a word or words used out of the ordinary sense or order; just as we call a person dressed out of the ordinary manner or fashion a "figure": both attract our attention; and, in the case of words, the one and only object is to call the reader's attention to what is thus emphasized. For examples see Matt. 16:6, where, had the Lord said, "The doctrine of the Pharisees is like leaven", that would have been the Figure *Simile*. Had He said, "The doctrine of the Pharisees is leaven", the figure in this case would have been *Metaphor*; by which, instead of saying one thing is like another, it is carried over (as the word *Metaphor* means), and states that the one thing is the other. But in Matt. 16:6, the Lord used another figure altogether, viz., *hypocatastasis* (from *hupo* which means "under", *kata* which means "down", and *stasis* which means "a stationing"), which means putting one of the two words (which are necessary in the case of *Simile* and *Metaphor* down underneath, i.e., out of sight, and thus *implying* it. He said, "Beware of the leaven", thus implying the word "doctrine", which He really meant; and by thus attracting the disciples' attention to His words, thereby emphasized them.

In these three figures we have a Positive, Comparative, and Superlative emphasis. The essence of *Simile* is *resemblance*; the essence of *Metaphor* is *representation* (as in the case of a portrait, which is representative of some person); the essence of *Hypocatastasis* is *implication*, where *only one* word is mentioned and another *implied*.

Through non-acquaintance with Figures of Speech every Figure is to-day called a "Metaphor". But this is not the case. A *Metaphor* is a special Figure different and distinct from all others.

"This is My body", is the Figure *Metaphor*; and the Figure lies in the Verb "IS", which, as in this case, always means "represents", and must always be so expressed. It can never mean "is changed into". Hence in the Figure *Metaphor*, the Verb "represents" can always be substituted for "is". For example:

"The field is (or represents) the world." (Matt. 13:38.)

"The good seed are (represent) the sons of the kingdom." (Matt. 13:38.)

"The reapers are (represent) angels." (Matt. 13:39.)

The "odours . . . are (represent) the prayers of the saints." (Rev. 5:8.)

"The seven heads are (represent) seven mountains." (Rev. 17:9.)

"This cup is (represent) the new covenant." (1 Cor. 11:25.)

"The cup of blessing which we bless, is it not (does it not represent) . . . the blood of Christ?" (1 Cor. 10:16.)

Furthermore, it is a fundamental law in Greek grammar, without exception, that the article, pronoun, and adjective *must agree* in gender with the nouns to which they refer. For example, in Matt. 16:18, the pronoun "this" is feminine, and thus agrees with *petra*, which is also feminine, and not with *petros* (Peter), which is masculine.

So here: the pronoun "this" is neuter, and cannot agree with *artos* which means "bread" because *artos* is masculine. It must refer to what is neuter; and this could only be the whole act of *breaking* the bread, which would be neuter also; or to *klasma*, the broken piece (which is also neuter).

In like manner, when He said (in V. 28) "this is My blood of the New Covenant"; "this", being neuter, refers to *poterion* which means "cup", (being put by Metonymy of adjunct, for the contents, for the "cup" itself could not be swallowed), and not to *oinos* which means "wine", which is masculine, and means: "This (cup) represents My blood of the New Covenant, which is poured out for many, for remission of sins".

For, what was the Lord doing? He was making the New Covenant foretold in Jer. 31:31-34. If it were not made then, it can never be made at all, for no more has He blood to shed. (Luke 24:39.)

Now, "blood" was shed, and sacrificially used, only in connection with two things, the making of a *covenant*, and the making of *atonement*. In the former, the victim which made or ratified the covenant was slain and the body divided in two, the parties to the covenant passing between (see Gen. 15:9-18; Jer. 34:18; Gal. 3:20.) As long as the victim (the covenant-maker) was alive the covenant could have no force. See Heb. 9:16-22.

At the last supper this New Covenant was made; and Peter's proclamation in Acts 2:38; 3:19-26; 5:31; and Paul's in 13:38; 17:30; 20:21; 26:20; were based upon it. Messiah had to be "cut off", that the Scriptures might be fulfilled (Acts 3:18). But that having been accomplished, and the *suffering* having been endured, nothing stood in the way of the *glory* which should follow. "Repent ye THEREFORE and turn (to the LORD) that your sins may be blotted out", etc. The New Covenant which had been made had provided for that, as the Lord had said in Matt. 26:28, "for the remission of sins".

In that last supper the Lord was not *instituting* anything with a view to the Secret (the "Mystery" to be yet revealed in the Prison Epistles); but was *substituting* bread and wine for the Paschal Lamb (the type being exhausted in the Antitype), because of the new meaning which the pass-over should henceforth convey. It was to be the *Memorial*, not of the exodus from Egypt, but of the *exodus* which the Lord afterward accomplished in Jerusalem (Luke 9:31), according to the New Covenant made by His death.—*Companion Bible*, Ap. 1:9.

THE final aim in life is to be something rather than to avoid something. Donaldson.

Doings Among the Churches

The death of Arthur Underwood, son of the late Bro. A. R. and Sr. Eva Underwood, occurred on April 9.

GOOD MEETING AT MOOREFIELD, NEBRASKA

A very interesting meeting was held in Moorefield from March 29 to April 7, inclusive.

Elder Cowles, our local pastor, was in charge of the meeting and Elder Sydney Magaw, of Lester Prairie, Minnesota, delivered the sermon each evening and twice on Sunday to a large crowd of interested listeners.

The local pastor of the Union Church incited Bro. Magaw to preach in their church Sunday evening as it could be seen from the interest manifested that our church would be too small. The crowd that evening far exceeded our expectation.

Elder Magaw is a very able speaker with a pleasing personality. It is evident much good will result from this meeting and we hope Bro. Magaw will come again at some future time.

M. Stephenson.

NIAGARA FALLS, NEW YORK

The church at Niagara Falls, N. Y. has been given cause for rejoicing during the past year, when several young men responded to the call of the gospel. The most recent one is William Krumm of Niagara Falls, Ontario, who made the good confession, and took on himself the sacred name of Christ in baptism, Sunday, March 21, 1926. Bro. Krumm is a young man of sterling character and lofty purposes, and we look forward to a successful life of Christian service for him. We take a great deal of pleasure in introducing him to the love and fellowship of the brotherhood.

Last Sunday evening three others asked for baptism at the close of our evening service. Two men of mature years also expressed themselves as contemplating taking the same step soon. Those responding Sunday night were boys who are still in school. They will be given special instruction after which their desire for unity with Christ will be carried forward in the prescribed manner.

Will our brethren everywhere pray for the spiritual development and success of all these young people?

G. E. Marsh, Pastor.

A PLEASANT DAY

Sunday, April 25, dawned clear and bright, and proved to be a very pleasant and profitable day at the Oregon church. The National Berean board meeting had been held on Saturday, and the State Conference board had also been called, so there were a number present from a distance. A social evening had been enjoyed by all on Saturday evening at "Tumble Inn," which is the name by which the Conference Building goes in its remodeled form.

The Sunday morning sermon was delivered by Bro. Melville W. Lyon, pastor of the Brush Creek, Ohio, church, who spoke concerning things that the Christian must cut off and cast away in order to be a profitable servant. Following this service a basket dinner was enjoyed by about seventy, including members and friends from Indiana, as well as from Aurora, Dixon, Adeline, Rochelle, Rockford, and Chicago, Ill.

The evening sermon on the subject of Peace—what it means to the individual and to the world, and how it may be attained, was given by the writer.

The day was fully enjoyed by all, and the Oregon church extends a cordial invitation to its friends to hurry back.

F. E. Siple.

MARY MARGALEE

Daughter of Mr. and Mrs. Marion C. Pickerl, was born in Edwardburg, Mich., June 18, 1925,

and departed this life April 10, 1926.

Besides her parents she leaves a sister, Naomi Jean, and a brother, Logan C.; also her grandparents, Mr. and Mrs. Gideon Logan and Mrs. Harriet Pickerl, besides a host of relatives and friends.

"We shall find her again in the morning
When her short dreamless sleep shall be o'er;
And the dear little hands now folded
We shall clasp in our own once more.

"We shall find her again in the morning,
With the hosts of the dear ones that sleep;
With the new life, her eyes will be beaming
With a joy that will then be complete."

AUNT ROANNA ELLIOT

Roanna C. Elliot, daughter of John and Lydia Partlow, departed this life April 17, 1926, at the age of 83 years, 6 months and 6 days, at the home of her daughter, Mrs. W. E. Baker of Clark County, Illinois, following a long illness.

Mrs. Elliot was born in Clark County on October 11, 1842. In early life she united with the Church of God. In 1867 she was married to John Elliot, of Champaign County, who preceded her in death March 7, 1922.

Throughout her later months of suffering Mrs. Elliot maintained a cheerful, kindly mien and lovable spirit which steadily increased her wide circle of friends. She is survived by four children: two sons and two daughters, fourteen grandchildren, two great grandchildren, and a host of relatives and friends.

The conflict is over, the tempest is past,
I'm resting in peace, I'm resting at last;
The billows that filled my poor soul with alarm
Are hushed at His Word into stillness and calm.
Rest, rest, sweet, sweet rest,
I'm resting in peace, I'm resting at last.

Sr. Elliot was one of the most faithful defenders of the cause of truth in her part of the state for many years. It was the privilege of not only the writer, but of many other of our ministers, to be entertained in her home on different occasions, and it was noteworthy that Bible themes were always nearest to her heart. She died in full faith in Christ and with her hope in the resurrection from the dead.

The following beautiful lines were composed by Sr. Elliot sometime before her death, and placed in a sealed envelope to be opened and read at her funeral:

THE MOTHER'S LAST GOOD NIGHT

My husband dear, that clock's faint bell
Strikes my last hour's sad tolling knell;
An awful darkness veils my sight,
It is death's shadow—Love, good night.

From you, my sons, I now must part.
Love never dies in mother's heart.
Till that heart dies in death's chill blight.
My dying heart says—Sons, good night.

My daughters, too, in God's kind care
I leave you with my final prayer;
Oh may He make your pathway bright
Till life shall close—Daughters, good night.

Oh Church of God, so kind, so true;
What blissful hours I've passed with you!
Oh may you fight the faith's good fight
And win the crown—Loved saints, good night.

Oh Pastor, how those bonds of love
That link us to God's throne above
The hearts of all His saints unite!
My funeral preach—Pastor, good night.

Farewell, O earth, no more I weep.
All pains are passed, I go to sleep;
But I shall wake at morning light
Of heavenly day—To all, good night.

Funeral services were held Monday, April 19, with the church crowded with sorrowing relatives and friends. She was laid to rest in the Partlow cemetery, where she awaits the trumpet's blast.

F. E. Siple.

AN ancient philosopher said that to be moved by passion is not many, for as a man's mind is nearer to the freedom from all passion, in the same degree also it is nearer to strength. Nothing dethrones our better self more quickly than anger. Nothing humiliates with such stinging certainty; nothing so surely demands reparation as a soul wounded by its own outburst. I have a friend who rushed into the station just in time to see his train depart. He threw his satchel half-way across the waiting-room and then in deep humiliation, as he later confessed, he went over and picked it up again.—W. S. Terrell.

"He that is slow to anger is better than the mighty.—Prov. 16:32.

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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

IS SOMETHING COMING?

MUSSOLINI announces an ambition for the reconstruction of Rome unto a glory surpassing any in its history. The advancement of Mussolini from the ranks to the first place in the nation—in fact, even if not in theory—together with the astonishing circumstances that have surrounded his career, cause the writer to pause and question what it may mean.

If the telegraphic news may be relied upon, the governments of Europe are much concerned with the growth of Italy's power and with the manifest ambitions which Mussolini is evidently cherishing.

The writer has for some years been convinced that the prophecies do not announce the rebuilding of the Roman power either politically or religiously to its former greatness and strength. He formerly entertained that view and taught it earnestly and enthusiastically but he has been convinced otherwise for some time past. Nevertheless, the present developments of the Italian power and the apparent inclusion of the religious element with the political is cause for careful study and observation by all.

May none of us be so foolish as to tuck our heads beneath our wings and remain ignorant to developments as they progress. It is certain that every student will need to rectify many views of his to bring them into harmony with the truth of God and of Scripture.

Something is coming. May we each discern its character well in advance.

"HE IS NOT HERE"

THE searchers for the body of Jesus early upon the first day of the week had much reason indeed, according to natural analysis, for wonder and astonishment. His death had been a violent one. Resurrection had been accomplished in previous instances, but not after death had been induced by such vicious and violent means. To the finite mind resurrection after such circumstances would seem more startling than otherwise.

But their wonder and astonishment were destined to be increased daily. Works of wonder and power were renewed after the characteristic fashion of His pre-crucifixion days. There was no doubt but that it was really Jesus Himself. Instead, however, of the experience of death weakening Him, He was stronger in authority and power than before. His teachings were weightier, His disciples listened with increased awe, His predictions carried greater conviction. Never in all history has anyone experienced such startling days as those simple, common people, His disciples, experienced in the few days between His resurrection and ascension.

The one great fact which towered above all others was that He was not only alive, but alive for evermore. No more facing of death for Him, no further submission to enemies.

Not only was He Himself alive, but He assured His disciples, "Because I live, ye shall live also." Salvation apparently took on a far stronger significance than previously. To witness its realization in the person of Jesus was to emphasize its meaning to those witnessing.

And yet with all this astonishing, overwhelming evidence, it seems more than probable that their limited mental ability prohibited them from grasping the meaning and greatness of resurrection life to immortality, to spiritual nature.

"He is not here; He is risen", will yet be the word regarding those who "sleep in Jesus". It will be a most mysterious and convincing find for many who to-day speak lightly of the thought of resurrection life.

TO-DAY

Luke 23:43

THE interpretation of this verse depends entirely on punctuation, which rests wholly on human authority, the Greek manuscripts having no punctuation of any kind till the ninth century, and then it is only a dot (in the middle of the line) separating each word.

The verb "to say", when followed by *hoti*, introduces the *ipsisissima verba* of what is said; and answers to our quotation marks. So here (in Luke 23:43), in the absence of *hoti* which means "that", there may be a doubt as to the actual words included in the dependent clause. But the doubt is resolved (1) by the common Hebrew idiom, "I say unto thee this day", which is constantly used for very solemn emphasis; as well as (2) by the usage observable in other passages where the verb is connected with the Greek *semeron* which means "to-day".

1. With *hoti*:—

Mark 14:30: "Verily I say unto thee, that (*hoti*) 'this day . . . thou shalt deny Me thrice.'"

Luke 4:21: "And He began to say unto them, that (*hoti*) 'This day is this scripture fulfilled in your ears.'"

Luke 5:26: "Saying (*hoti*, which means "that"), 'We have seen strange things to-day.'"

Luke 19:9: "Jesus said unto him that (*hoti*), 'This day is salvation come to this house.'"

For other examples of the verb "to say", followed by *hoti*, but not connected with *semeron* (to-day), see Matt. 14:26; 16:18; 21:3; 26:34; 27:47; Mark 1:40; 6:14, 15, 18, 35; 9:26; 14:25; Luke 4:24, 41; 15:27; 17:10; 19:7.

2. Without *hoti*:—

On the other hand, in the absence of *hoti* which means "that", the relation of the word "to-day" must be determined by the context.

Luke 22:34: "And He said, 'I tell thee, Peter, in no wise shall a cock crow to-day before thou shalt thrice deny that thou knowest Me.'" Here the word "to-day" is connected with the verb "crow", because the context requires it. Compare Heb. 4:7.

It is the same in Luke 23:43: "And Jesus said to him, 'Verily I say unto thee to-day (or this day—it is rendered "to-day" eighteen times in the Gospels, Hebrews and James; but "this day" twenty-three times (five times in Matthew; once in Mark; four times in Luke; nine times in Acts; once in Romans; twice in 2 Corinthians; and once in Hebrews) when, though they were about to die, this man had expressed so great faith in Messiah's coming Kingdom, and therefore in the Lord's resurrection to be its King—now, under such solemn circumstances, thou shalt be, with Me, in Paradise.'" For, when Messiah shall reign, His Kingdom will convert the promised land into a Paradise. Read Isa. 35.

We must notice also the article before "Paradise". It is "THE Paradise", viz., the paradise of which the prophets tell in such glowing language, when the Lord shall come in His Kingdom. See Psa. 67:4, 6; 72:6, 7, 16, 17; Isa. 4:2; 30:23, 24; 35:1, 2, 5, 6; Jer. 31:5, 12; Ezek. 34:25-27; 36:29, 30; 47:8, 9, 12; Hos. 2:18, 21, 22; Joel 3:18; Amos 9:13-15; Zech. 8:12.

It has no connection with Babylonian, Jewish, and Romish tradition, but is a direct answer to the malefactor's prayer. His prayer referred to the Lord's coming and His Kingdom; and, if the Lord's answer was direct, the promise must have referred to that coming and to that Kingdom, and not to anything that was to happen on the day on which the words were being spoken.

It is alleged that the Lord's promise was a reply to the man's thought; but this is an assumption for which no justification can be found. Moreover, how can we know what his thought was, *except by the words he uttered?*

The Lewis Codex of the Syrian N. T. reads in v. 39: "save Thyself and us to-day". So the Lord's word "to-day" may have reference to the revivings of the one, as well as to the request of the other.—*Companion Bible, Appendix 173.*

HERALD RECEIPTS

Minnie Goodson; Mrs. Fanning Medford; I. H. Brown; Lucy J. Lapp; Elizabeth Lent; Mrs. S. M. Harris; Mrs. Will Sheets; B. N. Berry; Mary E. Carter.

(Wince Fund at bottom of column 2, next page)

IS HE YOURS?

By Daisy Nokes

DOES HIS COMING MEAN DEATH?

Part IV.

YOU see, Bobby," said Evelyn to her little brother, on her way to school, "the girls asked about my J. I. M. (*Jesus Is Mine*) pin and that started our talk; but would you believe it, Reddy says that Jesus' second coming is when we die, and He comes down and gets us?"

"Oh!" exclaimed the little fellow, "she must think that there are about one hundred second comings then, for there must be at least one hundred people that have died since our Lord Jesus said, 'I will come again.' I'm glad her plan for His coming isn't true; God's plan is a much happier one than that."

Evelyn smiled at the simple words and as they had now reached the school she bade him good bye and entered the cloak room.

There were "Reddy", Elizabeth, and all of the girls.

"Oh Evelyn!" cried they, "have you heard the news?"

"No, what now?"

"Why," they replied, "Marcia won first place in the Charleston dance contest last night, but now she is in the hospital. She fell and injured her stomach and the heart muscles. They don't expect that she will live."

"Isn't that too bad!" exclaimed Reddy. "Now you know, Evelyn, why I don't like to hear anyone talk of the Lord's coming, for I don't like to think of death."

"None of us like death," responded Evelyn, "the Lord Jesus didn't and Paul, in the Bible, calls death an enemy. So you see when God tells us to look forward with great joy and gladness to Christ's coming He surely does not mean death. Grandpa says His first coming did not mean death to the Jews, so why should Christians think His second coming means death to them? God says King Jesus will come in great glory. Now, you know, girls, there is no glory about death, nothing to watch and prepare for with joy. King Jesus is to bring gifts, too, when He comes, but nothing is promised us, when we die, except rest till He comes and resurrects us."

Just then Miss Wilcox, their teacher, came into the room.

"Have you heard from Marcia?" they asked.

"We just had a phone call. She has very little chance of getting well. She wants Evelyn though, and as she seems a little brighter the nurse has asked me to please send Evelyn to her," replied their teacher.

Evelyn was excused and started to the hospital wondering why she wanted her instead of Reddy or some of the others with whom she chummed more.

(To be continued)

Send the names, ages and addresses of children who have learned Bible verses and the number of them to Mrs. Daisy Nokes, Lincoln Park, Rt. 7, Rockford, Illinois. Also 3 cents in stamps for anyone wanting a "J. I. M." Pin.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come near thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." Psalm 91:9-11.

NOTES FROM MY BIBLE

By L. Booth

Matthew 5:8

THE pure in heart shall see God. Purity in this connection denotes singleness only. The pure intention is the single eye; the eye that can see but one thing at once. It can not look at goodness and see evil; at Christ and see Satan; at the pleasures of this world and behold the beauties and glory of the world to come. The eye of faith is absolutely single and sees only the service which will please Christ, rather than men. It looks at only the strait and narrow path that leads up to the gates of the City of Gold; knowing that all who would see the King in His beauty must first tread the narrow path, and enter through the narrow gate of purity. Purity includes all other beatitudes, because in seeing God, all blessings are included; without it none other can be attained. Without purity no blessing will be given; with it all blessings throughout the future ages will be given to the pure in heart. This is the meaning and purpose of them all: to prepare and fit us for the glad day when we shall be able to see as we are seen and to know as we are known.

Matthew 5:9

Peacemakers—Called the Children of God. As all good and obedient children work in harmony with their parents and for the same purpose, so God's children should do likewise. Thus we see that the peacemakers must work in union with God to merit His care and protection. The children bear the likeness of their parents. Good children readily follow the teachings of their parents. Since God is a Spirit they who would follow His teaching must do so in spirit and in truth. They who are led by the Spirit, "they are the sons of God". The choicest fruit of the spirit is peace, joy and peacemaking.

Paul exhorted the Hebrew brethren to follow peace with all men, without which no man shall see the Lord. The person who is not holy is not apt to be peaceable, and if not holy he robs himself, his fellows, and his God. His acts, like the fruit of the tree, indicate the quality of his character. Seeing then that there is no other way to obtain perfect happiness and peace but by holiness, how necessary that we heed the Apostle's admonition and study it, and seek it, and follow after the spirit of holiness and peace!

Matthew 5:10-12

The blessings contained in these verses include those of the first beatitude, and all of the intervening ones, having for their ultimate end the kingdom of heaven. Taken altogether they constitute a perfect man. They do not indicate different persons with different blessings; but a person in possession of all those splendid attributes. Not one pure in heart, another poor in spirit, and another given to making peace, that shall see God. But all are blended in one complete character. If we see one who is really pure in heart we may most reasonably expect to find the other qualities also. Blessed are the poor, not the rich; the sorrowful, instead of those whose joys are of this world; those who triumph in the Lord, not the self-satisfied; not the proud and haughty, but the meek, the merciful, the peacemakers, and the pure—those who ac-

tually suffer for Christ's sake, the despised and abused, the reviled and the outcast.

These qualities of character are but other names for what Paul, in Galatians 5:22, 23 terms the fruit (not fruits) of the spirit—one holy fruit comprising many virtues, such as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against which there is no law. The bearing of much excellent fruit will bring a great reward, not of debt, but of grace, as is plainly taught in the parable of the laborers where the reward or pay was not what was earned but what was promised or covenanted. While the reward may bear some relation to what was done or suffered for Christ's sake yet it is not really of debt but of grace—the free gift. The true value and quality of a tree are known by the fruit it bears. The best fruit in an orchard is to be found on the tree which has the greatest number of sticks and clubs among its branches. No one would ever think of clubbing or shaking a fruitless tree.

Matthew 5:13

The Salt of the Earth. In Palestine salt was considered the life of life, or that which preserved the good qualities of those things which easily spoiled. It was used in the food for both man and beast to prevent corruption and decay, hence it became the symbol of incorruption, and in this instance of fidelity and sincerity. When the salt lost its savor it became worthless and when thrown out would kill all vegetation, and to prevent it from doing harm it was cast into the street to be trodden under foot. Those who are the salt of the earth must possess its savor, which consists of the same elements as the fruit of the spirit, and exercise its saving influence by word and example to make better those around, that they also may be purified and preserved unto the coming of the Lord.

TEMPTATION comes like a serpent; like the most subtle beast of the field; the that one creature which is said to exert a fascinating influence on its victims, fascinating them with its glittering eye, stealing upon them by its noiseless, low, and unseen approach, . . . and before we have time to think we are fascinated and bewildered, its coils rapidly gather round us and its stroke flashes poison through our blood. . . . As the serpent finds its way everywhere, over every fence and barrier into every corner and recess, so it is impossible to keep temptation out of life; it appears where we least expect it and when we think ourselves secure.—*Marcus Dods.*

JESUS CHDIST—WHO IS HE?

(Continued from page 238)

Bible statement that "I am the Lord (and there is none else, there is no God *beside Me.*" Under no other conditions would these same men interpret language as they do the Scriptures of truth.

In direct harmony with this statement of Moses JESUS CHRIST Himself said, "For I have not spoken of Myself; but the Father which sent Me, He gave Me *commandment*, what I should say, and what I should speak." (John 12:49) Other passages where similar testimony is borne by Him who is "the Way, the Truth and the Life" will be found in John 3:34; 7:16; 8:28; 14:10, 24.

The Sunday School

Prepared by Alta King

ABRAM CALLED

LESSON 6

May 9, 1926

LESSON TEXT

Gen. 12 to 15

RESPONSIVE READING

Isaiah 61

GENESIS 12:1-9

Golden Text: And Abram said unto Lot, Let there be no strife, I pray thee, for we be brethren.—*Genesis* 13:8.

Memory Verses: *Genesis* 12:2, 3.

FOR STUDY

Review: We have followed the history of man from the time when, fresh from the Creator's hands, he stood before God "very good", but naked, and ignorant of that nakedness; we have seen that man discovered that nakedness through transgression; that he was ashamed of it, and endeavored to hide it, instead of dedicating it to the direction of God's power and to God's purposes. We have seen how this attitude toward nakedness and its transgression was transmitted to Adam's descendants, increasing to such extent that God destroyed all people with the exception of eight persons. A dark picture, and one that still persists, for man still ignores, or refuses to admit, or endeavors to cover up the nakedness of the present flesh development and by so doing fosters transgression of law, for so long as he does this he will not seek the direction of God's power which alone can evolve the flesh out of its nakedness into full perfection of God's own likeness.

But the picture has not been all dark. There have been gleams of God's purpose that man should unfold in a positive direction toward Himself, in spite of the fact that man's initial unfolding has been and is in a negative direction. At the outset God revealed that there is a state of enmity between His power and those conditions that resulted in the first transgression, and that His power should be victorious. *Gen. 3:15*. He told Cain that he should rule over sin. *Gen. 4:7*. Out of ages of sin and evil imaginations of the heart, God evolved one man who was able to offer a burnt offering that carried a sweet savour to God, which was probably thanksgiving and gratitude. And thus far God is the Victor and declares that He shall no more destroy all flesh as He did through the flood, though the imagination of man's heart is evil from his youth. *Gen. 8:21*. He had given birth to a quality of mind that should grow and prove itself adequate against such evil imaginations.

The New Lesson. The call of Abram is a marked step forward in the unfolding of very good, naked man into the image of God. The sons of Noah and their families were at first one people with one language, and in this unity there was such power as was not conducive to the development God had in mind for them, hence He destroyed it. Read *Gen. 11*. From among the scattered sons of Shem, God chose one through whom to begin developing that state of mind through which alone unity among men can serve the upward climb of the human race—that is, faith in Himself. The calling of Abram from among the sinful environments that developed after the flood is the beginning of a

definite organized education and growth in faith, centering first in Abram, later in his descendants as a nation, finding perfection in his Seed the Christ, and, from Him as the center, reaching out to all nations and peoples, in God's own good time.

I. God's Call and Abram's Response. *Gen. 12 and 13. Gen. 12:1-9*. Why was Abram's response a response of faith?

Gen. 12:10-20. Was his faith perfect? Does one get faith as a gift or through experience? Was Abram's faith, in verses 1 to 9, a natural indwelling spirit, or do you think it came to him through former contacts with God?

Genesis 13. When and how did Abram acknowledge the principle which Cain had denied? As Abram journeyed from place to place how did he leave evidence of his worship of God?

II. A Prediction. *Gen. 14*. How does this chapter predict the future independence and victory of Abram and his people over other peoples? How does it predict the submission of Abram and his people to the Christ? It is interesting to note that, though Abram occupies the center of the stage in God's dealings at this time there were others who were serving Him faithfully.

III. Abram Wavers and Is Reassured. *Gen. 15*. Find evidence that Abram was beginning to entertain thoughts contrary to faith in God, and hence to formulate a plan of his own. How did God reassure him?

JESUS CHRIST—WHO IS HE?

(Continued from page 235)

Two inspired quotations from this passage are given us in the New Testament—one by Peter the other by Stephen in the book of Acts. If we accept Dr. Scofield's assertion that the marginal readings of the Revised Version are more generally correct than the translation given in the text we shall find a rendering given that appears to convey the true thought in the mind of the speaker, for had Moses' conception of Him of whom he spake been no higher than that of Balaam the alien prophet (which indeed was no mean conception), even then he would scarcely have made himself the pattern of the ONE whom God predicted through the wonderful types and shadows of the tabernacle and its service. The verse would then read, "as He raised up me", instead of "like unto me". Moses not only believed but knew that God had raised him up, and nothing in the whole life history of our Savior is more clearly revealed than the fact that He also believed that God had sent Him. In each case it was the certain knowledge of that fact that inspired them in all their actions.

Following this comes a most important declaration from God concerning the relationship of that Prophet between Himself and those to whom He is sent: *I "will put My words in His mouth, and He shall speak unto them all that I shall command Him"*. Note the contrast of the pronouns used in the verse under examination, "I" and "my", "his" and "he" and "I" and "him". How intelligent men and women can in the face of so much definite language proclaim their belief that God and Christ are one and the same personality is certainly difficult of comprehension. Every scripture which they bring forward in support of their claim, if

properly analyzed and interpreted according to the meaning of the words used and the context in which they are placed, does not proclaim their view, but definitely upholds (Continued on next page, column 3)

Children's Column

PREPARED BY LOIS HUNT

ABRAM AND THE KINGS

By Lois Hunt

MANY, many, many years ago there lived in Chaldea, a very good man, named Abram. He loved and believed in God although his neighbors worshiped idols.

God wanted to start a new family that would be His people, so He called Abram out from his homeland to a strange country which should be shown him.

Now, in that warm country, the people lived in tents, traveled on camels, and took their herds of cattle and flocks of sheep right with them. They would go from one place to another where grass and water could be found.

And so it was that Abram took his family and his nephew, Lot, and their belongings and went into the land we call Palestine.

However, when pasture was scarce Lot's herdsmen would quarrel with Abram's herdsmen for right to pasture their flocks. That made Abram think it best for them to separate and each have his own pasture land. To Lot he gave choice, and what do you suppose? Lot selfishly chose the best land in the valley of the Jordan River, where there were cities for close markets. Sodom was the city nearest Lot.

After a time the kings of those cities had trouble with other kings and all their goods were taken away. Even Lot and his goods were taken.

One of the captives escaped and hurried to tell Abram of Lot's capture.

Do you think Abram said, "It served Lot right for being so selfish, and choosing the best. Let him suffer now"?

Not so, Abram was willing to help, and at once.

There were many trained servants in Abram's household—three hundred eighteen. These were now armed, and with Abram as leader, they started in pursuit of Lot's captors. The company was divided, and at night they captured the enemy. Abram won the battle with God's help. All the goods, Lot and his goods, and those of the enemy, were brought back. The kings of Lot's country came out to meet Abram, the priest of Salem blessed him, and there was great rejoicing.

Then the king of Sodom said to Abram, "Give me the persons, and take the goods thyself." But Abram refused to do this, as he had made a vow before God that he would not keep one particle of the enemies' wealth. However, he allowed some of the young men who had helped him to take some of the things for themselves.

Unselfish again! Thus, we see Abram was a great general, but too great to take what belonged to someone else.

Do you think Abram was a brave man? Upon whom did he depend for help? To whom should the choice of land have been given? Why?

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Our Merciful God

By Rufus A. Curtis

IS the doctrine of endless misery for the wicked compatible with the character of our heavenly Father, as disclosed in the Bible? After studying the question of the merciful character of the God of love the Bible reveals, 2 Cor. 13:11, and also seeking an answer to the question, "What shall the end be of them that obey not the gospel of God?" (1 Peter 4:17), I am of the firm conviction that the Biblical answer as to what the final disposition of the impenitent will be, will not antagonize enlightened reason, nor contradict the Lord's word, which is for ever settled in heaven". (Prov. 119:89.) The Father's love is "an everlasting love". (Jer. 31:3) "Justice and judgment" are the habitation of His throne; and "mercy and truth" shall go before His face. (Psa. 89:14; Isa. 9:7; 28:16-18; Jer. 23:5, 6).

The question that has come down to us, through the ages of the past, "Shall not the Judge of all the earth do right?" admits of but one answer, and that an affirmative one: He certainly will. (Gen. 18:25; Job. 8:3, 20; 34:17-19.) "Is God unrighteous, who taketh vengeance?" "God forbid: for then how shall God judge the world?" (Rom. 3:5, 6.) As "He shall judge the world in righteousness," "the goodness of God" is as plainly revealed in His retributive dealings with "them that are contentious, and do not obey the truth", as it is "to every man that worketh good", by "patient continuance in well doing", "for there is no respect of persons with God". (Psa. 9:8; Rom. 2:1-11.) "Justice and judgment are the habitation of Thy throne: mercy and truth shall go before Thy face." (Psa. 89:14.) "He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." (Deut. 32:4.) "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will He keep His anger for ever." (Psa. 103:8, 9; Num. 14:18.)

By a prayerful search of the Scriptures, extending over half a century, with an earnest desire to know their teachings on the momentous problem of human destiny, I give it as my earnest conviction, that the doctrine of "endless misery" for the incorrigibly wicked, can never be reconciled with the merciful character of our Heavenly Father, as "the God of love"; who is "gracious", "righteous", and "merciful". (Psa. 116:5.) "The Lord is very pitiful, and of tender mercy". (James 5:11.)

The Bible question, "What shall the end be of them that obey not the gospel of God?" has an unequivocal Bible answer, "whose end is destruction". (Phil. 3:19.) They "shall be destroyed from among the people." (Acts 3:19-23) "For, behold, the day cometh that shall burn as an oven; and all

the proud, yea, and all that do wickedly, shall be as stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that is shall leave them neither root nor branch." (Malachi 4:1 and 3.) The agency of "unquenchable fire", is not to perpetuate suffering, but to "burn up

My Tryst

"O, that I knew where I might find Him!"

By Dessa Benn

I faithfully keep my tryst with God,
And softly steal up the stair,
And ponder a page of the blessed Word,
And cast at His feet my care.

I seek the place where the faithful few
Are gathered for praise and prayer,
No voice from heaven, no cloven tongue,
Yet the Lord Himself is there.

I set apart His holy day,
Barring out the great world's din;
And the Lord fulfils His promises,
The opened door entering in.

For my heart cries out for Thee, O God,
And I long for the living bread;
For the seed Thou didst sow in my stony heart,
Is a growing thing, not dead.

So I see my God in moon and star,
He shines on me through the day;
I hear His voice in the passing wind,
And the waves that splash in the bay.

I see my God in my daily lot
As I follow the path He trod,
To live and love reveals His face,
For life and love are God.

the chaff", with its destructive agency. (Matt. 3:12; 13:30; Isa. 5:24; 40:24.) The wicked are not compared to asbestos, but to combustible material such as "chaff", "stubble", and "tares". (Luke 3:17; Nahum 1:10; Isa. 47:14; Matt. 13:38.)

The duration of their "punishment" will be everlasting". (Matt. 25:46.) The nature of their punishment will be "destruction". (2 Thess. 1:7-10.) They will experience a simultaneous destruction. "But the transgressors shall be destroyed together: the end of the wicked shall be cut off." (Psa. 37:22, 38; Prov. 2:21, 22; 10:30; Isa. 1:28.) "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy". (Prov. 29:1.) "They shall be destroyed for ever", and "be as though they had not been". (Psa 92:7; Obad. 16.) "The Lord preserveth all them that love Him: but all the wicked will He destroy." (Psa. 145: 17-20; Prov. 13:13; Matt. 7:13-14.) Having judged themselves "unworthy of everlasting life", by failing to "lay hold" on so priceless a treasure, they will pass out of existence for ever, in "the second death", and cease to be, or exist. Acts 13:46; 1 Tim. 6:12; James 1:15; Rev. 2:11; 20:12-15; 21:8; Psa. 37:10, 20.)

The doctrine of "eternal torment" is the
(Continued on page 248, column 1)

Christ The Power

By Samuel E. Haney

THOMAS saith unto Him, Lord, we know not whither Thou goest; and how can we know the way?

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:5, 6.

It is interesting to look up the phrase "I AM" in Strong's Concordance: a wearisome job to count the references. Yet it is by these two little words that God refers to Himself—"I AM". It is tiresome, too, to listen to persons who constantly use this singular pronoun of the first person, "I". We often meet them in the religious, political, social and financial worlds. They delight to exhibit the "I AM" spirit—just watch my step, and follow me, and grow wise. This class, although nominally Christians, represents modern Christendom and civilization that has ceased to follow God's Son, the Way, the Truth, and the Life. But as an individual, the person that shows a combative comportment at the least humiliating provocation needs a formal introduction to the humble Nazarene who was spat on, wore the thorny crown and meekly trudged to Calvary. The more a child of God learns of his Creator the less use he has for the "I". This "I AM" spirit has constituted a great gulf between man and his Creator; and has played havoc with many Christians.

But we find the man Christ Jesus (truly human", Phil. 2:8, Weymouth) saying, "I AM"! Wonderful statement for mortal man to make! For He was a man—perfect and worthy in every detail: not part God and part man, but a perfect mortal man. Otherwise He could not have "poured out His soul (life) unto death" and redeemed us. He became immortal by the "change" at His resurrection, just as will be the case with His faithful followers at His second advent.

His credentials for making such a remarkable statement were manifested in divers ways: by the miraculous conception, by His birth, His baptism, His temptation, His ministry and miracles, His experience in the Garden, before Pilate, on the Cross, and by His resurrection, and last, but not least, by His ascension. For as He explains, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you". John 16:7. Thank God for the Comforter! It has been an indispensable solace all down the age. O, how we need it every hour!

A careful reading of John 14 shows the Father to have been the pivotal point of discussion—"Thomas saith unto Him, Lord, we know not whither Thou goest (then following the conjunction "and" comes the point); and how can we know the way?" Jesus, discerning the thought that prompted

THE FULFILLMENT OF PROPHECY

CONCERNING JESUS CHRIST

By J. T. Auld

THE seed of the woman", Genesis 3:15, brought forth. Luke 2:11, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

"He (Christ) asked life of Thee and Thou gavest it him, even length of days for ever and ever." Psa. 21:4. Did Christ get length of days? Yes. "I am He that liveth, and was dead; and behold, I am alive for evermore". Rev. 1:18. "He (Christ) shall cry unto Me (God), Thou art My Father, My God, and the rock of My salvation. Also I will make Him My firstborn". Psa. 89:26, 27.

Was Jesus born in fulfillment of this prophecy? Yes. Jesus was born in Bethlehem of Judaea. Was He God's Son? Yes. "And lo a voice from heaven saying, *This is My beloved Son*, in whom I am well pleased." Matt. 3:17; Luke 1:35.

"I looked for some to take pity, but there was none; and for comforters, but I found none. (Ah yes, they put Him to death!) They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink." Psa. 69:20, 21. This was fulfilled when Christ was on the cross, Luke 23:36, "And the soldiers also mocked Him, coming to Him, and offering Him vinegar." Thus this was literally fulfilled.

David, speaking of Christ, said, "As for me, I shall behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Psa. 17:15. After Christ was raised from the dead, Paul says Christ was "the *express image* of" His Father's person. Heb. 1:3.

David foresaw Christ by faith and spoke of Him thus: "I have set the Lord always before Me: because He is at My right hand, I shall not be moved. Therefore My heart is glad, and My glory rejoiceth: My flesh also shall rest in hope. For Thou wilt not leave My soul (life) in hell (grave); neither wilt Thou suffer Thy Holy One to see corruption." Psa. 16:8-10. This prophecy was fulfilled at Pentecost, for Peter said, "For David speaketh concerning Him (Christ), I foresaw the Lord always before My face. . . . Therefore did My heart rejoice, and My tongue was glad; moreover also My flesh shall rest in hope: because Thou wilt not leave My soul in hell (Joseph's tomb), neither wilt Thou suffer Thine Holy One to see corruption." Acts 2:25-27.

Yes, thank God, this was fulfilled when the Christ was raised from the dead. "Why seek ye the living among the dead? He is not here, but is risen." Luke 24:5, 6. If our Lord has no use for a material, tangible body, as some say, why did His flesh rest in hope?

"My God, My God, why hast Thou forsaken Me?" Psa. 22:1. This was fulfilled on the cross. Matt. 27:46; Mark 15:34.

"For unto us (Israelites) a child is born, unto us a Son is given". Isa. 9:6. This has been fulfilled, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 1:31; 2:11.

Now let Moses speak: "The Lord thy God will raise up unto thee (the Jews) a Prophet from the midst of thee, of thy brethren,

like unto me; unto Him ye shall hearken". Deut. 18:15, 18. That Prophet we all very well know. For God said when John the Baptist baptized Jesus, "This is My beloved Son, in whom I am well pleased." Matt. 3:17.

Now as these are only a few things spoken of Christ by the prophets that have been fulfilled, why doubt the future prophecies, for they are many?

I will relate what David said would come to pass in future with Christ as King.

"All the ends of the world shall remember, and turn unto the Lord: and all the kindreds of the nations shall worship before Thee." "A seed (the body of Christ) shall serve Him (Christ); it (the seed of Abraham, the Christian, spiritual seed) shall be accounted to the Lord for a generation." Psa. 22:27, 30. "For the kingdom is the Lord's", verse 28.

This seed, Peter said, is a holy generation and will reign with Christ jointly.

ETERNAL GOOD TIDINGS

WE all rejoice at the thought of good tidings, but there is something peculiar in the statement that follows: "I saw another angel flying in midheaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give Him glory; for the hour of His judgment is come: and worship Him that made the heaven and earth and sea and fountains of waters." Rev. 14:6-7.

It will be noticed that the text announces "eternal good tidings", and that these are proclaimed to every nation and tribe and tongue and people in all the earth, "with a great voice". Now the peculiar thing about these good tidings is that it is the announcement that "the hour of His judgment is come". As a general rule, the great judgment day brings terror to the mind of the individual. He looks upon that time as a day when he is to give an account before a just and impartial Tribunal, of all that he has done in his life.

But the great God, who presides in that Christ. And the individual who has received pardon and cleansing from all his sins, and

who is trusting in the merits of the crucified One, looks to the judgment hour as the end of day, would have us understand that the judgment hour is in reality "eternal good tidings". In the King James version this expression, "eternal good tidings", is translated, "the everlasting gospel". The everlasting gospel is the eternal good tidings of salvation through all sin and sorrow and suffering, and the beginning of the everlasting day of joy and happiness.

Then if the judgment hour has terror for us it is important that we enter into the experiences of the salvation that a loving God has provided; for it is His plan that the judgment day, instead of being a time of gloom, shall be looked upon as a day to be desired.

From the angle of true Christian experience, the announcement of the judgment hour is "eternal good tidings".—*Signs of the Times*.

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NOTES FROM MY BIBLE

By L. Booth

Matthew 5:14

"Ye are the light of the world; a city that is set on a hill cannot be hid." The word city in this connection denotes hamlets or villages as well as much larger towns. They were not only prominent because of their elevation, but were often built of gray or chalky limestone and others were white-washed which made them visible at a great distance in clear weather. We have the salt to preserve and the light to guide—both silent in action but powerful in effect. Neither could speak, yet both told a wonderful truth. The silent forces, for either good or ill, are oftentimes the most powerful. What would be the result if the heat and light of the sun were withheld from the earth? They are silent, life-sustaining forces. Deprive us of them and immediately we would be subjected to another silent but destructive force, and death would be the result.

The church of Christ is compared to a luminous body, a light set on a hill shedding its light far and near, to guide the travelers along the paths in the valley of sin up to the hill-top, to the City of God.

"Ye are the light of the world", was said to a little company of obscure men—fishermen, and those in humble life, the poor of a despised and subjugated race. There were no scholars, priests or rulers among them. They were unlettered, untitled, with no position or prospect in worldly matters, yet our Lord said of them, and to them, that they were the light not only of the Jews, to their own country, but to the whole world. How wonderfully have those words been fulfilled, for have not they given more of the light of truth to the world than all the wisdom of the world could produce? Wherever their written word—the epistles and the gospels—are found, we find the light of knowledge, virtue and truth shining brightest.

Every being who receives Christ as its light and guide is virtually transformed into His image, and like Him becomes an enlightener of men, and thus the church, composed of lively disciples, who are true to their Lord, true to their profession, their faith and their stewardship are the light of the world, and the degree of the light they shed depends upon the degree they draw from the fountain of light, for the word declares, that these "shine as lights in the world, holding forth the word of life." Oh! what a dim light this poor world is receiving to-day from those who should be light-bearers! Remember that a lighthouse at the entrance of a harbor is a peril instead of a safeguard if its lights are not burning.

Matthew 5:17

If the lamp contains no oil there can be no light. An empty lamp is no guide to one in the dark, it will not prevent one from stumbling. The one who has no oil (the words of life) can not be a light. So it is not the person that shines, but his light. There are different degrees of light-power, some are one candle power, some sixty and some an hundred, etc. A diamond sparkles only in the light. It can not be seen in a dark room any more than a piece of charcoal.

"What a man soweth, that shall he also reap."

TRUE SCIENCE AND THE BIBLE

By Ed. F. Elton

WHY do the fundamentalists fear the modernists? The church has always rejected true science and accepted the false.

The pagan scientists Hipparchus and Ptolemy taught that the earth was flat and the fundamentalists believed them and claimed that the Bible taught it and quoted Isaiah 40:28—"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?" But Isaiah again speaking of God says that it is He that sitteth upon the circle of the earth. (40:22) The thick clouds are a covering to Him that He seeth not; and He walketh in the circuit of heaven." Job 22:14. Is a circle flat? The earth did not come to an end when it was destroyed by water and the next end will be by fire.

Plato, a pagan philosopher, taught that man had a soul that never died. This belief was accepted by the Nicene Council, incorporated in the Catholic creed and is taught by most of the Protestant churches. They claim the Bible teaches it and quote Ecclesiastes 12:7, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it", Psa. 49:15, "But God will redeem my soul from the power of the grave for He shall receive me", and Matt. 10:28, "Fear not them which kill the body, but are not able to kill the soul". But the last half of this verse in Matthew says, "but rather fear Him which is able to destroy both soul and body in hell." They ignore the fact that if the soul were immortal it could not be destroyed. Ezekiel says, "The soul that sinneth it shall die" (18:4, 20), and Paul, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23.) Paul also says, "If any man have not the Spirit of Christ, he is none of His." This helps us to understand Matt. 10:28.

Jesus was sending the disciples forth to preach and do all the good they could as He had taught them. If they put their whole soul in the work, that soul or work could not be killed, but if they were led away by the lust of the flesh it would destroy both soul (or works) and body. We have a record of their works in the New Testament that still live. "He shall enter into peace: they shall rest in their beds, each one walking in his uprightness." (Isa. 57:2) John, in Rev. 14:13, puts it a little differently: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Lincoln put his whole soul into his Gettysburg speech and it still lives. That is what we mean when we say the soul immortalizes literature. Soul, or *good works*, is immortal, but the wages of *sin* is death.

Modern scientists tell us the earth is millions of years old; fundamentalists say it is only a little over six thousand years since God made the earth and all that is in it in six days. Let us read Genesis 1 again and notice what God made the fourth day. "And God made two great lights; the greater light to rule the day, and the lesser light to rule

the night". (Verse 16) Does any one know how long the days were before God made the sun or how they were divided? Peter says, "But, beloved, be not ignorant of this one thing that one day is with the Lord as a thousand years, and a thousand years as one day." Jesus, in one of His parables, Matt. 20:1-14, tells of a day that began with Adam and is not finished yet. "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard." The householder represents God, the vineyard is the world.

The so-called science of evolution is a theory that everything progresses from a lower order to a higher. Luther Burbank is quoted as saying he believes in evolution as he practices it, but he does it by selection of the best and cross breeding and he has accomplished remarkable results. But the best of his productions would rapidly deteriorate without selection and scientific breeding, but that is not evolution. If evolution were true science, we could begin with any organism and trace its history back through endless generations and find changes from one generation to the next, but it can't be done, and it leaves evolution just a theory that won't work.

There are three classes of men. One class accepts a theory without sufficient evidence; that is superstition. A skeptic refuses to believe with full proof before him. True science waits for evidence before forming an opinion but never doubts when shown the proof. "Prove all things; hold fast that which is good." 1 Thess. 5:21. Search the Scriptures daily, whether those things are so. Acts 17:11.

True science and the Bible do not conflict.

THERE are many evidences that the fig tree of the parable given in Luke 21:29-31 is now, of the parable beginning at verse 29 is now, in our own day, shooting forth leaves, which process assures that the season or time of the return of Christ for the harvest is nigh. The world itself in all of its activity seems to unite in assisting development along one common line. Gentile power and authority are developing a most unwieldy and unmanageable condition. Such has been prophesied many centuries. With this unwieldy social and political development Jewry is gathering from all points of the compass into the Holy Land. As a race, Jewish Nationalism, the fig tree is leafing. This indicates that the season when fruit should appear is near. Most interesting developments are advancing. The faithful Christian should watch with pleasure all world movements which point to the soon coming of the Nobleman who has gone into a far country.

DAILY SCRIPTURE READINGS

We have found it impossible to prepare notes on Daily Readings this week.

Sun.—May 9—John 1:1-28	Mem. V. 1
Mon.—May 10—John 1:29-51	Mem. V. 41
Tues.—May 11—John 2	Mem. V. 19
Wed.—May 12—John 3:1-18	Mem. V. 5
Thurs.—May 13—John 3:19-36	Mem. V. 36
Fri.—May 14—John 4:1-26	Mem. V. 24
Sat.—May 15—John 4:27-54	Mem. V. 34

the question, said, "I am the way, the truth, and the life". Then, doubly assuring the disciples, follows, "no man cometh unto the Father, but by Me". Then Philip saith unto him, "Lord, shew us the Father, and it sufficeth us".

Back to God, back to man's original estate seem to have been the soulful cravings of the disciples. They recognized man's alienation from God as the cause of his deplorable state; and his groping about seeking "the Lord, if haply they might feel after Him". The altar that Paul saw on Mars' Hill, "To the unknown God", and the city of Athens "wholly given to idolatry" (Acts 17) aptly describe the situation to-day. But in our day, Self has become "the great goddess Diana whom all the world worshippeth". However, by the manner of the Lord's remarks the whole theme seemed perplexing to the saints; and doubtless remained so until the Comforter came and enlightened them. And it would appear that this perplexity developed to doubt after the Lord was so shamefully taken from them. For, "Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee." John 21:3. Yes, they all went fishing again. Things were looking bluish. Don't we all get that way occasionally? To be sure! That is the time the flesh says, "Give it up", go fishing—back to the old job. At such times we should sing, "His Eye is on the Sparrow":

"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."

With such lines running through our minds we shall catch inspiration; and though we fish "all night and catch nothing"; in the "morning" we shall have a "multiplicity of fishes"—such joy as we had never thought of.

Paul explains Jesus' prerogative to use the "I AM": "In whom (Christ) are hid all the treasures of wisdom and knowledge." Col. 2:3. "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1:24.

The Lord presents His credentials: "For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me." John 17:8.

Here the pure, sinless Son of God delivers the Father's message. Then He prays that they may be sanctified "through Thy truth: Thy word is truth."

No finite mind is competent to grasp and teach the truth; the whole truth and nothing but the truth. But Christ was; and His gracious words are with us to-day. Hence, He is The Truth—the final analysis in all questions bearing on the way, the truth, and the life.

"I AM The Life". Note the definite article. Such life is incomprehensible as we see so-called life to-day. We are not among the living, but among the dead, and the dying. After an absence of twenty years from a town where I had resided twenty years, I had to consult with the grave-digger and have him *introduce* me to most of its old inhabitants, many of whom were in heaven according to epitaphs. But I didn't believe it.

Reader, do you know that it is estimated that 35,000,000 persons die throughout the world annually, and that 70,000,000 are sick? In the United States there are about 1,500,000 deaths a year. Sanitary science tells us that one-quarter of these deaths could be postponed (misery prolonged), and that 40 per cent of the sickness could be averted. But death and misery are the "works of the devil"; all of which the Great I AM is going to "destroy". 1 John 3:8. But unless the race, as individuals, cooperate, even the Great I AM cannot save them. It's easy to take a horse to water, but no one can make it drink.

"Believe on (implies knowledge of) the Lord Jesus Christ (the only way of life), and thou shalt be saved". Acts 16:25-33. Saved from what? Everlasting death. For if one has heard the simple story (note verse 32) of God's great sacrifice of His dear Son for the redemption of man, and then ignores

it, and continues in inherited sin (Job 25:4, Psa. 51:5), treading under foot the Son of God, and making His blood unholy (Heb. 10:26-31), the extinction of such a one's transmitted Adamic life will mean complete annihilation, as the writer sees it. Note 1 Cor. 1:18; 2 Cor. 2:15, 16; 1 Peter 2:7, 8.

The Gospel of Jesus Christ is either an issue of The Life, or The Death. We dare not trifle with the blood of the Son of God: there can come a time when the "smoking flax" ceases to smoulder, and when fear (Heb. 10:27) supplants repentance. What a fearful state! God help us! Jesus puts the question, "For what is a man profited, if he should gain the whole world, and forfeit his life? or what will a man give in ransom for his life?" Matt. 16:26, Emphatic Diaglott.

But if we truly love and obey our Master, we can remain *sang-froid* as we witness the world's chaotic struggles in its final throes of death.

INSPIRATION AND FUNDAMENTALS

By R. H. Judd

IN a recent letter in *The Globe* under caption "Truth vs. Faith" Mr. George Frederick Jeffs of Hamilton (Ontario) gives expression to what is tantamount to a challenge to the whole Christian church on the above subjects and I have been hoping that someone would ere this have come forward in reply to same.

In a pamphlet of his entitled "The Bible" Mr. Jeffs says regarding inspiration—"There is nothing in the Bible which man is incapable of thinking, chronicling and writing without supernatural revelation or inspiration", and he adds the comment that his assertion "has been contradicted but never refuted by evidence convincing to the reasoning faculty." Mr. Jeffs' letter under review virtually says the same.

Such a writer, in spite of his reputed standing among his fellows, thus declares his ignorance of facts. In his reading of Scripture has he never come across Isaiah 46:9-11, also 41:21-23 and 44:7, where God tells us He "declares things that are not yet done"? Who but God could have foretold that Abram would become a mighty nation, and that through him "all the families of the earth" should "be blessed", for what was Abram at the time those words were uttered? Who of his own skill could have foretold what Abram is to-day? The prophet Nahum predicts the fall of Nineveh for all time. What man could thus correctly single out the fate of one city among others? Had Mr. Jeffs lived in somewhat earlier days he would doubtless have taken his stand with "current science" and refuted the fact that Scripture was right in asserting the existence of Babylon prior to that of Nineveh. Scripture then stood alone; to-day it is proved correct. Bible predictions relating to Babylon, Nineveh, and Egypt have been fulfilled literally. How would it be possible for any mere man to predict with any degree of certainty that Egypt should be "diminished" and should no more rule over the nations, thus implying its continued existence as a nation? Yet, this is just what has happened.

Very many like instances may be cited, each having specific variation, and the variation and fulfillment hundreds of years

later agreeing with prediction. Moreover, that they are predictions is capable of definite proof, though space forbids it here.

It would be impossible at this writing to enter into all the points touched on in your correspondent's letter, but how any man can profess to reverence God and at the same time deny the resurrection of Jesus Christ is a mystery. Certainly he cannot be a Christian for the basic fact of Christianity is the resurrection of Jesus Christ. (See Romans 10:8, 9.) The proofs that Jesus Christ did rise from the dead are so many that the onus of proof lies with Mr. Jeffs to prove that He did not rise from the dead. Without that fact there is no ground whatever to account for the existence of present day Christianity, and other correlative facts. As Paul said, "this thing was not done in a corner." (Acts 26:26.) Infidel "explanations" of the resurrection have been many, but none of them fit the fact like the actual event.

History shows that thousands came under the influence of that message and believed it, right in the very city where it occurred. Within three days of the event men high in authority opposed it, but failed utterly to disprove it. If it could not be disproved then it certainly cannot be disproved now. Some men have even conceived the idea that Napoleon never lived, and the evidence is just about as strong that Jesus Christ did not rise from the dead.

In his pamphlet alluded to Mr. Jeffs says, "I rejoice to know that in Him whom so many regard as their Savior," (evidently he does not) "we find an unexcelled example of the moral perfection which can be developed in human nature by the evolutionary process, designed as man's special prerogative from the beginning of his existence." How, I ask, could "evolution" evolve such a "moral perfection", without anything approaching it before, and why, if evolution is true, has it succeeded in one instance only?

"DENOUNCING evil is not a sure sign of righteousness. Loving what is good is the true mark of the saint." Young People

Doings Among the Churches

Bro. Sydney Magaw is holding a very encouraging meeting at Grasston, Minnesota.

NOTES FROM MICHIGAN

Sr. Simpson of Grand Rapids has been suffering from a very badly sprained ankle. She is able to walk a little at this time.

Max Coats, second son of Bro. Geo. Coats of Coats Grove, underwent an operation for appendicitis at the hospital at Hastings on April 20. His folks expected to take him home on the 25th. We rejoice with Bro. and Sr. Coats in his speedy recovery.

Sr. Briggs of Blanchard is slowly recovering from quite a serious attack of the flu.

Sr. Watts is much improved from her recent very serious illness from which for a time it was dispaired of her ever recovering. She is at the home of her daughter, Sr. Geo. Holly, of Grand Rapids.

Grandma Blakely died at the home of her daughter, Mrs. Bernie Brower, April 12. She was taken to the old home at East Port for burial.

Sr. Wm. McCroden of Dutton is at home again after spending the winter with her daughters.

Bro. Geo. Holly's family have moved into their new home at 1840 Union Ave., S. E., Grand Rapids.

The meetings at Caledonia were not largely attended during the week, but the attendance both Sundays was very good. The interest the last Sunday was very encouraging. Bro. Patrick has since received an invitation to speak at West Bowne, a country church near Caledonia, and will do so Sunday evening, May 16. The Berean class of Grand Rapids attended the meeting on Thursday evening instead of having their regular Bible study.

Bro. Patrick's appointments for May are as follows: Blanchard, May 2; Grand Rapids, May 9; Dutton and West Bowne, May 16; Coats Grove, May 23; Fonthill, Ontario, May 30.

Sr. M. A. Woodward of Lansing has been visiting friends at Grand Rapids, Dutton and Caledonia recently. She spoke for the Grand Rapids folk, Sunday, April 25. She went to Watson the first of the following week to visit Sr. Myers. Sr. Myers is one of our faithful sisters who regrets much that her feebleness will not permit her to attend the conference and other gatherings which she enjoyed so much in the past.

The brethren at Dutton, although few in numbers, are planning on starting a Sunday School. Their first attempt will be made May 2. They feel that their children need to be taught the gospel plan of salvation. May God bless them in their efforts.

Bro. M. Craig of North Park, Grand Rapids, is home again after a very serious operation at the Butterworth hospital. He is recovering very nicely. We thank our Father that Bro. Craig has been spared to us. The work could ill afford to lose him.

NOTICE

To all who have received pledge cards for the Kansas Oklahoma Conference and who ex-

pect to assist in the Conference work: Please sign the pledge cards with the amount of money you expect to give, and send them in, so we will know how much we will have toward this year's work. The pledges are not due until June 30.

A. J. Chaplin, Treasurer.

Special Notice

EFFORT was made to have the report of the work of the National Bible Institution for the year 1925 published this week. As we were not able to accomplish this our N. B. I. workers are requested to carefully read the following.

First, remember that all working plans of the N. B. I. are decided by the General Conference in session and the Executive Board. The year's efforts are a labor to execute the plans thus determined upon. This has been true from the beginning.

The report will show a net gain of \$921.36 for 1925 in comparison with \$926.73 for 1924.

The contributions for the year 1925 were mostly specified for the new greenhouse and other improvements. Formerly these contributions each year could be used for current expenses necessary in the development and prosecution of the N. B. I. work. Not so with most of the contributions since August 1925. This has made it necessary to endeavor to *make* money from the revenue-producing departments sufficient to pay the expenses of the office including all N. B. I. labors from which there is *no* revenue, and never can be. It is hoped that in due time even this can all be annually realized; that not only the expenses of Golden Rule Home, the Bible Training Class and Literature—including Sunday School Literature, Tracts, etc.—but that the necessary operating expenses of the N. B. I. office can be met by the *incomes* of the various departments. But this cannot possibly be done this year, or next.

Now because of the fact that most of the funds contributed since last August have been contributed to specified purposes, it has left us very short of funds for current expenses. As early as last August we predicted this and have seen the condition gradually developing. We have striven hard to take care of this in some other way, but find that it is impossible, and we have come to a time when we must at once take steps to supply needed money for current use. The brotherhood is therefore asked to contribute liberally and promptly to this end.

As a beginning the writer and his family are giving Twenty-five Dollars at once and a like amount later in the summer. Will others also make such cash contributions as they can together with future contributions for current needs?

F. L. Austin, Secretary.

IOWA STATE CONFERENCE

The Iowa State Conference Board met at Cedar Falls Sunday, April 25, and decided on the week of August 21 to 29 as the date for the Iowa State Conference. The Board also thought best to postpone the joint meetings that had been announced for several points in the state during May, till a later date.

PIERCETON, INDIANA

Sr. S. Roxana Wince has requested the writer, F. L. Austin, to address a gathering at her home near Pierceton, Indiana, on Sunday, May 23. The

following excerpt from her last letter is sufficient:

"As to the meeting at my home, I have decided to set it for the 23rd, if my health is so I can have it at all; if not, it will have to be called off. I am very lame now, can hardly walk, yet

'I leave it to Him, the lilies all do.

And they grow, and they grow.'

"It will probably be my last meeting and I do want so much to see all your dear faces once more before I 'fall asleep' to awake no more until Jesus comes."

Program:—Morning sermon 10:30; basket dinner; sermon at 1:30 p. m.

ILLINOIS

Bro. and Sr. F. E. Siple, their daughters, Marjorie, Jeanette and Virginia Lee, and Sr. Leila May Siple, left early May 3 for an auto trip to Louisiana, where Bro. Siple will, D. V., fill several appointments.

Bro. Paul C. Johnson will speak at Adeline, on Sunday, May 9, at Kewanee, Friday evening, the 14th, and at Ripley on the 15th and 16th.

APRIL REPORT

Sermons: Hillisburg, 2; Rensselaer, 2; Burr Oak, 2; Plymouth, 1; Pleasant View, 2.

Baptisms: 1. Marriages, 1.

Money collected: Rensselaer, \$25.00; Burr Oak, \$14.30; Plymouth, \$15.00; Pleasant View, \$27.00.

Expenses: \$10.64.

On the first Sunday it was a pleasure to baptize at Plymouth, into the all-saving name of Christ, young Bro. Hatton of Culver, Ind. His father and mother are members of the Burr Oak church.

J. H. Anderson.

SPURGEON—GRAF

Otto J. Graf, of Frankfort, Indiana, was united in marriage to Faye Spurgeon, of Hillisburg, April 28, 1926, by her pastor, J. H. Anderson. Mrs. Graf is an active member of the Hillisburg Church of God, having been baptized by Bro. J. H. Anderson in 1922. The young couple will make their home with Mr. Graf's family for the present. Let us all wish them a long, prosperous and happy married life.

Maggie Anderson.

RODOLPH V. GARDINER

In the death of Bro. Rodolph V. Gardiner of Lancaster, N. Y., which occurred April 10, 1926, the Church of God lost one of its most faithful and devoted members. Bro. Gardiner was one of those fortunate individuals who make and retain friends easily, and the longer they knew him the more deeply they were impressed with his steadfastness and undeviating adherence to the truth. His influence extended far beyond the limited circle of his own home community, and eternity alone can tell of the final fruitage of his life and labor.

He was born about 70 years ago in Cartwright, Ontario, the son of Henry and Jenny Hay Gardiner, and the second of a family of eleven children. While he was still a little boy

his parents removed to Champaign county, Illinois, where he grew to young manhood. He then secured work in Erie, Pa., and from there was transferred by his employer to Lancaster, N. Y., where he continued to make his home. Here he was married to Flora Belle Porter, who, with his three daughters, Madeline E., Charlotte E., and Dorothy M., survive him.

Bro. Gardiner and his parents came into the faith under the ministration of Elder R. V. Lyon, while still residents of Canada, and throughout his life he never lost his first keen apprecia-

(Continued on page 248, 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 WORD

JOHN'S Gospel is introduced by a very interesting statement relative to the Word. In the beginning "the Word was with God, and the Word was God." Afterward, John does not tell when, "the Word was made flesh".

Jesus, in His temptations in the wilderness, uses this term "Word" in a very striking manner. When He was requested of the tempter to turn stone into bread, the Savior's answer was, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is evident that Jesus here refers the term "Word" not only to bread but to all other things temporal which the Father had made.

This is further evidenced by the record in Genesis 1. In this chapter what God said, was, in each instance, His Word. His spoken Word was His expressed command of authority. Creation was the result. Thus, when He said, "Let the earth bring forth grass", grass was brought forth, was created. That is, His word became grass, vegetable, cereal, bread. When God said, "Let the waters bring forth the living creature", the Word became, by His creative fiat, the thing which His word spoke into existence. Thus, all things have been brought into creative existence by His word. In each instance the Word came to be the thing which His word brought forth.

So with our Savior. In the beginning He, too, was in the plan, the purpose, the Word of God. In due time God executed His word

and His Word became flesh, even Jesus. Jesus at once became a light and life, and from this place John begins to enlarge upon the works of Christ, not from the viewpoint used by Matthew or Mark, or Luke, but from the viewpoint of Christ who, like Adam of old, was spoken into existence by God in a special manner, for a special work, in which work of God John shows the Savior to be always engaged.

LIGHT

IN speaking to His disciples, Jesus, as recorded in Matthew 5:14, said, "Ye are the light of the world". The writer has always presumed that this referred to the disciples both individually and collectively. Each individual should be a light unto all people. Also as a complete group the disciples should be a light.

It would seem sometimes that this injunction is to-day studied more from the individual point of view, that is, urging upon the individual that he should be a light to all other individuals. But is it not true that in every locality where there are numbers of individual disciples of Christ that they owe it to the cause to stand as a group and in such manner become a light to the world collectively, even to the world of this our day?

Was not this stressed by the apostles in their instructions to the various churches that were established? Each church consisted of a group of individual disciples. As such they were directed of the apostles how they should proceed not only for their own mutual benefit as Christians, but to the end that they might be a light in the districts in which they were living.

In studying these instructions there is but one thought possible, namely: that the apostles teaching under inspiration, gave to the churches the best possible methods for co-operation and labor as disciples of Christ. These methods provided for elders and deacons in each and every church; elders and deacons who should be true to their Lord, and whose labors and leadings should be recognized by those banded together in the several churches, and that hearty cooperation of all should carry the work forward under said elders.

Surveying the work of the Church of God through the various reports and observations, the question is seriously asked whether or not the Church of God sufficiently considers these apostolic instructions relative to the activity of the churches in the various communities. Are these churches throwing as strong lights in their respective communities as they should? Are their elders as active and devoted to the upbuild and strength of the churches as opportunity affords?

These are serious questions which frequently arise in the mind. Their answers seem important—important not only to the churches, but to the individuals.

ANNUAL CONFERENCE

THE summer Conferences of the Church of God in various states, as well as the General Conference, will be announced weekly in another column, according to information received by the Editor.

Should there be any error in any of these dates, kindly cooperate by promptly notify-

ing of such.

It is hardly necessary to call attention to the great advantage that these several conferences afford. May it be that the summer's labor will show fruitage to the honor of Him whose name we all profess.

"THIS IS THE KING OF THE JEWS."

Such was the declaration lettered in three languages which became a part of the burden borne by the cross. Thus prompted, one of the malefactors prayed, v. 42, "Lord, remember me when Thou comest into Thy kingdom." The Savior's answer was, v. 43, "Verily I say unto thee, To-day shalt thou be with Me in paradise."

According to every rule of the Greek grammar and to every other Scriptural occurrence of usage of this term, the word "to-day", in this connection, can only modify the preceding verb "say", which thus states that He said on that day that the malefactor would be with Him in paradise. (See article, "To-day", elsewhere.)

Paradise, by comparing 2 Cor. 12:1-4 and Rev. 2:7 with 22:2, is a term referring to the kingdom of God when Christ shall have established it and developed righteousness and peace and shall have rolled back the curse. Thus, Christ assured the malefactor that he would be remembered when Christ should come into His kingdom.

GOD TESTIFIES APPROVAL

WHEN Aaron first entered upon the duties of his priestly office, Lev. 9, he presented his offering "and there came a fire out from before the Lord", verse 24, and consumed it. Thus was Aaron thoroughly assured of God's acceptance of his act.

Solomon, after long and earnest labor had perfected the temple and was about to dedicate it, beseeched God, 2 Chron. 6:40-42, to accept the temple for God's own dwelling place in the Holiest. Immediately following Solomon's prayer, 7:1, "fire came down from heaven, and consumed the burnt offering".

Abel, likewise, received testimony from God that his offering of faith was acceptable more than was that of Cain.

On the day of Pentecost the apostles received divine testimony from God that they at that time were approved, accepted, and commissioned, Acts 2:1-13.

How encouraging are such testimonies from God!

HERALD RECEIPTS

Jessie L. Fish; Mrs. Adaline Weaver; Mrs. Wm. D. Corell; Mrs. E. A. Lasley; J. M. Prime; E. Cedric Pope; Mrs. P. C. Landis; B. F. Myers; Mrs. Huldah Myers; Mrs. S. M. Harris.

WINCE MEMORIAL FUND

Previously mentioned	\$1776.04
Milton Long (Ontario)	2.50
Mr. and Mrs. J. M. Prime (Nebr.)	3.00
Mrs. Almeda Glotfelty (Ill.)	5.00
Lois Hunt (Ind.)	10.00
Mrs. Nettie Evans (Ind.)	5.00
Mrs. Cordelia Gray (Ill.)	15.00
Mrs. Verna Thayer (Ill.)	15.00
Miss Leta Osborn (Ind.)	5.00
Total	\$1836.54

HELPING FUND

Mrs. Adaline Weaver \$3.00

Young People's Page

A Department for the Edification of Youth

Edited by

Alexander D. Donaldson

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

"HAVE FAITH IN GOD"

Golden Texts: Psalm 62:7, 8

THIS MOMENT

A Very Present Help.—Psa. 46:1

He's helping me now—this moment,
Though I may not see it or hear;
Perhaps by a friend far distant,
Perhaps by a stranger near,
Perhaps by a spoken message,
Perhaps by the printed word;
In ways that I know and know not,
I have the help of the Lord.

He's keeping me now—this moment,
However I need it most;
Perhaps by a single angel,
Perhaps by a mighty host,
Perhaps by the chain that frets me,
Or the walls that shut me in;
In ways that I know and know not,
He keeps me from harm and sin.

He's guiding me now—this moment,
In pathways easy and hard;
Perhaps by a door wide open,
Perhaps by a door fast barred,
Perhaps by a joy with-holden,
Perhaps by a gladness shown;
In ways that I know and know not,
He's leading me toward His throne.

He's using me now—this moment,
And whether I go or stand;
Perhaps by a plan accomplished,
Perhaps when He stays my hand,
Perhaps by a word in season,
Perhaps by a silent prayer;
In ways that I know and know not,
His labor of love I share.

—Annie Johnson Flint.

GREAT IS OUR GOD AND GREATLY TO BE PRAISED

"The Lord is righteous in all His ways, and holy in all His works. The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them. The Lord preserveth all them that love Him: but all the wicked will He destroy."—Psalm 145:17-20.

The Bible is a book that always sets both sides of a question before us. In the quotation above noted we have on the one hand "preservation", and on the other hand "destruction", two words with meanings as opposite as could be imagined. Yet though they are opposites they do not contradict; they both tell the same story, but start from different points. The first mentions our love to God; that means our obedience to His will. And if we are obedient to His will He preserves us. On the other hand should we exercise our own will in contradiction to His, then are we wicked and shall be destroyed. "The wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord."

But preservation and destruction refer to the future, to a time when through the return of the Lord Christ the earth shall be renewed and the inhabitants thereof shall be rewarded according to whether they accepted or rejected the revealed plan of God's sal-

vation through His anointed Son, and are but one phrase of the Old Testament passage above quoted, and which starts out with the positive statement of the righteousness and holiness of God. A statement that no sane person can gainsay and that every child of God has positive proof of through his own experience. Yes, Great is our God and greatly to be praised.

The next stanza has a qualified promise for us of to-day, a promise we can grasp now and call our own, providing we meet the requirements of God. And what are the requirements? That we call upon Him. That is, that we acknowledge Him for what He is, throwing aside every claim of self-strength and trusting Him to fulfil His every promise. Yes, He will be near us to aid, to keep, to guide, to control, providing we call upon Him, call upon Him *in truth*, for "God is our refuge and strength, a very present help in trouble." A help in the great troubles of life, a help in the little annoyances of our daily existence, a help under all circumstances, and every time, a help to-day, a help now, a help *this moment* to all who call upon Him, to all who call upon Him in truth. Will you not call? Will you not acknowledge your God as supreme?

In writing to the Hebrews, Paul likens the Christian pilgrimage to a foot race and says, "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 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." To-day, for us to call upon God in truth, we must do so through Jesus the Son. For Jesus is our propitiation; He is "the way, the truth, and the life". No one can approach God except through Him. He has said, "Come unto Me, all ye that labour and are heavy laden and I will give you rest." So we have the promise of the Father, who never changes, also the promise of the Son who always is the same, that all we have to do is to call upon them in truth and we shall be blessed; blessed with eternal life in the future, blessed with that peace of mind and heart that is unknown to the people who live worldly lives, blessed with the Fatherhood of God, the brotherhood of Jesus. They will be near us. They will hear our cry. They will fulfil our desires.

It is a wonderful thing to have that knowledge of God to realize that He not only is all-powerful, but also He is filled with tender mercy and full of compassion, willing to help, able to save, at the side of all those who call, fulfilling the desire of all those that love Him.

Under these circumstances should we not devote our lives to Him? Should it be any hardship for us to use all our energies in His service? Should we consider it a task to do good to all with whom we come in contact, especially those of the Household of Faith? "God is helping us now—this moment"; then pass it on! Whatever God grants us is given for the purpose of helping others. God is not selfish, and neither should we be. His rain, His sunshine, are given to all, to the just and to the unjust, which teaches us we must not withhold our bounties from any. To those who trust Him God gives a special blessing of peace, joy and contentment, and so must we show a

feeling of special love to the brotherhood. As "the Lord is righteous in all His ways, and holy in all His works", so must we reflect His character in all our dealings with the sons of men. Then "shall He be a Father unto us, and we His children."

THE GOSPELS

Many people to-day discredit Christianity, refusing to taken any part in its obligations on account of the absence of a record of the life of Christ during the time of His career previous to His ministry, not realizing that the first four books of the New Testament contain a satisfactory account of the Master's person, His life, and His work.

These books are not biographies; they are a statement of God's love for man, showing the way of salvation which is through Jesus the Christ, the Son of God. They are evangels of peace and good will. Glory to God in the highest, peace and good will to men, "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." John says in closing his gospel "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

The written gospels suffice for their sole purpose that men may believe on Christ, and, believing, may have life through His name.

SHEEP OR GOATS

Jesus said, "My sheep hear My voice, and I know them and they follow Me: and I give unto them eternal life; and they shall never perish neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one."

Question? Are we the sheep of Jesus? Are we following Him? Are we listening to His voice? Shall we receive eternal life? Or are we the goats of the world? Partaking of the pleasures of the day? Listening to the voice of the evil one? Doomed to perish? It is quite important to make a decision. Do it now.

BIBLE QUESTIONS

1. What three rewards were promised to the Christians of Sardis if they overcame sin and temptation?
2. What did Jesus do to the man's lunatic son whom the disciples could not cure?
3. Why may we rely on the promises of God?
4. How early did Timothy know the Scriptures?
5. How does God bless the efforts of those who work in His cause?
6. How are the servants to treat their masters?
7. In the letter to the Philippians whom does Paul include in the salutation?
8. How did Jesus announce the coming of Judas the betrayer?
9. How complete was to be the destruction of Jerusalem?
10. How much did a certain widow cast into the treasury and what was said regarding it?

ANSWERS TO LAST SERIES OF QUESTIONS

- | | |
|------------------------|------------------------|
| 1. 1 Corinthians 8:13. | 6. Galatians 1:12. |
| 2. Galatians 6:14. | 7. Hebrews 12:1. |
| 3. Philemon 1:16. | 8. 2 Timothy 1:3. |
| 4. Matthew 13:28. | 9. Romans 1:16. |
| 5. Matthew 16:24. | 10. Matthew 20:26, 27. |

The Sunday School

Prepared by Alta King

GOD'S COVENANT WITH ABRAHAM

LESSON 7
LESSON TEXT: MAY 16, 1926
GENESIS 17:1-27
RESPONSIVE READING: PSALM 133
GENESIS 17:1-11

Golden Text: All the nations of the earth shall be blest in him. *Genesis 18:18.*

Memory Verses: *Genesis 18:17, 18.*

FOR STUDY

Review: Recall the story of God's call to Abram and Abram's response to it. What was the quality of Abram's initial faith? What substitute plan did he suggest to God? The call of Abram was God's beginning to what great work?

The New Lesson. This week's lesson takes up the story of the development of Abram's faith and therefore of his sincerity before God which was the prerequisite to the fulfillment of God's covenant to Abram. In *Genesis 16* Abram still shows lack of faith by falling in with Sarah's plan to help God out. In spite of this God renews His covenant to Abram in *Gen. 17* and sets His seal to it.

I. The Renewal *Gen. 17:1-8*. What was the first thing for Abram to realize concerning God? Verse 1. Would this realization cause Abram to be perfect (margin, sincere) before God? With such an attitude of mind developed in Abram could there be anything to hinder God from fulfilling His covenant?

Read the covenant. Verses 4-8. What change did God make in Abram's name as evidence that the covenant was sure of fulfillment even though Abram at that time was far from walking perfect before God? Read the items of the covenant carefully. Do those items in verses 5 and 6 apply to the same peoples as those in verses 7 and 8?

II. The Token of the Covenant. Verses 9 to 14. In verse 9 God says, "Thou shalt keep My covenant" through circumcision and in verse 11, He speaks of circumcision as a token of His covenant. Keeping God's covenant through circumcision means keeping it in memory. Was this necessary to the development of faith needed by Abraham? If a descendant of Abraham, or a person bought with Abraham's money, was not circumcised what was his status before God? Did God demand a single promise from Abraham, or did He make all the promises and agreements and then command Abraham without even asking for a promise of obedience? Was the fulfillment of God's covenant to Abraham a chance fulfillment in which the chance of fulfillment was equal with the chance of non-fulfillment?

III. Abraham's Doubt. Verses 15 to 21. What statement from God caused Abraham to speak the lack of faith in his mind and to suggest a substitute plan? Even as he was laughing at God and questioning His power and wisdom, did he obey God's command concerning Sarah's name?

Since Abraham, up to this time, has failed so many times in sincerity before God, why did God not withdraw His covenant instead of renewing it?

Was Abraham's obedience in verses 22 to

27 an expression of full sincerity before God, if we consider the just previous doubt of verses 17, 18? Sketch through chapter 18. Do you think that Abraham's faith had developed any in these events? Was Sarah's equal with his? Was Abraham beginning to grasp the principle of God's mercy? Were his confidence in God and his companionship with Him growing? Was he beginning to get God's viewpoint, or was he suggesting his own viewpoint to God? Verses 23-26.

Children's Column

PREPARED BY LOIS HUNT

ABRAHAM AND THE STRANGERS

By Lois Hunt

WHAT are angels? The Lord's messengers we are told.

How do they appear? Do they have wings? Let us see how they appeared to Abraham.

Did you notice that the name Abram had been changed to Abra-ham, which means "father of many nations"? That was what God had promised Abram should become, and also that Abraham's children should inherit this land of Canaan forever.

One noon Abraham was resting in the door of his tent. Suddenly three men stood before him.

In that country, polite people were very hospitable and friendly to strangers; and, of course, Abraham was well-mannered. He hurried to meet the strangers, and making a very low bow, invited them to rest and eat with him. Water was brought to cool their feet, and Abraham asked Sarah, his wife, to prepare food for their guests. She was, most likely, a very good cook, for it was not long until she served them dinner out under a big tree. They had meal cakes, veal, butter and milk—the best to be had.

After the travelers had eaten, they told Abraham that he and Sarah should have a little son. Sarah laughed because she and Abraham were both old. But the messenger said, "Is anything too hard for the Lord?" Of course Abraham must have then known that these men were angels.

When they arose and started toward Sodom, Abraham walked part way with them.

The Lord knew He could trust Abraham to teach his children to keep the way of the Lord, so He told him that Sodom was soon to be destroyed, because the people there were so very wicked.

Naturally, Abraham's first thought was of his nephew, Lot, who lived in Sodom and he desired to save Lot the second time. Therefore, he asked the Lord to spare the city if enough righteous people could be found. The strangers then went on, and Abraham returned to his tent.

In the evening two angels visited Lot, and saved him and his two daughters from the burning city.

Several months later a little son was born to Sarah and Abraham—just as the messenger had said. The parents were ever so happy, and named the little one Isaac.

And so Abraham believed God in all things and was called "the friend of God." Would not that be wonderful to be so called? Why, you may be, and even more—the *child* of God.

Berean Column

Edited by

NATIONAL BEREAN SOCIETY

LEOTA B. HANSON, EDITOR

106 S. Second Street St. Louis, Missouri

Motto: Search the Scriptures Daily

Slogan: We Stand for Unity, Truth and Righteousness

THE FIGHT AGAINST STRONG DRINK

By Albert Anderson

IN every quarter we have a temperance lesson. The one in the 4th quarter of 1925 has nothing to say about strong drink but tells about all kinds of foes and the methods to be used in the successful contest with them and the victory assured. We must never settle down thinking that because we are on the Lord's side, the safe and victorious side, that we have no foes to fight as we would surely be defeated; but if we know we have foes and are eager for victory, we must surely win.

We must be strong in the Lord and in the power of His might and we must also put on the whole armor of God that we might stand protected against the temptations of the devil. As we do not wrestle with the flesh and blood but against principalities, powers, rulers of the darkness of this world, and against spiritual wickedness; therefore we must take unto ourselves the *whole* armor of God that we may be able to withstand in the evil day.

The armor of God is composed of seven requisites, six of which are compared with six portions or pieces that are most essential the loins girt about with truth. The second requisite is righteousness and it is compared to the breastplate of the armor; it is that virtue which alone exalts men and nations. Peace, the third requisite is compared with the shoes of a soldier; Paul felt that having your feet shod with peace was far better than having them shod with the sandals of warfare. The fourth virtue is faith, which is the basis of all Christian life. Faith is the victory and is compared with the shield. The fifth and sixth virtues are the helmet of salvation and the sword of the Spirit. Knowledge is the sword of the Spirit, which is the word of God; therefore the sword of the Spirit is the Bible. A sword is of no use to one who does not know how to wield it. It is the same with the Bible; it is of no use to one who does not *know* it, and the only method of knowing the Bible is by reading and study. The sword has been the only hostile weapon listed in the armor parts of the seven requisites. The seventh and last requisite is prayer. Although there is nothing about the armor of a soldier that pertains to prayer it has been urged by Paul as a sure method to victory.

"Thus girded, thus shod, clad, guarded and armed, the Christian may well meet his foes, whether they be those of intemperance or any other kind of variety."

"No life has ever worked well enough on the side to balance the harm done with it."

THE RESTITUTION HERALD

VOLUME 15

OREGON, ILLINOIS MAY 11, 1926

NUMBER 32

Younger Generation and the Bible

By Sidney Jackson

THE younger generation is not interested in the Scriptures. The members of the generation find little to attract them to a searching of the Scriptures daily. Yet is it any wonder? If some of the leaders of a cause were to deny a great portion of its laws and formalities, saying that they were meaningless, few people would be interested enough to study those laws and formalities. What is there in the teaching done by the elders of the generation which would make the Holy Bible appeal to the children? They attack it in every possible manner. They endeavor to take a part and leave the rest, little realizing that we of the younger generation are going to wonder which parts to accept and then, finding no set rule by which to choose, are tempted to reject all. It is a tragedy that our fathers and mothers should even consider literally scrapping their Bibles in order to find loopholes in what they retain whereby they may indulge in the things they are attracted to.

It is even more appalling to think that the ministers, those who have given their lives to the preaching of the lessons of the Bible should arise in their pulpits and tear the Word of God to pieces. They are taking pieces of the Bible and holding them up before their congregations, meanwhile shouting aloud that the quotations do not mean what they say. It seems that they too are endeavoring to make their Bibles into scrap-books in order to satisfy the wishes of themselves and their congregations.

This is no way to teach the Bible to the youth of the world. No history professor will take his text and, holding it up before the class, tell them that portions of the book are merely pretty stories of things which did not happen that way. If he were to do such a thing the students would feel that it was a waste of time to learn the things which the book tried to teach. What is more, they would be right in their attitude. Likewise it is unreasonable to attempt to teach the Bible in such a manner. No lesson can be taught to advantage in the negative form. This is true of the Bible as well as psychology or mathematics. The methods must be somewhat the same.—Written for work in the English Department at Grinnell College, Grinnell, Iowa.

PART-TIME PARENTS

WE have often heard about part-time workers of different kinds, but it is something new to learn about this term being applied to parents. However, the truth of the statement is so apparent, it is

O, Sweet the Peace

By Auntie Wince

O, sweet the peace that fills my heart,
As fast the rays of day depart;
And I look up in evening prayer
Where God and His dear angels are.
Then lying down to seek for sleep
I feel that He will safely keep,
That He is with me every hour
To guard me by His mighty power.

His rod and staff my comfort are;
In trouble they my soul upbear.
No evil shall to me come near
To fill my heart with anxious fear.
Though I may walk through shadows deep
He still will me in safety keep;
My table He will well supply,
And make all foes to pass me by.

With oil will He anoint my head,
His goodness follow where I tread,
Each day I live, His mercy be
A hiding-place to shelter me,
My rest be found in pastures green
Where glimpse of lovely lakes is seen.
With soul restored, He leads me on
In paths of right till crown be won.

And all for sake of His dear name,
That it may ne'er be brought to shame,
For ever and for evermore
I'll tell the story o'er and o'er;
His goodness and His mercy still
With grateful thanks my heart shall fill,
'Till I within His house shall dwell,
And there His love and glory tell.

well to take note of it. The Big Brother Movement looks on part-time parents as a menace that needs being amended very badly. Part-time parents are those who leave the religious instruction of their children to Sunday school teachers and pastors, those who are more concerned over dollars and cents than they are over the moral welfare of the children whom God has entrusted to their care. We may add, that it is not always dollars and cents that cause parents to neglect their children; quite often (especially in the case of mothers) it may prove to be social duties or pleasures.

If ever there were a job that needed full time it is that of parents. Those who put in overtime in the work find that while it is not too much, it pays well, for there is no other work that yields such a large and abundant reward.

The parents who blame other people's boys and girls for leading theirs astray, seem to forget that it is their place to see that their children have good companions.

Home influence is one of the greatest factors in building up character that will stand the strain of temptation.—Selected.

TO do anything of importance one must have faith in one's self, faith in one's fellow-men, and faith in God.

Ancient Ur Temple Believed Found

YET another discovery has been made by the joint expedition of the British Museum of the University of Pennsylvania in its quest down the trail of vanished ages on the desolate plain in Mesopotamia which marks the site of the ancient Ur of the Chaldees.

Though of somewhat less importance than the epochal discoveries made by the same expedition in excavating the temple of the Moon goddess it is believed that further excavations on the spot will add materially to the present knowledge of the period 3000 B. C.

The rubbish and the debris which have covered the once glorious temple of the Moon goddess for close to five thousand years have been entirely removed, and Dr. Woolley and his associates have been enabled to restore to its former glory this temple of pagan worship.

New Discovery Near

Work has been resumed on the "sacred area", where Dr. Hall, of the museum staff, made some excavations in 1918, and at the same time workmen were set to work digging under the Ziggurat at its southwest face, where the British and American archaeologists "had previously traced the inclosure wall built around the Temenos by Nebuchadnezzar." Beneath the Ziggurat the workmen disclosed "walls of pudding-shaped mud bricks set on edge in herring bone fashion," a material and a style belonging to the primitive period of about 3000 B. C., and this new discovery demonstrates to Dr. Woolley "the existence of another and a more ancient Ziggurat buried forever below the vast mass of solid brickwork. Ur-Engur's tower, which today dominates the plain of Ur."

Just what succeeding excavations beneath the Ziggurat will reveal Dr. Woolley, in the cautious manner of the scientist, refuses to predict. His report to Dr. Gordon follows:

"The temple built by the royal priest Enannatum in the twenty-first century before Christ over the foundations of the building set up by Bur-Sin a hundred and fifty years earlier, had been partly destroyed probably in a rebellion of that city against Babylon in the twelfth year of the reign of the son of the great conqueror and law-giver Hammurabi; it was rebuilt by the Babylonians but with various changes and on simpler lines, and about 1400 B. C. was again rebuilt by Kuri-Galzu of Babylon, and again changes were made, but over much of the site the floor level remained the same, and there was no real stratification to help us distinguish the work of each respective builder.

"But the time and patience required to unravel the tangle of brickwork was well repaid by the plan so evolved, the most perfect that we possess of a fortified temple of

(Continued on Page 254, Column 3)

OUR MERCIFUL GOD

(Continued from front page)

outgrowth of, and necessary corollary to, a belief in the inherent immortality of the race, "Ye shall not surely die." (Gen. 3:4.) That statement has been discredited long ago, by good authority. See Christ's statement recorded in John 8:44. The sinner, in order to undergo endless suffering, would have to possess an endless life, that would be coeval with the pain inflicted. God has taken precautions that no one, in open rebellion to His wishes, shall "live for ever". (Gen. 3:22-24; 1 John 5:9-12.)

In the final outcome of God's merciful plan of redemption, only "blessed and holy" characters will "not be hurt of the second death", "but they shall be priests of God and of Christ, and shall reign with Him a thousand years"! (Rev. 2:7, 11; 20:4-6; 5:9, 10.) "If we suffer, we shall also reign with Him: if we deny Him He also will deny us." (2 Tim. 2:12.) It is only "the righteous" class, that will go away "into life eternal", the other class will not go into life of any kind, but will be deprived of life, by the *aionian cutting-off* from that which the righteous receive as the gracious "gift of God". (Rom. 6:23; Matt. 25:46.) See the Emphatic Diaglott translation of the last verse referred to. The wicked will receive "the wages of sin" which is "death". (Rom. 6:23.) "Sin, when it is finished, bringeth forth death." (Jas. 1:15.) After reading a divine portrayal of the character and destiny of the wicked can we not say, as did the Apostle Paul, without stultifying our reason, "They are without excuse"; they "are worthy of death"? (Rom. 1:18-32.) "God is love." (1 John 4:8; Ex. 34:6, 7; Micah 7:18.) His plan of redemption verifies the fact of His deep, abiding love for the creatures He has made, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not *perish*, but have *everlasting life*." (John 3:14-17; Rom. 5:8.)

Not until reason abdicates its throne, can I ever, for a moment, accept the loathsome doctrine that God will inflict *endless misery* upon the creatures He has made; when He foreknew the character they would form, and the destiny they would reap. (Isa. 46:8-10; Gal. 6:7-8.) To teach that God, with His infinite love, almighty power, and matchless mercy, will consign the majority of His creatures to such a fate, is to defame His loving character, to cast dark clouds of suspicion upon His declarations of mercy, and to wholly ignore His limitless power, when used for such a malignant purpose as to inflict interminable pain upon the creatures He has made, with no alleviation, mitigation, or end, for ever. I might fear such a God, but I could not love Him. Truth and tradition contrasted.

"In boiling waves of vengeance must I lie?
Oh! could I curse that dreadful God and die!
Infinite years in torment shall I spend,
And never, never, NEVER at an end?
Ah! must I live in torturing despair
As many years as atoms in the air?
When these are spent, as many thousands more
As grains of sand that crowd the ebbing shore?
When these are gone, as many yet behind
As leaves of forest shaken with the wind?
When these are done, as many to ensue
As stems of grass on hills and dales that grew?
When these run out, as many on the march
As starry lamps that gild the spangled arch?"

When these expire, as many millions more
As moments in the millions past before?
When all these doleful years are spent in pain,
And multiplied by millions yet again,
Till numbers drown the thought, could I suppose
That then my wretched years were at a close,
This would afford some ease; but ah! I shiver
To think upon the dreadful sound—for ever!
The burning gulf where I blaspheming lie
Is time no more, but vast eternity."

—Ralph Erskine's "Gospel Sonnets".

CONFERENCE ANNOUNCEMENTS

GENERAL CONFERENCE—OREGON, ILLINOIS
AUGUST 3 to 15

STATE CONFERENCES

FONTHILL, ONTARIO MAY 29 and 30
INDIANA—NORTH SALEM JUNE 15 to 27
MICHIGAN—DUTTON JUNE 20 to 27
TEXAS—GOLDTHWAITE JULY 16 to 25
ILLINOIS—OREGON AUGUST 3 to 15
IOWA—WATERLOO AUGUST 21 to 29

TEMPTATION

TEMPTATION comes like a serpent; like the most subtle beast of the field; like that one creature which is said to exert a fascinating influence on its victims, fascinating them with its glittering eye, stealing upon them by its noiseless, low, and unseen approach, . . . and before we have time to think we are fascinated and bewildered, its coils rapidly gather 'round us and its stroke flashes poison through our blood. . . . As the serpent finds its way everywhere, over every fence and barrier, into every corner and recess, so it is impossible to keep temptation out of life; it appears where we least expect it and when we think ourselves secure.—*Marcus Dods*.

TRACTS FOR THE ASKING

The Apocalypse Made Plain. Tracts 1 and 2. Among the most startling ever written. New, and fresh from the press. "The Awakening Series". H. W. Patterson, Box 222, El Cajon, California; or Clarence F. Heath, Edgewood Station, Providence, Rhode Island.

RODOLPH V. GARDINER

(Continued from page 246)

tion of the value and beauty of the kingdom promises, which had appealed to him so strongly in boyhood. With careful hand he planted the "good seed of the kingdom" in the hearts of his children; he nurtured it with tender care; and, by the grace of God, lived to see it grow into a bountiful harvest of spiritual richness within the circle of his home. His faith was a part of his personality, and made him what he really was before God and man. He rests in that faith to-day, awaiting the call of the Master of Life, and the record of his work goes before him.

The Moore Male Quartette of Niagara Falls assisted with two appropriate selections at the service. The funeral sermon, which was delivered by Pastor G. E. Marsh, was based on the language of David in the 37th Psalm and the 37th verse: "Mark the perfect man, and behold the upright; for the end of that man is peace."

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one had asked them to do so.

Others "rejoice in iniquity", but "rejoice not in the truth". The story of a redeemed earth filled with the knowledge and glory of the Lord does not appeal to them. They want to dance and play away the precious hours and sink into hopeless nonentities when this life is done with.

But O, that eternal weight of glory—how can they let it escape their grasp? How can they give it up? Only because they are ignorant of "the unsearchable riches of Christ." They will not search the Scriptures that they may have life, and so they sow to the flesh and of the flesh reap corruption, instead of an incorruptible crown that fadeth not away.

How is it that my precious little niece who is paralyzed from her waist down and doomed to lie in her bed or sit in her chair all the rest of her life, can be patient and cheerful and happy? Because she trusts in God and looks forward to that better time when the lame man shall "leap as an hart, and the tongue of the dumb sing". She endures, "as seeing Him who is invisible."

O that blessed hope! Let us hold it fast!

WHY MEN PRAY

MEN pray because they want to talk to God. Dumbness is abnormal. Prayer is fellowship with God. Perpetual silence between men and God would be as abnormal, unthinkable and intolerable as perpetual silence between man and man.

It is an interesting fact that the Bible does not explain prayer, or account for prayer; it simply takes it for granted. The Book has a great deal to say about prayer; it gives us its essential elements, principles of successful prayer, conditions of answered prayer. But all the time it seems to assume that men everywhere will know what is meant by prayer, and that no apologia is needed.

Men pray because they have a sense of need. The more that sense of need deepens the more likely they are to pray. They know oftentimes that they need what only God can provide, and in prayer they turn to Him for this. For prayer really means that men ask God to do for them what they cannot do for themselves. Prayer is the outcry of a helpless one to an Almighty Helper. And so we find that prayer satisfies a universal, instinctive need of the human heart as nothing else can do. Comfort, peace, quietness and a sense of rest often follow prayer. That which has been sought in prayer has been found.

Men pray because God wants them to pray, and asks them to pray. We can be very sure that the idea of prayer did not originate with man. "In the beginning God" is not only the introduction to the first book in the Bible; it is the introduction to everything worth while. When we put first things first we begin to get at the heart of prayer. It is not primarily man seeking God, but God seeking man. God is the Creator, and God is the Savior; and when men pray it is because they are responding to God's loving plan and purpose and desire that they should pray.

Men pray because they revere and adore and worship God, and they want to tell Him
 * If prayer is true and genuine, and not

(Continued on page 254, Column 2)

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—May 16—John 5:1-24 Mem. V. 23

ONE who for 38 years had been impotent, unable to reach the water of the troubled pool for healing, is by the Savior healed upon the Sabbath day. The enemies would rather he had continued in his infirmity than to have been healed on the Sabbath day by Jesus whom they disliked. Jesus not only rebukes them but asserts at verses 17-19 that His performed works were done by the strength of God resting upon Him, and that, therefore, God must have approved His labor. Therefore, again, in rejecting Christ, in censuring Him, in criticizing the healed man, they were rejecting, censuring, criticizing God Himself.

Mon.—May 17—John 5:25-47 Mem. V. 46

Attention should be drawn to the fact that the words "judgment," "condemnation," and "damnation," verses 22-29, are all one and the same Greek word, and mean the same thing. God "hath committed all judgment unto the Son." This is specially a judicial prophecy. The time, says Paul in Acts 17:31, is an "appointed day". To that end, John 5:29, all the dead will be raised, but, v. 24, "he that heareth My word, and believeth on Him that sent Me . . . shall not come into condemnation" (judgment) having already at that time "passed from death unto life." All such, being in, and therefore under, Christ to-day, are being judged day by day for the lives they live in Christ. Those who do not voluntarily come under Christ to-day by faith are brought under Him tomorrow by resurrection and are placed under His judgment.

At verse 32 Jesus calls the attention of His accusers to the witness made unto Him by John the Baptist, while at v. 36 He calls further attention to His own works and at v. 39 to the Scriptures as witness of Himself. Thus, at verses 17-31, He cites the Father as witnessing of Him. At v. 32 He cites John, at v. 36 He refers to His own works, and at v. 39, to the Scripture—all uniting in bearing witness that He is true, and that He is the Messiah.

Tues.—May 18—John 6:1-21 Mem. V. 14

Because of the feeding of the five thousand, the people, v. 15, would have taken Him by force "to make Him a king." Not so. He departs "into a mountain Himself alone." He would not consider being king until the time appointed Him of the Father. He would not avoid the sorrows awaiting Him, the suffering assured Him. He was true, He was faithful throughout.

Wed.—May 19—John 6:22-46 Mem. V. 27

The people had noted that the Savior went into the mountain alone, and that His disciples had taken ship without their Master. The next day they were at Capernaum seeking for Jesus. Finding Him, they wondered how He arrived, and, v. 30, they further asked, "What sign shewest Thou then, that we may see and believe Thee?"

They asserted that Moses gave them bread, "manna in the desert". He, Moses, was their savior, their deliverer, their Mes-

siah at that time. They asked Him a sign showing that He was one equal to or greater than Moses. Christ's answer was, v. 32, "Moses gave you not that bread from heaven". He further quotes, v. 33, "The bread of God is He which cometh down from heaven, and giveth life unto the world." He then asserts, "I am the bread of life", and assures that none hunger who come to Him.

V. 37 and following can better be understood by recalling the Old Testament order and method. The firstborn, Ex. 12:13, were God's by right, for He saved, preserved them from death on the night of Passover. They were His. These, however, He exchanged, Num. 3:40, 41, for the Levites. Thus, the Levites were His. He gave the real firstborn back to the nation of Israel. At Num. 8 God gave these Levites (now firstborn) as a gift to Aaron, the High Priest. They are God's, first, because God purchased them with the firstborn; second, they belong to Him because they themselves offered themselves to God; third, the nation presented them to God. Therefore, they were God's. They were God's before they belonged to Aaron the High Priest. They came to belong to Aaron because God gave them to him.

Likewise, John 6:37, "All that the Father giveth Me shall come to Me". They are God's first. He giveth them to Christ. All such who belong to God in deed and in truth do not refuse to come to the Savior when given to Him.

This thought is carried throughout this narration regarding Christ as the true bread.

Thurs.—May 20—John 6:47-71 Mem. V. 58

In this section, after emphasizing anew that Christ is the only bread of life, and that manna in the wilderness did not preserve life, then the Savior teaches, v. 63, that "it is the spirit that quickeneth", that giveth life. It is not His own flesh; it is nothing He has in His hand; it is rather the quickening spirit which He bestows, first receiving it from the Father.

Therefore, later on He asks them to tarry at Jerusalem until they receive that spirit which, says Paul in Eph. 1:14, "is the earnest of our inheritance until the redemption of the purchased possession".

Fri.—May 21—John 7:1-24 Mem. V. 17

Jesus rebukes His brethren after the flesh, v. 6, for endeavoring to direct Him to go to Judaea, v. 3, and show Himself and His works. He did not accompany them on this trip. Later He goes down to Jerusalem and is there at the Feast of Tabernacles.

Sat.—May 22—John 7:25-53 Mem. V. 39

After He taught in the temple, many opinions prevailed against Him. The Pharisees, v. 32, and chief priests sent officers to take Him. Some of these were converted to His way. None were able to bring Him in. Their only answer was, v. 46, "Never man spake like this man". The officers turned and accused these messengers of likewise being deceived. Only Nicodemus had the courage to slightly speak in His favor.

CHRISTIAN LOVE

By Edith E. Miller

LOVE, just a small word of only four letters! Yet how much it means when we stop to consider the wonderful influence it has on all our lives, if we live up to its full possibilities!

Christian love surely is divine, for God is love. 1 John 4:7-8, "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."

Now if we would have God with us, we must have this love in our hearts for all, just as our heavenly Father has toward His children. 1 John 4:9-10, "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."

Jesus gave us a commandment to follow, as we find in Matt. 22:37-39, "Jesus 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."

Here is where we must bring this love into our daily lives, feel it toward all, and practice it at all times; for if we wish to show to the whole world that we are trying to follow in our Savior's footsteps, we must think of what He says in John 13:35, "By this shall all men know that ye are My disciples, if ye have love one to another."

Toward our dear friends it is not hard to feel kindness and love, and to do all the good we can for them, but if one of them should hurt us in some way, then it is harder to do as Jesus would have us. At these times let us pray to have our hearts filled with the divine love of God, that we may have the strength to crucify our feelings, and overlook all the hurt, and freely forgive and forget, and only feel true Christian love. Surely we must do this, for does not Jesus say (Matt. 6:15), "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses"?

And how should we forgive? Just by saying we do, and yet down in our hearts still have a little hurt feeling, and still remember, and not want to do as we have with our friends? Is that true forgiveness according to our Father's way? How much more we have all sinned against and hurt our heavenly Father, than any of our friends or neighbors have sinned against or hurt us, yet how does He forgive us? Does He still remember about the different times we have forgotten and wandered away?

Would any earthly friend ever bear from us what God does? And with all our shortcomings when we truly repent, and ask His love and forgiveness, what do we receive? Does He not tell us our sins will He blot out and they will be remembered no more?

And that is what we must do to all that wrong and hurt us in our daily lives; not only the friends and near ones, but, as Jesus says in Luke 6:35, "Love your enemies, and do good, and lend, hoping for nothing

again; and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil."

1 John 3; 18, "My little children, let us not love in word, neither in tongue; but in deed and in truth." Eph. 4:32, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Just as God no more remembers our wrongs against Him, so must we forget all wrongs against us, and feel only love and forgiveness, in this way trying to make our lives here a type of the better life to come, when all will be perfect love and harmony. If we do not try in every way to do this now, how will we form the character that is to be worthy to help Jesus in His work, when the leading element all through His life and work is love to all? 1 John 3:11, "For this is the message that ye heard from the beginning, that we should love one another." And how can we be worthy of that wonderful gift of eternal life when we read (1 John 3:14), "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

It seems that if we strive to have and keep this love in our hearts, everything will be for the better in our lives. Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose", bringing peace and harmony and success in all we undertake, and we can surely feel that God is with us, and will help us, so that all we do will bring glory and honor to His name. The more we try to have His love in our hearts, the more we will show it in our actions to others.

"If we live in the Spirit, let us also walk in the Spirit", and the "fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

So, dear ones, let us all turn the powerful searchlight of God's Word deep down into our lives and hearts, and what is there that would not meet with His gracious approval, let us earnestly ask Him to help us clear away, and so fill us with His tender love and mercy, that it will overflow to all around us, bringing joy and comfort to those we meet from day to day.

And how earnestly we may all pray to be granted the prayer of Paul in Eph. 4:13, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ", "who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:21.

THE Japanese Government has completed arrangements with the Soviet Government for through passenger travel from Tokio to Europe through Russia. As a result tickets are now on sale direct to Berlin and Paris.

The first-class fare from Tokio to Paris is 625 yen, and sleeping car tickets for the entire journey also may be obtained before starting. The journey may be made almost entirely by rail, the only sea trip being the eight-hour ferry run from Shiminoseki to Fusan, in Korea. Excellent trains are available.—Public Ledger Foreign Service.

WILL ALL BE SAVED?

By S. Korana Wince

WILL all men be saved—the evil as well as the good, liars, hypocrites, idolaters, murderers, abusers of themselves with mankind?

Some of our brethren think so and are so teaching.

But what about those that "suffer the vengeance of eternal fire"? "go away into everlasting punishment"? "perish"? "be as though they had not been"? "are consumed into smoke"? "Eternal" and "everlasting" when used in reference to the wicked have the same meaning that they have when used in reference to the righteous. They mean "time without end". When once the wicked have passed under the second death, there will be no remittal of the sentence, they will never be brought back to life. It will be with them just the same as if they had never been. The memory of them will perish.

There is not a text that says the people of Sodom and Gomorrah, upon whom the Lord rained fire and brimstone, will wake up in the resurrection, be pardoned, and be given an abundant entrance into God's everlasting kingdom, nor that any of the wicked from that day to this will be thus rewarded. Just the opposite is most emphatically affirmed.

Read what Paul says in 1 Cor. 6:9, 10, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Do you see? Am I not right? When God shuts the door against all such characters how are they going to open it? It certainly is beyond their power, for God will not give what He has never promised.

If we want a place in the soon-coming kingdom, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

"Be ye holy," He says, "for I am holy", and "without holiness shall no man see the Lord." Plain language that! There is no evading it, no getting around it. How then are sinners going to see His face and live? God has no place in His kingdom for immortalized sin. That is why Adam and Eve were driven out of the garden of Eden and made tillers of the ground.

All men will not be saved because they will not listen to the pleading cry of Jesus. "Come unto Me, all ye that labour and are heavy laden and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light."

How strange it seems that men would rather be free to drink and quarrel and fight and steal and lie and do ever so many other abominable things than to "study to be quiet", to pray, and sing and speak with the understanding that others may be brought to God and become good and useful men. I often wonder if they really enjoy being bad. They do not according to the testimony of some very wicked men who afterward became Christians and who would have turned over a new leaf much sooner if only some

Doings Among the Churches

Bro. Percy Murphy of Clarksville, Ill., has secured employment in Oregon.

Cedric Allen Pope was born to Mr. and Mrs. E. Cedric Pope, DeKalb, Ill., May 5, 1926.

The Oregon church extends heartfelt sympathy to Sr. Anna Harlan over the loss of her lifelong companion, Frank John Harlan, who died May 6. There survive with her their three children, Mrs. Robert Harty, Paul and Frank.

Evelyn Lorain was born April 29, 1926, to Mr. and Mrs. C. D. Whitmer, 212 Daisy Field Road, Rockford, Ill. Mrs. Whitmer will be remembered as Ethel Seymour.

Sr. J. B. Phelps of Oregon suffered a painful accident May 5, when she fell down a flight of stairs. Besides being badly bruised about the shoulders and head she suffered a slight fracture which caused concussion of the brain. She appears to be recovering slowly at the Oregon hospital.

After a two weeks' visit with their son, the Herald printer, and his family, Mr. and Mrs. Calvin McGraw of Macomb, Ill., returned to their home May 8, Mr. and Mrs. Wm. McGraw taking them by car. Sr. Thayer, of Golden Rule Home, enjoyed the trip with them.

MORA, MINNESOTA

On April 22nd we began a meeting in the Bryant schoolhouse, where we had good attendance. Mrs. Eastman accepted the gospel invitation while we were there and was baptized by Bro. Clyde Randall on Sunday afternoon. Sr. Eastman is of middle age, and the mother of several children. May God bless her, is our prayer.

Following the baptismal services we met in the McKinley schoolhouse for a short sermon and communion services. Bro. Clyde Randall preached for us Sunday evening, and will be present to assist in the meeting this week.

Sydney E. Magaw.

Later word from Mora, states that the meetings being held there are progressing nicely.

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MICHIGAN

Bro. Fred Hall, conference secretary, went to Blanchard Saturday, May 1, and remained till Sunday afternoon, in the interest of the conference work.

Bro. and Sr. L. D. Decker and Bro. and Sr. Ed. Sheets of Blanchard, who spent the winter in Florida, arrived home Tuesday, April 27. They enjoyed their trip very much.

Sunday, May 2, was a glorious day for the Blanchard church. It was Bro. Patrick's privilege to lead six young people of that place to the waters of baptism and bury them in the likeness of their Lord's burial and raise them to walk a new life in the likeness of His resurrection. At the close of the evening service the church extended to these dear ones the right hand of fellowship and then, with them, around the Lord's table partook of the emblems of His broken body and shed blood. The Sunday School should feel much encouraged. They have kept up their Sunday School for years when they had no pastor or outside help. These young people are all from the Sunday School. We take much pleasure in introducing to the brotherhood Lawrence and Clio Egbert, Gale, Viola and Freda Marston, and Mildred Briggs.

On Sunday, May 16, there will be two services at Dutton with a pot luck dinner between them. The brethren are expecting some of the folk from Vicksburg and want to give them a good time spiritually. The morning service will be at 11 o'clock standard time and the afternoon service will be at 2 o'clock. They will be pleased to see any of the brethren who can meet with them.

Matt. 5:17

"I came not to destroy, but to fulfill."

In fulfilling the law He honored the Father, for the law was given to Moses by Him. Jesus looked upon the law as a sacred institution. He came to fulfill and to remove the human corruption with which man had surrounded it. The cold forms were not the law. The rites and ceremonies, as expressed in the letter, were valueless insofar as giving life was concerned. They were only helps which required material symbols to express their meaning. We might say that His life was a living edition of the law. By His own perfect obedience He republished it in its purity, and taught men its true meaning. He interpreted it in a light never before realized. He came to complete the typical dispensation, revealing to men the substance instead of the shadow. Where they were prophetic He fulfilled them; where they taught precepts and truths relative to God and man He interpreted them, giving to them a clear application to the duties of life, and thereby revealing the will and true character of the Father. He fulfilled the law and the prophets, and took away the curse of the law and furnished the world with an example of perfect obedience, and taught the doctrine of justification through faith in Himself which the law prefigured but could not give.

Matt. 5:18

We should observe with care and reverence how the Lord includes the Old Scriptures and all their reference to and the unfolding of the Father's purposes concerning His Son, His teaching and position in the kingdom. Most people regard the Old Scriptures as obsolete after Jesus came, and therefore set it aside as useless. They disregard its history, its prophecies, its types, forgetting that Jesus advised the study of those same things. So great was His regard for the Old Testament that He declared that the least letter should not pass unfulfilled till all were fulfilled.

John 5:20

Will show "greater works, . . . that ye may marvel."

The multitude had marveled at His reviving the dead limbs of the paralytic. He then informed them that greater works than that would be wrought, which would be a greater demonstration of divine power. As to those greater works He, no doubt, had reference to all His redemptive work, that which was the aim and labor of His life. Calling men to repentance, awakening the spiritually dead to a sense of duty. Finally the calling of the dead to life everlasting. A work which nothing could do but the power of the Father, which He had invested in His Son, Jesus, who was Lord even of the Sabbath. Here we find a self-justifying Savior teaching the self-justifying scribes. Jesus doing the works of the Father, the Scribes adhering to the letter of the law.

CONFERENCE ANNOUNCEMENTS

GENERAL CONFERENCE—OREGON, ILLINOIS
AUGUST 3 to 15

STATE CONFERENCES

FONTHILL, ONTARIO	MAY 29 and 30
INDIANA—NORTH SALEM	JUNE 15 to 27
MICHIGAN DUTTON	JUNE 20 to 27
TEXAS—GOLDTHWAITE	JULY 16 to 25
ILLINOIS OREGON	AUGUST 3 to 15
IOWA—WATERLOO	AUGUST 21 to 29

one said to her, "Aren't you afraid?" And she replied, "No, I'm not afraid, my papa is on the engine."

Our Father has His hand on the throttle of the engine of this old universe and He is going to run it through without any wreck. He is going to land it safely in the station of the Eden home. The only wrecks will be the lives of those that have not put themselves under His care and keeping.

"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."

INGRATITUDE is a common thing. The Christian should expect to meet it often and not be upset by it. Doing things for others is not a way of roses. It is frequently full of thorns. *Young People.*

The spoken word and the neglected opportunity can never be called back. *Scl.*

NOTES FROM MY BIBLE

By L. Booth

John 5:17

MY FATHER worketh hitherto, and I work."

Before Jesus came the Father had done the work pertaining to the salvation of man, but when the Son came He began doing the work that the Father had planned. He speaks of His mission and the authority given Him by the Father. We find Him making a formal statement of the unity between Him and His Father. In His sermon on the Mount we find Him producing many proofs of His Messiahship. He reveals the secret of His works, which were simply the works of the Father. That is, God working through Him. Though they were two separate and distinct beings they were one in purpose and in the execution of that purpose.

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 WORLD'S TRUE LIGHT

IN JOHN one it is quite evident that Jesus is referred to as the Light of the World. This word "light" is not the word that is usually used when a candle or lamp is referred to, but it is the word used when reference is made to God who is the source of all light, to the sun which appears to have light in itself for the universe.

So, also, Christ is referred to as the one only "Light" for man. He and He only can lighten the pathway for the individual unto life eternal. He and He only provides light for the nations to arise out of their slough into which their estrangement from God has cast them; He and He only can lighten the race in its social, political, or religious activity. That is, He is the one true light to lighten man forward through these present wanderings unto the new day when righteousness shall have been established and the glory of the Lord shall fill the earth.

Without Him, man has no light, all is darkness. With Him, all is light.

MADE FLESH

"THE WORD was made flesh, and dwelt among us." John 1:14. By "flesh" the apostle has given to us the word which refers to the material form and makeup of man with all that accompanies it. It is the same as is used by the apostle Paul so freely in his Roman letter. There he contrasts it in the

eighth chapter with the spirit, and in Galatians 5 it is again contrasted with the spirit. At Gal. 5:17 Paul states that the flesh is contrary to the spirit. At 1 Cor. 15 Paul is undoubtedly referring to the flesh when he speaks, at verse 44, of a natural body. He then informs, verse 46, that the spiritual was not first, but rather the natural, "and afterward that which is spiritual".

If this analysis pertains to Christ, then we should look for Christ to come into the spiritual at a time later than when He came to be a flesh being. And inasmuch as the flesh is the first or initial form of God's sons and daughters then this naturally would be the first or beginning of Christ's actual existence.

God's word, will, command, brought His Son into existence; it became flesh.

BORN OF THE SPIRIT

"THAT which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6.

Creation or birth is the only revealed way whereby an individual may come into existence in either flesh or spirit nature, and as the first Adam was created a flesh being and always continued so, so, also, do all those who are born into the first Adam family partake of the same nature and character. As Christ, after having been put to death, was created anew, born from the dead into a spirit nature, and thus became the second Adam, a new creature; so, also those who partake of Him and are born from the dead, partake of His spirit nature, condition, and become spirit beings. This in no wise suggests that the first Adam's posterity may not be raised, revived into their old former flesh nature, but it does state that any who partake of the new nature must be born thereunto, thus entering a new life, becoming new creatures in fact in and through Christ Jesus.

REGARDING OBITUARIES

THE National Berean Society has a number of committees, one of which is appointed to promptly correspond with bereaved ones in an effort to extend words of comfort and consolation.

This committee is, therefore, anxious to receive the correct names and addresses of those most closely affected by death. Those sending obituaries to The Restitution Herald for publication are therefore kindly asked to send correct names and full addresses of those nearest related to the deceased that the editor may forward the same weekly to the above mentioned committee.

It would be well to include these names and addresses in the obituary itself except for the fact that the same would in many instances greatly lengthen the obituary, and it is found necessary at the present to often cut out portions of obituaries because of their length and the lack of space. It therefore seems best to ask that these names and addresses be sent to the editor.

WATCH yourself when you are sharing things, and see that you do not keep the best yourself.—Selected.

STEPS TO SALVATION

By Jas. A. Patrick

No. 1

FAITH IN GOD

UT 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."

"That He is" in our A. V. is made "that He exists" in the Emphatic Diaglott. What is it to believe that God is?

In the confession of faith of one of the largest denominations in the world there is a statement to this effect: that there is one holy and true God without body parts or passions. If we accept this statement as true do we believe that God exists in a Bible sense? Let us see.

In Hebrews 1:3 it is said that Christ is the express image of the Father's person. And Christ said, "He that hath seen Me hath seen the Father."

Yes, He was the express image of the Father's person, that is why those that looked at Him saw the Father. Not only did Christ look like His Father, but He showed the Father in the works that He did. John 15:22-24.

In Exodus 33:20-23 God told Moses that he (Moses) could not see His face and live, but that He would put him in a cleft of the rock and put His hand over the cleft and as He passed by He would remove His hand and Moses could see His back parts. Has God hands? Has He back parts? He said He had. Then the confession of faith mentioned above is not true. If we subscribe to such a confession of faith, have we a Bible faith?

John Bunyan said in substance: Why should we declare of God what He has not declared of Himself? If God says that He has hands, face, ears, and back parts why should we hesitate to say the same? And when He has said that He has these different parts, why should any one say that He hasn't got them?

Mr. Gladstone said that the hope of the world depended on belief in a personal God.

With the Bible idea of a real, personal God in mind it seems that it is much easier to have faith that He is a rewarder of them that diligently seek Him than if we believe He is only a force or creative power. In fact it seems to me that such faith is no faith at all.

But if we can think of Him as a personal heavenly Father who watches over us as an earthly parent watches over his children, only with much more solicitude and care, then our faith goes out to Him and we can unreservedly place ourselves in His hands as the child standing on a stone wall, to whom the father holds out his arms and says, "Jump." There isn't a moment's hesitation; the child flings himself into the father's arms knowing that he is perfectly safe, and that the strong arms will keep him from an otherwise hard fall. A little girl was once riding in one of the limited trains in the east that was behind time and was being run at unusual speed to make up lost time. The coaches rocked and swung from side to side till some of the passengers were getting nervous. The child played unconcernedly in one of the front seats. Some

REPORT OF THE NATIONAL BIBLE INSTITUTION FOR YEAR 1925

Your Secretary is pleased to submit the accompanying reports of the work for the year 1925. He believes that a careful study of the same will reveal that the work as a whole, in comparison with previous years, has made good progress.

A comparison with last year's report, found in Restitution Herald of May 5, 1925, shows that the assets and liabilities of the institution have been increased from \$47,930.84 to \$58,619.58. Of this amount \$4988.27 was paid for improvements of buildings at the Greenhouse and \$159.99 for improvements in the way of tools and equipment. \$739.50 was added to the equipment at the Print Shop, and \$111.20 was added to the Home.

The inventories of stocks on hand were increased by \$1986.74. The balance of the increase of assets represents cash on hand, accounts receivable, notes receivable, furniture and fixtures, etc.

The statement of Profit and Loss shows a net gain during the year of \$1170.60. The gain for 1924 was \$926.73. A summary of the profit and loss by departments follows:

	Dr. Loss	Cr. Gain \$
Christmas Card Department		1633.77
Mail Order Department	\$3288.68	15.41
Home	580.34	
Print Shop	1167.39	
Greenhouse		164.60
Floral and Gift Shop		
Office and General (Without contributions)	3941.12	
	<u>8977.53</u>	<u>1813.78</u>
Contributions to General Fund		8334.35
Gain	1170.60	
	<u>10148.13</u>	<u>10148.13</u>

The apparent loss in the Print Shop, while necessarily booked against that department, does not wholly belong there, but a portion of it rather to the N. B. I. as an institution, as follows: repairs on building \$117.15; insurance for 1923 and 1924, payment of which was deferred awaiting correction adjustments, \$115.45; file of bound Heralds, formerly inventoried but removed from inventory stock this year, \$29.25. To these items should be added the unavoidable losses in publishing the Herald for the year, \$261.07; losses in publishing the Sunday School Leaflets, \$234.61. Total deductible loss, \$757.73. To this total should be added the rent credits for the year, \$233.00, leaving an actual loss of \$642.66. This loss is occasioned by the failure to date to secure enough job work to keep the machines and help, which are necessary for the publishing of our papers, profitably employed throughout the year. There are periods when the work is not nearly sufficient for this. Several plans have been carefully considered, and we are trying to arrange for steady work. Once this can be accomplished, the Print Shop should show not only self-support but a neat margin of profit that can be consumed in religious literature or otherwise.

The operation of the Home lacked \$580.34 of paying for itself. As has been so often stated, the operation of the Greenhouse which was originally purchased with this in view has more than taken care of the Home deficit.

A small gain of \$15.41 was made with the Christmas Cards which indicates that the try-out of last fall was at least conducted on a conservative basis, and that the following up of this labor should probably bring in considerably more hereafter. With this as with so many endeavors, the cost of getting ready for the annual trade is the biggest item. Once the advertising and other make-ready costs are paid for then the greater the distribution of the cards the more profit there is. Upwards of 12,000 cards were sold last season. It required this amount of business to buy the advertising plates, print the circulars, etc., in addition to the actual

INCOME	
Net Sales	
Mail Orders—G. R. N.	511.50
Restitution Herald Subscriptions	205496
Job Printing	2060.66
Greenhouse	11316.93
Store, Floral	5480.87
Store, Sundry	1467.49
Books and Publishing	1172.11
Floral Telegraph Orders	231.40
Christmas Card (Mail Order)	714.67
	25010.64
Less Cost of Goods Sold	
Mail Order	442.97
Publishing Department	1053.81
Greenhouse	1170.04
Store, Floral	4094.04
Store, Sundry	1016.18
Books and Publishing	831.73
Christmas Card	154.09
	8762.86
Gross Profit from Sales	
	16247.78
Other Income	
Home Operation	1979.38
Office Earnings	2044.93
Miscellaneous (All Dep'ts)	2308.16
	6332.47
EXPENSES	
Home Operation	999.48
Salaries and Wages	16898.34
Lights, Coal, Water, Phone	1680.10
Freights, Drayage, Express	471.97
Postage	498.95
Delivery Expense	326.29
Advertising	922.25
Interest	1008.18
Insurance	365.89
Rent	480.00
Taxes	149.02
Repairs—Greenhouse and Home	242.38
Depreciation on Furniture & Fixtures	594.85
Traveling Expense	443.26
Christmas Card Expense	545.17
Supplies	524.85
Miscellaneous Expense—All Departments	3593.02
	29744.00
	22580.25
	8334.35
Contributions to General Fund	
Gain	1170.60
	<u>30914.60</u>
	30914.60

cost of the cards. Could we double or treble this business, the original expenses would be no greater while the gross revenue would be double or treble, as the case might be.

Mention should be made of the Greenhouse Mail Order work. This loss was reported in Herald of July 21, 1925, at which time the apparent loss was about \$3725.85. Later sales, etc., reduced this loss to the amount here shown. However, from this amount, in order to get a true 1925 statement, should be deducted the expenses incurred during the fall in preparing catalogue for 1926, amounting to \$356.64 which leaves a net loss in the Mail Order work for 1925 of \$2932.04. This amount is even less than was anticipated for the initial year in this work. The second year now in progress should show considerable improvement over the figures for 1925.

Omitting the Mail Order, the results of the operation of the Home, Greenhouse, Print Shop, and Store show a net gain of \$210.75 for the year.

The office of the N. B. I. is not presumed to have any source of income excepting the contributions made therefor. There has been, however, the annual earning which the Secretary has received from all sources of ministerial work. The cost to the N. B. I. office, which includes not only clerical help, but a large postage item, General Conference expenses, extra Heralds for making announcements and reports for General Conference, traveling expenses, Bible Training Class expenses, work to date on the Cook Book, capital stock tax, etc., etc., amounts to \$3941.12. Each year this has been taken care of by contributions, but in the past year as the contributions were made largely for building improvements, etc., the contributions for the maintenance of the office have not been nearly sufficient for same. Therefore, the special notice in last week's Herald to take care of this item and thus to make possible the necessary preparation for fall and winter activities in the departments.

We cannot help but feel no small regret that the necessary concentration upon the material side of our labor makes it impossible to do as much in the realm of the spiritual for the awakening of the church and the proclamation of the Gospel as all are anxious to have done. We are very anxious that the time will soon be present when the reverse will be the case. As it is, no small amount of attention is given to the Bible work. An average of a quarter of each day is devoted to Bible Training Class, editorial, and other Bible work by your Secretary, in addition to the various appointments in different parts of the country. Our correspondence, while not conducted with near the promptness and completeness we would wish, nevertheless consumes a large portion of time in the office.

Your Secretary feels convinced that the plans being prosecuted to bring the N. B. I. to a self-sustaining position, that is to say, to sustain the Home, to sustain the circulation of an increased amount of free or partly free literature and to operate the Bible Training Class, are fundamentally sound and that with perseverance these aims can be realized in the near future.

F. L. Austin, Secretary

ASSETS	
Cash	393.77
Accounts Receivable	2,514.70
Notes Receivable	2,256.00
Pledges unpaid—Accounts Receivable	1,150.10
Cash in Trust Funds	
General Fund	2,638.02
Wince Fund	606.75
Maintenance Fund	1,855.84
Annuity	800.00
	5,900.61
Helping Fund	13.17
Estates—Greenhouse and Home	31,229.36
Furniture, Fixtures, & Equipment	6,494.30
Inventory	7,443.64
Inventory of Supplies	1,223.93
LIABILITIES	
Accounts Payable	4,593.87
Notes Payable	
Regular	11,300.00
First Mortgage Bonds	8,900.00
	20,200.00
Funds in Trust	
Wince Fund	968.95
Maintenance Fund	4,372.11
Annuity	800.00
	6,141.06
Investment	
Investment Jan. 1, 25.	26,336.39
Correction in Furniture & Fix- tures account	177.66
	26,514.05
Net Gain 1925	1,170.60
	<u>58,619.58</u>
	58,619.58

The Sunday School

Prepared by Alta King

ISAAC AND HIS WELLS

LESSON 8 MAY 23, 1926
 LESSON TEXT: GENESIS 26:12-25
 RESPONSIVE READING: MATT. 5:1-12
 GENESIS 26:17-25

Golden Text: A soft answer turneth away wrath; but a grievous word stirreth up anger.—*Proverbs 15:1.*

Memory Verses: Genesis 26:3, 4.

FOR STUDY

Review: How was God's covenant to Abraham confirmed in last week's lesson? Why was the ceremony of circumcision instituted? Why was it a fitting symbol for this covenant? What was the evidence that Abraham's faith had grown? What was the evidence that Sarah's faith was still deficient?

The New Lesson: This week's lesson gives the story of Isaac and his wells, but in order to keep God's purpose through Abraham uppermost in mind, we should consider a few intervening events.

I. Isaac the Covenant Child. Gen. 22. How does this chapter reveal that Abraham's faith had reached a high state of perfection? Recall those incidents in his life which served to build up this faith. Note that God again repeats the covenant. What is the symbolism in this event? Read in connection Hebrews 11:17-19.

II. God's Covenant with Isaac. Gen. 26:1-6. How was Isaac's faith tested by his remaining in Gerar.

III. Isaac's Prosperity. Genesis 26:12-25. Through whom did Gentiles acknowledge and envy Isaac's material greatness? Verses 12 to 16. How did this envy drive Isaac from place to place? Verses 17-21. Where and through whose power did he finally find rest? Verses 22-25. How did Isaac acknowledge God? Why did he not fight since he was stronger than the Philistines?

IV. The Gentiles Seek Isaac. Genesis 26:26-33. After Isaac became established, how did the Gentiles change their attitude? What was their answer to Isaac's "Why?" Did they acknowledge the God which Isaac worshiped? Is this symbolic of God's purpose through Abraham and his seed? Isa. 61 and 62. Why is there blessing in such acknowledgment? Does Isaac manifest failure of faith as many times as did Abraham? (There is an incident recorded in Gen. 26:6-12.)

Does God's purpose to develop faith-thinking in man fail? Should the many incidents which show lack of faith lead us to the conclusion that it is failing?

FOR CLASS

Discuss briefly God's covenant with Abraham and Abraham's growing faith.

When and how did Isaac become a medium through which Abraham's faith was supremely manifested?

Under what conditions did God speak the Abrahamic covenant to Isaac?

Show how the story of Isaac and his wells is a symbolism of that covenant.

Discuss Isaac's character as shown by the incidents of the lesson.

WHY MEN PRAY

(Continued from page 251)

like the Pharisee of old, a parading of one's own virtue and sufficiency, it magnifies God, not man. Prayer sets forth, not our strength, but our weakness; not our independence, but our dependence; not our righteousness, but God's.

And men pray also because they love God. Prayer rises to real heights when it becomes an expression of man's love for God—or, rather, of man's response to God's love for him. The eternal fact and truth of "In the beginning God" includes also the fact that "herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. . . . We love Him, because He first loved us." Silence between those who love each other is the most unthinkable situation of all, and makes prayerlessness impossible when men love God.

The man who thinks he does not need to pray is putting himself above the only Perfect Man that ever lived. Men pray because the Son of God prayed. If He needed to, dare we say we do not? We read of the Lord Jesus Christ that "in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." Over and over again, throughout the gospel narratives of our Lord, come the records of His prayer life. He had no sins to confess, nor any imperfections, nor any mistakes; yet He prayed. Not only was His prayer an expression of His perfect fellowship with the Father, but He prayed also for guidance and for strength, as He lived on earth during His incarnation in voluntary subjection of Himself to the nature of man. Thus we read that He prayed all night long before appointing the twelve disciples. "He went out into a mountain to pray, and continued all night in prayer to God. And when it was day He called unto Him His disciples: and of them He chose twelve, whom also He named apostles." Men pray because "the servant is not greater than his Lord."

Prayer is to continue as long as we live; it is not a school for beginners from which we graduate. Christ one time "spake a parable unto them to this end, that men ought always to pray, and not to faint." This means we are to pray, and keep on praying, and then pray. Not until man gets to the point where he no longer needs God can he safely stop praying. If he hesitates to say that he has reached that point, he will be ready to listen to the great apostle's injunction, "Pray without ceasing."

Men pray because God has promised to answer prayer. "The effectual, fervent prayer of a righteous man availeth much." Yet, we must always remember, the only righteousness any man can have is Christ, received as Savior and Lord. And so Christ in the life is the secret of prevailing prayer; for He 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."

Finally, men pray, not only because the Son of God prayed "in the days of His flesh," but also because to-day, in glory on the throne at the right hand of God, Christ still prays. Could there be any more supreme call to prayer than this fact, that "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liv-

eth to make intercession for them." *Trinity to Globe.*

Children's Column

PREPARED BY LOIS HUNT

ISAAC THE PEACEMAKER

By Lois Hunt

WHEN someone mistreats you do you grow angry and try to "get even"? What did Isaac do?

Abraham was always faithful to God, and taught Isaac to love and trust God, too. When at last Abraham died, he left nearly all his wealth to Isaac, whom God blessed and prospered.

Because of a famine in the land Isaac took Rebekah, his wife, and all his flocks, herds and servants and went to live in the land of the Philistines. There he continued to prosper, and became a very rich and great man.

When the Philistines saw Isaac's greatness they envied him and began to trouble him in many ways. They filled up the wells with earth, so that he could not water his flocks. Even the king said, "Go from us; for thou art much mightier than we."

So Isaac moved on into another valley and dugged new wells. Before long herdsmen of this land began quarreling with Isaac's herdsmen, saying, "The water is our's".

Isaac kindly let the men of that valley have the well and made another for himself. When this too was claimed by his enemies, he patiently digged the third well. This he was allowed to keep.

At last Isaac left this place, too, and went to live at Beer-sheba. That same night the Lord appeared to him and said, "Fear not, for I am with thee", just as the Lord had promised Abraham.

As had been Abraham's custom, Isaac built an altar there and worshiped God, and set up his tent; and his servants dug another well.

At last, Isaac had been rewarded for his patience. Even the kings knew his God had been with Isaac and came to make a treaty of peace with him.

Do you see now why Isaac is often called "The Peacemaker"?

ANCIENT UR TEMPLE BELIEVED FOUND

(Continued from front page)

early Sumerian times and one whose balanced proportions and spacious dignity would do credit to any architect. The building is a square measuring some eighty yards each way, with towers at the south and east corners; to these leads a passage which runs from the main gate round three sides of the rectangle, through the twenty-five foot thick outer walls, while another passage cuts across the middle of the building and divides it into two halves, in each of which is a separate temple; each is complete in itself, with its courts and sanctuary and its rows of service chambers: an intermediate block is formed by a series of minor shrines, including that of the founder, King Bur-Sin, and by a complex of small rooms under the floors of which we found vaulted tombs, perhaps those of the chief priests of the temple." *Philadelphia Inquirer.*

THE RESTITUTION HERALD

VOLUME 15

OREGON, ILLINOIS, MAY 18, 1926

NUMBER 33

WHO IS THIS?

Selected

ALL the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee" (Matt. 21:20). He had just come from Bethphage and Bethany. Bethany, like many Syrian towns, would never have been known but for the fact that the Lord Jesus had been there, and He had performed the miracle of raising Lazarus from the dead. Bethany was to Judea what Capernaum was to Galilee. Bethany was His temporary home when He came from across Jordan—from Moab to Jerusalem, and when Jerusalem refused Him, He sought the rest and quiet of the home at Bethany.

They tell us that the father of Lazarus was a pious Levite and his mother a devout woman of beautiful faith; that Lazarus, himself, was a scribe who earned a living by copying the Law and the Prophets for the various synagogues in Palestine; and that Mary and Martha did fine needlework, embroidering veils for the temple, and garments for priestly service. Tradition tells of the sweetness and purity of their lives of devotion.

We stood by the tomb of Lazarus and read again the story of John 11, of Jesus Christ the Omnipotent One coming from Bethabara and standing by that sealed tomb, the tears falling as He wept in sympathy, with the bereaved ones. Then a groan in spirit—a groan for life—escaped His lips and a prayer entered heaven from One who never was denied, and Lazarus came forth, and joy filled the hearts of those sisters. And here some months later we read of the alabaster box of very costly ointment of spikenard that Mary poured out upon Him as He was being entertained at the home of Simon the leper. And the fragrance of that ointment still speaks to us of an undying love. And He said, "Where-soever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Was ever a love offering to Him unnoticed or forgotten?

It was from Bethphage and Bethany (Mark 11:1) that Jesus came when the question above was asked and the answer given. Who is He? He had the day before crossed Jordan from Moab. He had traveled the plains of Jericho, come by the vale of Achor, where Achan had been stoned to death after the defeat at Ai. He had restored sight to blind Bartimæus, had dined with Zacchæus, had passed near the place of His temptation after His baptism in the Jordan, had crossed the Brook Cherith where Elijah was fed by ravens. He had entered the wilderness of Judea with its sand dunes and hills past the scene of the parable of the Good Samaritan, and on up

the rocky hill until He reached Bethany where He could see the sun sinking down behind the heights of Gibeon.

It was the time of the Passover Feast and countless multitudes of strangers had come to Jerusalem to keep the feast. They had heard of the raising of Lazarus from

Two Friends

One brought a crystal goblet overfull
Of water he had dipped from flowing streams
That rose afar where I had never trod—
Too far for even my quickened eye to see.
They were fair heights, familiar to his feet—
They were cool springs that greeted him at morn
And made him fresh when noon was burning
high,

And sang to him when all the stars were out;
His hand had led them forth and their pure life
Was husbanded, with sacred thrift, for flower,
And bird, and beast, and man. The hills were his,
And his the bright, sweet water. Not to me
Came its renewal. I was still athirst.

The other looked upon me graciously,
Beheld me wasted with my bitter need,
And gave me—nothing. With a face severe
And prophet brow, he bade me quickly seek
My own hard quarry—there hew out a way
For the imprisoned waters to flow forth
Unhindered by the stubborn granite blocks
That shut them in dark channels. I sprung up,
For that I knew my Master; and I smote,
Even as Moses, my gray, barren rock,
And found sufficient help for all my house,
For all my servants, all my flocks and herds.
—Selected

the dead. And now Simon was giving a feast in His honor, and the roads to Bethany were lined with people asking, "Where is He?" Zech. 9:9 had not yet been fulfilled and just as it "needs be that He go through Samaria" to meet a woman who was a sinner who would be at Jacob's well, and He must meet her need and send her out to proclaim Him as Christ, so it needs be that this prophecy be fulfilled.

Just as His omniscient eye saw the coin and brought the fish to Peter's hook when the taxes were due, so also He knew where the colt was tied on which He was to enter Jerusalem amid more than human regal splendor. For they shouted, "Hosanna in the Highest! Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest." What a sight it must have been when the great crowd came to meet Him and joined in the great acclaim, "Hosanna! Hosanna in the Highest!" But He, the meek and lowly One, riding on the humble ass in kingly majesty was not disturbed or elated by the acclamations of that excited crowd, for He knew that in a short time those same people would cry, "Crucify Him! Crucify Him! away with such a fellow from the earth! We have no king but Cæsar. His blood be upon us and our children."

As He rounded the curve of Olivet, the city burst upon His view, and "He wept
(Continued on page 264, Column 2)

THE TRANS-FIGURATION

By E. O. Stewart

AND after six days Jesus taketh Peter, and James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with Him. . . . While He yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him. And when the disciples heard it they fell on their faces and were sore afraid. And 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. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead." Matt. 17:1-9.

There is a wonderful lesson taught in this vision.

A vision was always given to picture to the Seer beforehand, a future reality.

EXAMPLES

After Nebuchadnezzar's dream of the great image, Daniel told him that God made known to the king what should come to pass hereafter. Daniel 2.

When Daniel stood upon the sand of the sea and in vision saw the four great beasts come up, the angel told him, "These great beasts, which are four, are four kings, which shall arise out of the earth." Daniel 7.

When Saul was struck down on his way to Damascus, he saw in a vision one named Ananias coming in and laying his hands on him, that he might receive his sight. Ananias was told to go to Saul, and God told Ananias that Saul had already seen one named Ananias coming in and laying his hands on him. Ananias then went to Saul and did what Saul had already in vision seen him do. Ananias fulfilled in reality what Saul had seen in a vision beforehand.

John (the revealer) was caught up in vision, and saw the dead small and great stand before God. He saw the books opened, and the judgment set. He saw in vision what shall come to pass hereafter. And at the appointed time in the future, the judgment shall set, the dead small and great shall stand before God, and the books shall be opened. Then, that which John saw in vision shall come to be a reality, or be fulfilled.

The transfiguration is another vision similar to these. Christ is causing Peter, James and John to see in a vision the power and glory which shall attend His second coming. In vision He permits them to stand

CURRENT EVENTS or FULFILLMENT of PROPHECY

JEWS ARE BUILDING UP PALESTINE

FULFILLING the prophecy voiced by Jeremiah that Jews should be gathered from foreign lands and that the fields around Jerusalem should be bought and paid for to make a country for the race, 150,000 Hebrews are settled in colonies of Palestine and preparations are being made to welcome double that many more this year.

This was the message brought to San Francisco recently by Mrs. Archibald Silverman, honorary vice-president of the American-Jewish Congress, member of the inner actions committee of the World Zionist Organization, who spent last year in the Holy Lands aiding rehabilitation.

Mrs. Silverman was in San Francisco to tell Jewry of work accomplished as well as to map out a program for the future.

She told of a group of young men and women she had met while traveling into Rehoboth—the women breaking rocks that the men might build a road, and all of them singing the old Hebrew songs. Also she spoke of two sisters, one digging in an irrigation ditch and the other plowing, both of whom escaped from Poland after their parents and brothers were murdered.

"They were educated, beautiful girls, from a cultured home. Both spoke seven languages. Yet when I asked them if they were tired, their answer was, 'We do not get tired in Palestine.'"

Tel Aviv, city of 50,000 Jews—no other race—is pointed to with pride by Mrs. Silverman. It has every modern city attribute, except a jail.—*San Francisco Bulletin*.

WHERE HUMAN HISTORY BEGAN

By William T. Ellis

IF I could transport bodily all the readers of this lesson over to Bible lands (they would make a multitude mightier than the Moslem pilgrimage!), I would scarcely need to do more than say, "Behold!" More than any pen will ever record, in explanation and confirmation of the Scripture, lies on the surface of the life and the land. The book that I am writing has become a terrific task in trying to omit all for which there is not room. All unreality departs from even the oldest portions of the Bible when one wanders about this peninsula; for, after all, Syria and Palestine and Mesopotamia are but the outer fingers of changeless Arabia.

First of all, a religious atmosphere persists. The Arabic-speaking world utters few sentences without invoking the Divine will. God is the Arbiter who is appealed to in every transaction. Skepticism such as is practiced in the Occident would horrify a dweller in the Near East. Faith of the simplest and most credulous sort is the common intellectual characteristic. In Mecca is the grave

of Adam; near by, in Jiddah, is the grave of Eve. Nearly all of the patriarchs and prophets have their shrines. This is the very soil of the Bible story: it does not occur to the natives, I suppose, that there are other parts of the earth without any such sacred associations.

It has been of absorbing interest to develop the theme that all the great events of human history have either centered in or impinged upon what we know as Bible lands. Even to-day, political signs are converging which indicate this as the scene of the next world struggle. Right here in Arabia has arisen a conqueror and leader, Ibn Souod, whom many persons affirm holds the master word for the times. Where human history began, in Arabia, it would seem as if it is still to carry on decisively.

Genesis locates the Garden of Eden in the Arabian Peninsula. Abraham's home was there. Israel wandered over its sands. Down the Tigris and Euphrates rivers a visitor catches many little glimpses of the verisimilitude of the Scripture story. The commonest form of craft is the coracle, or "guffa"—which is "pitched within and without" even as Noah's ark, with the crude petroleum from the Mosul oil fields!

It was in Babylonia that the famous "deluge tablet", written before the time of Moses on clay in cuneiform characters, was discovered. It contains a story startlingly similar to the Genesis narrative. All the great races of earth, excepting only the blacks of Africa, have a kindred tradition of a deluge. All agree in regarding the flood as a divine punishment for human sin.

Northwest of the Tigris-Euphrates valley, amidst the mountains of Armenia, rises Ararat, the snow-covered mountain on which the ark rested. The peak is seventeen thousand feet high, of indescribable beauty. Armenians call themselves the "people of Ararat"; and the headdress of Armenian monks and the steeples of their churches, are made in the form of Ararat. As a trifling illustration of the way in which the peoples of Bible lands link up yesterday and to-day, I may mention that in the Caucasus I found a town which tradition says was founded by Noah's grandson! At any rate, this is the old, old world.

As I range over the territory where the Bible story was lived before it was written, I find myself more and more impressed with the fact that the Scriptures fit the scene and fit the local life. Light thinking moderns, who are inclined to dismiss the first book of the Bible as a fairy tale, need only to read it on its own ground to discern how deeply the record and the region interpenetrate each other. Here is the only setting for the deluge story that fits the facts. Such a fact in the Tigris-Euphrates valley would be an overwhelming of the earth as then known; for this is the cradle of the race.

From Arabia the families of mankind spread out naturally, quite as the Bible and the secular histories show. And the geography makes logical the first emergence of the mountain of Ararat; even local pride did not permit the Hebrew writer to place

the scene of the ark's resting place in his own country.

This is a time for cautious minds to await the latest news from Bible lands, for archaeologists and geologists and anthropologists are on the *qui vive* over recent finds here and over others anticipated. And I see no reason to do otherwise than accept the view of the director of the American School of Archaeology in Jerusalem, Dr. Albright, who told me, a few days ago, that every new discovery that touches the events recorded in the Bible is a real corroboration of the historicity of the Book.

A certain type of mind will find this lesson a shining occasion for quibbling, forgetting that the Bible was written first of all for its spiritual significance. The whole import of the Deluge story is that a holy God cannot look upon human sin unmoved. Because men had become rotten in their hearts, the Greater had to clean them off the earth. That is the lesson of the lesson; the heinousness of sin in the sight of heaven.

Now that we have invented a lot of new and alluring names for this old thing called sin (vide the latest novels), we are in real danger of forgetting that sin abides as it always has been, regardless of fashions in nomenclature, an abomination to the Lord. No punishment can be adequate for this affront to the divine capacity which He Himself planted in the breast of man. The Ark on Mount Ararat is a beacon to all ages to beware of sin.

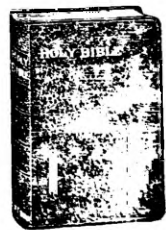
This mountain links with another way of escape from sin's destruction: the Mountain of Calvary. Would you know how hateful sin is in the eyes of the Holiest? Look at Ararat; and then look at Calvary, where the Son of God, the better Ark of Deliverance, made atonement to save humanity from its arch-enemy, sin. After the Deluge patient God promised deliverance: and that promise was fulfilled in the Deliverer.—*The Grand Rapids Herald*.

"FOR every blessing a man receives, he should try to give blessing to someone else."

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A RETRACTION

By Alex. Allan

IN an article in December 26 issue of The Herald, I quoted from Revelation 1:7 like this: "Behold, He cometh with clouds; and every eye shall *wish to see* Him". This is a mistake; the Greek word *opseio* means wish to see, but the word in this place is *opseti*, to see. However this correction in no way settles the question of Christ's visibility at His coming; for we are assured that without holiness no man shall see the Lord. Heb. 12:14.

Here is a seeming contradiction, but it is ours to endeavor to preserve the oneness of the Spirit; we cannot accept one of these statements and deny the other. Every eye shall see Him coming with clouds, but they will not see the Lord, for only those who are made like Him shall see Him as He is. Suppose it is officially broadcasted that President Coolidge will make a trans-continental flight in an aeroplane, and at a certain day will pass over your town. At the first glimpse of his approach, the church bells, and steam whistles give the alarm, and the people rush out of doors. One will shout, "There he is!" and another, "I see him! I see him!" As a matter of common knowledge, at such an altitude as these flights are made, no one could see the president, not any more than he could see a fly alight on top of a telegraph pole. Thus every eye shall see the glorified Christ coming with clouds, but without holiness no one shall see the Lord.

A brother, writing in The Herald, speaks of "the possibility of the fulfillment of the prophecy, that every eye shall see Christ literally and physically". There is no such prophecy and to apply the words literally and physically is a contradiction of terms. One might as well speak of the humanity of a horse; for such terms as literally and physically cannot apply to spirit beings.

With some exception in the case of Paul, no human being has ever seen a spirit being, neither indeed can he. You may converse with three spirit beings all alone in your own room, you may hear them reply to questions on Bible topics in a clear and audible voice, but you will not be able to see them, not any more than you can see the wind. But some who have had no such experience, and know nothing whatever about spirit beings, presume to know much about this subject, and set up their "don't-know" against my "do-know".

Two disciples on their way to Emmaus met the risen Lord materialized as a way-going traveller. The disciples did not recognize Christ—"their eyes were holden" There was no miracle performed on their eyes. To say their eyes were holden is simply an idiom of the Greek language, just as we might say that their eyes were deceived. But as the three sat at meat, the Lord began to assume more of the features of His former self and we read that, "their eyes were opened". When their eyes were holden they saw a man, but when their eyes were opened, they saw nothing. There was no miracle in either case.

Again, one never saw a materialized spirit go through a strong oak door as water might filter through a finely woven

(Continued on page 262, Column 2)

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—May 23—John 8:1-30 Mem. V. 29

JESUS' apparent indifference to the accusations against the woman, v. 3, becomes reversed if we omit the supplied italicized words, "as though He heard them not" and study Deut. 22:23, 24 and Num. 5:11-31. The law for stoning applied only to a " betrothed damsel." Apparently the accusers were trying to deceive Jesus by referring to this law as though the woman were unmarried. But He stooped and began to "write" in the dust. It looks as though He may have been writing the "curses," much to their chagrin, as required of the priest in Num. 5:23, thus indicating that He knew that she was another man's wife and that the case should be properly judged—or detected—by God according to Num. 5:11-31.

Anyway Jesus did not come to condemn, John 3:17, and did not "condemn" her. His was to forgive and correct. Therefore—"Go, and sin no more."

A murderer, an adulterer, a sinner, is no more such when he is forgiven of God.

Whomsoever God is ready to forgive Christ's disciples should forgive.

Mon.—May 24—John 8:31-59 Mem. V. 56

This section emphasizes how one resisting truth in an effort to protect his own self-established way is in fact the "servant of sin", v. 34, rather than that of God. Truth frees. Christ is "the truth", 14:6, and to receive Him is to receive His Father. But to deny Him is to deny the Father also and to classify one's self as of his "father, the devil."

The one great outstanding fact as repeatedly witnessed by Christ's marvelous teaching by word and by miracle is that Christ stands before the world as its only light, its only salvation—life. Without Christ performing God's will in behalf of man, man is helpless, because the way of man is contrary to the way of God. Gal. 5:16-17.

Tues.—May 25—John 9:1-16 Mem. V. 7

Jesus assures His inquirers that "neither hath this man sinned, nor his parents", that he was born blind. Rather, he was born blind that the works of God might be made manifest in him. The giving of sight to this man was the giving of something which he had never previously possessed. It was something added unto him. In this respect the miracle varied from many others where healing or restoration to previous health was performed. Thus, the miracle gave evidence of another kind of power and authority that was vested in Jesus, their Messiah. Everything was being done to prove to the people through their own observation and reasoning that Jesus was true to every claim made of Him by prophets, by self, and by His friends. He was truly one sent from God, doing God's work, searching God's people for their redemption, establishment and perfection.

Wed.—May 26—John 9:17-41. Mem. V. 31

At v. 30 the man upon whom this miracle was wrought makes an analysis of God and God's work that so condemns the disbelievers that they cast him out. It were better in their judgment that their own self-perfected system of thought should be protected and sustained than that the truth of

Jesus as manifested in this heretofore unheard-of miracle should be acclaimed.

Thurs.—May 27.—John 10:1-21 Mem. V. 10

Israel had been frequently referred to in the prophecies as God's sheep. Jesus here assures them that He is the one good Shepherd. He had entered by the one only door as provided by God Himself. The one only object is the protection of the flock for the sake of which, v. 15, He was about to lay down His life. Had the people listened they would have recognized His charge that their would-be leaders who were opposing Jesus were thieves and robbers. The truth of all this was later realized in part on the day of Pentecost and three thousand at least came to see the error of the past. Repenting they were received by God and His Son into God's ekklesia, the Church.

Fri.—May 28—John 10:22-42 Mem. V. 25

Jesus continues in word and deed to emphasize the outstanding truth that He is God's Son, sent with truth and life for the people of God's pasture. He allies Himself with God, v. 29, making Himself one with the Father, v. 30. For such statement the Jews would stone Him, but His soft words turn them from their wrath. He recalls to their attention that He has done many good works; He asks for which one He is to be stoned. How hard it was for them to realize that God's plan necessitated one who was the very image of man in being, in activity, in order to represent to them the graciousness of God in the cancellation of sin, the introduction of righteousness, the establishment of truth, the bringing to that fulness which the Father's purposes from the beginning held in view.

Sat.—May 29—John 11:1-29 Mem. V. 27

The time of crucifixion draws nigh. Jesus was in the wilderness because His hour was not yet come and the Jews were seeking Him to destroy Him. But Lazarus is sick. He dies. Jesus tells His disciples that Lazarus sleepeth. In making this statement He uses a word that is not the regular and common word for sleep, but rather a word that refers to sleep that comes upon one almost in spite of himself. It often referred to death. Therefore, when the disciples failed to understand the Savior's use of the word "sleep" He told them plainly, "Lazarus is dead". He was miles distant. No human messenger had conveyed to Him the news. His information in this, as in so very many matters of His life, was received from higher source. This was another attestation of God's constant favor to Jesus. He reaches Bethany; He meets the sisters; He assures them of resurrection. The women already recognize the fact that Lazarus would be raised again in the resurrection at the last day but Jesus is there for another surpassing testimony of His position before God. However, before proceeding to the miracle He assures them that He Himself, v. 25, is the resurrection and the life, that whoever believes in Him shall live and that whoever lives, by resurrection, and believes in Him shall never die. This great outstanding truth of Scripture Jesus applies directly and immediately to Himself. He is that resurrection power.

as it were, at the end of this age when He shall in reality come in His kingdom.

He had just told them in Matt. 16:28, that "there be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom." Or in other words, "There be some standing here which shall not taste of death till they see a vision which shall make known unto them My future coming in My kingdom."

After having seen this vision, and after Christ was raised from the dead, the disciples came to Him asking Him, "Wilt Thou at this time restore again the kingdom to Israel?" After Christ had ascended and sent the Holy Spirit to guide them into all truth, we hear Peter saying that the heaven must receive Christ "until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Some years later we hear Peter, referring back to that vision on the mountain, saying, "We have not followed cunningly devised fables, when we made known unto you the *power* and *coming* of our Lord Jesus Christ, but were eyewitnesses of His majesty . . . when there came such a voice from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice . . . we heard when we were with Him in the *holy mount*. 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".

The dawning of the day was still future when Peter uttered these last words, but they had seen this vision and had the more sure word of prophecy, which had been revealed to them by the Spirit, and that more sure word of prophecy that the heaven must receive Christ until the *time* for the kingdom to be restored. Acts 3:19-21. And then He shall come in His kingdom in reality, just as He appeared to be in that vision on the mount. Then, what they saw in vision, shall be fulfilled in reality, for He made known unto them in that vision, the power of His second coming.

WHAT HE MADE KNOWN

He made known just what shall take place when He comes the second time, by showing them a vision of it. Christ and Peter and James and John, were actually on the mountain. Moses and Elijah were not actually there. Christ was transfigured, which means, that He appeared to be in a changed condition which in reality was not yet true. He appeared to be just like He shall be in reality when He comes again. When He comes the second time Moses and Elijah will actually be there just as they appeared to be in the vision. If Moses actually appeared there, then he appeared without a body, or else he had been raised from the dead and appeared in a spiritual body, and if he appeared in a spiritual body, it was before Christ was raised from the dead, and the Bible plainly states that Christ was the firstfruits of them that slept, and afterward they that are Christ's at His coming. If Moses appeared there without a body, and could talk, then resurrection and a spiritual body are not necessary, for men can get along just as well without either a resurrection or a spiritual body.

How did Peter, James and John see Moses and Elijah, and hear them talk? Just like John later while on the Isle of Patmos,

saw the dead small and great stand before God. Just like he saw new heavens and a new earth where there was no more sea. They heard Moses and Elijah talk just like John heard the redeemed of the world to come sing the new song. Rev. 5:9, 10. He saw and heard in vision that which is yet to come. Christ revealed to John on the Isle of Patmos the things to come by rolling back the curtain, so to speak, and opening to his wondering eyes the glories of the world to come.

Just so on the mountain He gave Peter, James and John a vision of His power and glory, at His second coming.

This is the sense in which there were some standing there which should not taste death till they saw the Son of man coming in His kingdom, as Mark says, "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Mark 9:1.

JESUS CHRIST—WHO IS HE?

By R. H. Judd

No. 11

DEUTERONOMY, chapter eighteen, verse fifteen would to many seem to be the only direct communication that Moses had from God concerning that Prophet of whom He spoke. Yet anyone who will take the trouble to consider must be greatly impressed with the extent of the knowledge that Moses must have possessed. For instance—the underlying purposes of God in the slaying of the passover lamb, the uplifting of the brazen serpent in the wilderness, and the smiting of the rock could scarcely have been unknown to him of whom later Scripture testified, "He made known His *ways* unto Moses, His *acts* unto the children of Israel." There is deeper significance in the knowledge of a person by his ways, than what we know of him by his acts. One bespeaks close communion, the other intermittent acquaintance.

The three incidents above mentioned are so well known to the average reader that we have not included them in our remarks. Nor have we refrained because we feel that the limit of truth regarding them has been attained, but because the vastness of our subject compels us to pass by much that we would otherwise consider with profit. Further evidence that the knowledge which Moses had of the promised Messiah must have been extensive, is found in the study of the tabernacle and its services. The marvelous structure of the tabernacle; the exactness of detail both of that which was to be included as well as excluded, in its construction, and the unquestionable fact that every one of these details was planned with a view to immediate use as well as to the future application of an event and events to be enacted hundreds of years later, must surely be incontestable proof that a superhuman Power conceived it and gave to Moses the "pattern". Thus all things considered it would seem not improbable that more was revealed to Moses of the fulness of the "Gospel of God" in Christ, than to any other of His servants in either Old or New Testaments.

Just here may be appropriate a few words regarding Moses personally and relative al-

so to that Prophet whom God had and was to be "like unto" Moses. Both physically and intellectually Moses must have been an ideal man. Even before his leadership of the children of Israel he "was learned in all the wisdom of the Egyptians". That surely was no mean attainment. Added to that is the achievement of leading and controlling a whole nation through exceptional circumstances of trial, and giving them a code of laws that has never been and never will be surpassed in any age of human endeavor. His presentation of the tabernacle and its services, and his keen insight into future events, reveal a mind of uncommon greatness; yet the grace and humility of his personality were such that no suspicion of self-consciousness seems to be entertained by him. He knew more than others. Yes. But he knew also that there are vast oceans of knowledge where the horizon ever recedes. He knew, too, that if he knew more it was because of his closer contact with Him who knows all things, and his yearning cry was, "Shew me Thy ways that I may know Thee."

In this he was truly a type of the Messiah whom he predicted, who from constant communion with His Father and His Father's Word grew daily in wisdom and knowledge. No man needed prayer less, yet no man prayed more than He, and never did man speak like He. Like Moses, there was in Him a grand unconcern as to what others might think of Him apart from His message, but where He and His message are inseparably linked together there is a dignity of character and a finality of expression that render anything but reverent approach impossible.

We can only briefly touch upon a few of the most helpful topics suggested by the tabernacle and its services, and we feel sure that even so our readers will in some measure realize how very close must have been the fellowship of Moses with his God, second only in its sacredness to that of Him whom these beautiful types foreshadow.

The need for man's redemption is made plain by the very first transaction necessary in the building of the sacred structure, viz., the placing of the foundations. The silver sockets weighing one talent each, for supporting the pillars of the tabernacle, were obtained from the half shekels offered by every man of 20 years and upward as a "ransom for his soul"—"The rich shall not give more, and the poor shall not give less". Thus we see, as we saw in the very beginning of these papers, that it is the soul or life of the individual (and consequently the individual himself) that is at stake. Hence, in that respect all men are alike before God.

Not only so, but surely in specifying those of 20 years and upward, the fact is recognized that redemption is a solemn covenant between God and the individual, the individual man thus acknowledging his need for salvation. In this he also acknowledges that all other men who thus require a ransom to redeem their own life are on the same footing of helplessness as himself to accomplish the purpose, and that his help is not in man but in God. Thus God graciously allows man, under certain conditions, to lay the foundations upon which is based the structure of the Gospel. Put into one word, that basis is "repentance" toward God, exemplified by the act (as all attitudes of

(Continued on page 262, column 3)

Doings Among the Churches

We are glad to report that Sr. J. B. Phelps is much improved.

Texas brethren please note change of dates for Texas Conference to July 23 to Aug 1.

Ruth Anne was born May 14, 1926, to Mr. and Mrs. H. W. Simpson, Grand Rapids, Michigan.

Jeanne Marcile arrived in Kansas, Illinois on May 13 to gladden the home of Bro. and Sr. Zenas Murphy.

Bro. Paul C. Johnson is scheduled to fill Bro. Siple's appointments at Casey, Illinois, May 22 and 23, and at Marshall May 24 and 25.

Note the correction in the date of the Font-hill meetings. The date previously announced was not given officially but was taken from private correspondence.

Mrs. Clara VeNard after spending a week with her daughter, Mrs. Wm. C. McGraw, of Oregon, left Sunday for her home at Macomb, Ill. Sr. VeNard spent the winter in Maine.

Bro. J. Arthur Johnson was called to Belle Plaine, Iowa, Sunday to conduct the funeral services of a baby daughter of Bro. and Sr. Ray Cronbaugh.

As usual some from a distance are hoping to attend the services at Sr. S. Roxana Wince's home, a mile southeast of Pierceton, Ind., next Sunday, May 23, when F. L. Austin will speak at 10:30 A. M. and 1:30 P. M. Basket dinner.

Bro. Bert McClain, who because of poor health and a crippled condition has been confined to the house through the winter is now feeling better and is moving about in his wheel chair. Mail will reach this faithful brother at 511 E. Dewey Street, Blackwell, Okla.

Correspondence is in progress between some of the churches in North and South Carolina and Bro. H. A. Sheets, Maurertown, Va., relative to securing him to hold some meetings in those states soon. It seems probable that this worthy young brother may soon be secured for this work.

LOUISIANA

The fourth day from home brought us to Shreveport, Louisiana. Here we met a number of old friends, and some faithful workers in the cause. We remained there three days, holding services, and visiting with the folks. There are some young people in the Shreveport group that are going to be heard from some day. Watch for them.

Another day's drive brought us to Hammond, the old home town of our boyhood. The largest group of our Church people in the state is found in this section. Meetings are now being held in the schoolhouse at Happy Woods. Good attendance greeted the beginning, and the weather is lovely.

F. E. Siple.

MORA, MINNESOTA

Brother Clyde Randall assisted in the meeting at the McKinley School near Mora, which closed with a very hopeful outlook for the work there. Beginning Sunday, May 2nd, services were held each evening with a good attendance throughout the week. Saturday evening the church services were given up in order for the members and many other friends to surprise Bro. and Sr. Clyde Randall at the home of his father, Geo. Randall. Very near a hundred people gathered there to show an appreciation of the services Bro. Clyde has given and to again greet Sister Randall who has just returned home from the

hospital where she underwent a serious operation. Just before lunch was served a purse was presented to Bro. and Sr. Randall, to which the many friends had contributed.

Sunday, May 9th, the meetings were well attended. In the afternoon a business session was called, which resulted in the perfecting of a church organization, and the choosing of a committee to arrange plans for erecting a new church building.

The Minnesota annual conference will be held at Mora the mid-part of June, and we are expecting Bro. Austin to be with us.

Sydney E. Magaw

BEREAN BOARD MEETING

The Executive Board of the National Berean Society met in annual spring session at Golden Rule Home, Oregon, Illinois, April 24, 1926. The attendance was gratifying, only five members being absent.

Reports from officers and committees were first considered.

There was a balance of \$44.80 in the treasury.

The Literary Committee reported 22 articles received.

The Senior Social Correspondence Committee reported 1012 persons written to and 874 heard from.

The Junior Committee reported 232 written to and 162 heard from.

The Relief Committee again turned in an excellent report of work done in helping our needy brethren.

A very incomplete report from the Junior Extension Committee showed 48 new students enrolled in correspondence study, and 3 new classes organized.

Sr. Moore, of the Senior Extension Committee reported hands full with 46 lessons sent out to 20 isolated students, and 200 letters written. It was recommended that some plan be devised for helping Sr. Moore to handle her work, and also take care of its enlargement.

The Tract Committee has sent out 3065.

A motion was passed authorizing the tract committee to publish any new tracts for which demand arises. An advisory council of two was created to assist the committee in this work. Bro F. E. Siple and Sr. Leila Whitehead were appointed to serve on this council.

The Children's Story Book, published last fall, has been largely sold out. Some thought we should publish a second edition. Others recommended a book with a certain amount of daily study and mechanical work for the child to do. A committee of three was appointed to consider the advisability of publishing either or both of these books, and given power to act. The committee consists of Sr. Verna Thayer, Bros. Leland Hanson and F. L. Austin.

The question of how to provide for distribution of our increasing amount of literature was discussed from varying angles. The corresponding secretary does this work now, but our expanding program of publication necessitates other provision. Shall we have a special department for distribution of literature, located at Oregon? This need has been discussed before. It was deferred to the annual conference for decision. What is your suggestion?

Plans are being made for a big, successful, Berean Conference this year. The Board appointed Dorothy Lyon advertising manager for Berean Day. August 9 is the day. Mark it on your calendar and be in Oregon that day to boost our greater Berean program.

Melville Lyon, Rec. Sec'y.

MELISSA JANE FOOTE

daughter of Adolijah and Eliza Foote, was born in Rochester, New York, April 14, 1861, and fell asleep, awaiting the awakening at the resurrection time, at the home of her daughter in Grand Rapids, Mich., on April 19, 1926.

At about seven years of age, she came with her parents and two brothers to Michigan, lo-

cating at Antrim City first, living there but a short time and moving from there to a farm near Atwood. Only a few years were spent there; they moved then to a farm near Eastport. This was one of the early pioneer families and the usual experiences incident to that type of life were encountered.

On April 13, 1879 she was married to Daniel D. Blakely, son of Dan and Mary Blakely, another pioneer family, who came to this same section of country in June, 1864. To this union were born ten children, seven of whom grew to manhood and womanhood, the others dying in infancy: Frank Vernon, Glen, Pearl Brower, Mary, Ruby C. Houts, Dan, and Cecil A. Of these all survive except Mary, who passed away in 1909. Besides these children and their families, she is also survived by two brothers, Donald M. Foote and Geo. Foote, the former of Walled Lake, Mich. the latter of Detroit, Mich., and two half-sisters and one half-brother.

Hers was a very busy life, most of which was lived at Eastport. She was always willing to go to the sick and needy, lending a helping hand to anyone in need.

Some fifteen years ago she and her husband embraced the faith of the Church of God, and were baptized into Christ by Elder S. J. Lindsay of Oregon, Illinois.

For many years she had been a semi-invalid, and suffered much, and often prayed and wished for rest, which has finally come.

TRACTS AND BOOKS

A Tract slipped into each friendly letter is *direct—personal*. Handed to Friend or Stranger it forces attention—often consideration. It is an inexpensive, straight-to-the-mark presentation of Gospel Truths.

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The following are priced to cover costs only, including postage. Some are priced to cover simply costs of mailing—wrapping and postage.

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Stories of the Bible, Different Titles .25
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The Restitution Herald

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

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Elder F. E. Siple.....Assistant Editor
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THE RESTITUTION HERALD

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

In Isaiah 5 God has likened Israel unto a vine—a vineyard. It was of the Lord's planting and should have brought forth much fruit. But "Israel" failed to live true to her God—yes, true to her name. The vineyard was spoiled, the vine—Israel—uprooted. Nevertheless, God is to rebuild His nation and have therein a people true to Him.

Throughout our Savior's ministry He urged Israel to return unto her God, to recognize in Himself her long promised Messiah and thus to enter unto her great inheritance. But Israel, in her blindness denied His pleadings and was preparing to crucify Him.

Under these circumstances Jesus' declaration that He was "the true vine", could not but affect them much. It was not only a rebuke to them but it was an exaltation of Himself that was repulsive to them.

But how in accord with Isa. 49:3 are His words. For is not Jesus the "servant", "Israel", the true planting of the Lord? And is He not the "servant to raise up the tribes of Jacob", v. 6, when He shall return to "reign over the house of Jacob for ever"? Luke 1:33.

Therefore the Savior, having "chosen", John 15:16, certain ones out of Israel for co-workers, set about to cleanse them "through the word", v. 3, that they should bring forth "much fruit".

Now this fruit-bearing could result only from "abiding" in the true vine, the One which stood all tests and evidenced His truthfulness and loyalty to His Father the Husbandman.

FRUIT BRANCHES

WHILE the parable of John 15 seems to point explicitly to Israel, there are evidently many features of the analysis that afford striking application to the Christian life.

Not only is the Lord the One in whom and through whom Israel as a nation will yet come into her fulness, but He is also the One in whom and through whom the Church in its every individual member will attain unto her high calling. Therefore it is equally true of the Christian that every "branch" must "abide in the vine", Christ, if it is to bring forth fruit.

Now in horticulture "fruit" is a means of multiplying in kind, and certainly it is not amiss to at least study this beautiful illustration with this thought in view. Not only has God ordained that the human race should multiply till the single pair of Eden's garden should fill the earth, but He has also ordained that He who is spiritual, the second Adam, should also multiply till the fullness of the Father's purpose should be realized. The one to co-work with Him in this is the Church, which is likened unto a wife of Christ, a help-meet. The "help-meet" given to Adam did not "abide" in him.

The result was that which has come to be known as the fall of man. This condition shall not prevail with reference to the second Adam, for every branch that does not abide in Him will be severed, made fruitless, but every branch that abideth in Him will not only be purged but strengthened that it shall bring forth much fruit. This fruit, if it be fruit of the real vine, Christ, must be spiritual. It must be that which when brought to perfection will mature into new creatures in Christ Jesus.

To this end Christ sent forth the apostles into all the world to proclaim the Gospel to the end that they might be the instruments, fruit-bearers, in bringing many through faith unto adoption into the one true Vine. As such they would become branches; as such they would at once be purged, cultured, enlarged, made ready for fruit-bearing. Thus, the branches of the one true Vine are being multiplied.

If the foregoing application of the parable be permissible and Scriptural, then the duty of the Church of to-day becomes very urgent for every individual member of the body of Christ, every branch of the vine, is in duty bound to bring forth fruit now, to-day. Otherwise it will surely be pruned off as nonproductive, undesirable.

N. B. I. WORK FOR 1926-'27

YOUR Secretary does not wish to appear presumptive and plan work for the coming year in any manner that will in the least degree make it seem necessary for the General Conference to retain his services after the next General Conference meeting. In fact he would be very much pleased if someone else could take up all this responsibility.

But plans for the coming year must be made immediately for at least three departments of the work. The Print Shop must know immediately what its fall work is to be and make advance preparation therefor. The Greenhouse is already planting and contracting for next winter's market.

The same thing is true with reference to our Bible Training Class. Such a class should start early in September and should rightfully continue through nine or ten months. Already inquiry has been made

with reference to the class for 1926-'27

Heretofore there has been no tuition charge made for this work. Practically all of the overhead expense has been afforded by the N. B. I. from its General Fund. There have been a few contributions toward library, etc., additional to some contributions for the general prosecution of this work. One reason why there has been no tuition charge is that the work has been too small heretofore to warrant such a charge. Your Secretary believes that the time has come when definite status should be given to the Bible Training Work and explicit announcement made with reference thereto. He is taking this matter up with the Executive Board and in the meantime request is made that each and every one who wishes to consider Bible Training Class work for another year will notify the writer immediately. When we get the approximate number who will wish to take this class work, we can then begin to shape definite program with relation thereto.

In the meantime the Church as a whole needs to work together with one aim if these various efforts are to return the results that are intended. It is past time for anyone to longer continue a watchful waiting attitude before putting his strength behind the work. If the work appeals as a whole to the individual and to the Church as a work approved of God and pleasing to Him, then each and every one should get behind the work with his fullest Christian, moral, financial, and general support. Two questions only should be considered. First, is the work a true service to God? If so, then, second, are we individually doing our whole duty as regards the same? There are two features of the work that need the financial attention of the brotherhood: The Wince Fund as regards Bro. and Sr. Williamson; and the general fund for carrying the necessary overhead expenses of the N. B. I. We earnestly urge one and all interested to consider these two financial items and their ability to aid the same.

A post card stating briefly the individual judgment with reference to the various phases of the work will be gladly received by your Secretary.

F. L. Austin, Secretary

HERALD RECEIPTS

Mrs. Mary Goekler; Ora Worley; Mrs. E. R. Lewis N. J. Hardacre; Mrs. H. T. Hill; Mrs. Richard E. Powell; John M. Railsback; Rosiah Middlekauff; Jas. H. Lewis; Emma Rowe; L. J. Sweet; Mrs. J. D. Hogarth; Mrs. Geo. Graves; Jas. Kessler; G. P. Allard; Mrs. Chas. Jewell; H. S. Bell; I. T. Ritenour; Mrs. Clara Knight; R. A. Humphreys; Ida Guthrie; Mrs. A. J. Moore; Mrs. E. Tomlin; Mrs. G. E. Stauffer; Melinda Hoofman; Mrs. Leo. Nokes; B. F. Skeels; Carrie Wile Chambers; J. G. Simmons; H. E. Shepherd.

WINCE MEMORIAL FUND

Previously mentioned	\$1836.54
Mrs. Amy Johnson (Ia.)	\$.25
Primary Dept. of Blanchard	
Sunday-School (Mich.)	5.00
Mrs. Wm. Canode (Ill.)	1.00
Mrs. Margaret Moore (D. C.)	1.00
Floyd Stilson (Ind.)	25.00
Mrs. Hugh Shafer (Ind.)	5.00
Mr. & Mrs. Sylvan Richey (Ill.)	5.00
Mrs. John W. Hutchings (Ill.)	2.00
J. E. Cowles (Nebr.)	2.00
H. E. Shepherd (Calif.)	2.00
Total	\$1882.29

HELPING FUND

Mrs. J. F. Carpenter \$ 1.00

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 17:11

NO FAITH

"I have no faith," he said to me.
 And there was sadness in his eyes.
 "No faith!" said I. "That cannot be.
 Do you believe the sun will rise?"

"'Tis dark to-night. No stars are out.
 You cannot see one gleaming sign.
 But can you tell me that you doubt
 That stars and moon again will shine?"

"You say the clouds have hid their light;
 Science explains the darkness so.
 And you believe that this is right,
 But, tell me, do you really know?"

"You have no knowledge that the sun
 And moon and stars which disappear
 Will keep their courses as they run,
 And yet you plan from year to year."

"You see the sun sink down at night,
 Nor grieve to see it slip away.
 You wait to-morrow's coming light,
 And yet you 'have no faith,' you say."

UNITY

OUR to-day's lesson will be found in John 17:20-26, and in reading this we particularly ask you to notice who is speaking, to whom He is speaking, and of whom He is speaking. The speaker is Jesus the Christ. He is speaking to His Father God, and His remarks refer to you and me. We will take as our memory verses, verses 20 and 21, for the words of Jesus here contained give us the subject matter of this prayer, uttered some eighteen hundred years ago, and have the same vitality and power as they did the day they were uttered.

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."

All Scripture is profitable, but some is of more interest to the younger mind than other portions might be. This chapter is both profitable and interesting and we advise that you read it from the beginning.

What a wonderful incentive is held out to us so we will forsake the world and its evil ways. To be one with Christ! To be one with God! Can you imagine this high honor? Can you conceive such great glory, the possibilities of such a connection, one with God even as Jesus and the Father are one? But to be one with God, and one with Christ we must be true to Them. True to Their teaching, true to Their ideas, true to Their ideals. We must walk with Them. We must talk with Them. Their loves must be our loves. Their ways must be our ways. Wherever They lead we must follow, asking no questions, having no doubts, experiencing no fear. Workers together with God, fellow laborers with Christ! The standard is high, still it should be a pleasure to follow it, for the reward which is the peace of God in our hearts now and eternal life

in the presence of God in the future, is as much greater than any sacrifice we now are called upon to make as the heaven is high above the earth. "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." "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."

"IF THE SON THEREFORE SHALL MAKE YOU FREE, YE SHALL BE FREE INDEED"

In New York City is a large, pretentious, up-to-date building called The Town Hall. It was built by the Association for the Advancement of Political Knowledge, and on its facade is cut, in letters of about one foot square, this inscription: "Ye shall know the truth and the truth shall make you free", signifying, of course, the political freedom that we of these United States are supposed to enjoy.

The thought often has occurred to me: of the thousands of people daily passing that building, and reading the inscription, how many know who the author is, and under what circumstances it was uttered? And I now ask my young readers how many of you can answer these questions? Also, does the "truth" here mentioned refer to earthly things, political or otherwise? and the freedom mentioned, has that anything to do with political freedom? That is being free from the tyranny of a certain class of worldly political rulers.

Suppose we turn to John's gospel and read that portion of the eighth chapter that commences with the twenty-first verse—it would not be amiss to read the whole chapter—and we will have an answer to each of our questions. We will find that it was Jesus Christ who spoke those blessed words, that He said them to the faithful Jews who believed on Him, pretty much for the benefit of the Jews who had not believed. And they have come down through the ages to us to-day, for our comfort, for our guidance, for our salvation; for the "truth" as mentioned by Jesus referred to the message that was sent to mankind through Jesus by His Father God. The freedom spoken of was the freedom from sin, only secured through faith in Jesus Christ as the Son of God, our Propitiation, our Savior. And this freedom is the only real freedom, the only worthwhile freedom. Personally I feel we have nothing to do with the politics of the world. Let the people of the world take care of the politics of the world. "Our conversation (interest, politics) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

Christ says that "whosoever committeth sin is a servant of sin." Now we all commit sin, but through our faith in Jesus Christ He becomes our sin-bearer, that is, He takes our sins from us, covers us with His righteousness and in the sight of God we are free of sin. Jesus has freed us from

sin, He has freed us from the result of our sin, and in freeing us He has bestowed upon us a freedom that He alone can give and that the combined forces of the world can not take from us.

Jesus is loving, merciful and true. He states He came not of Himself but was sent by the Father. That He does nothing of Himself, but speaks only those things that were taught Him by God. He also is powerful, because He had the spirit of God without measure. So we see that whatever He promises shall be accomplished, and whatever He says should be shall be. And two of the things He says, as noted in this chapter, are, "He that is of God heareth God's words" and "Verily, verily, I say unto you, If a man keep My saying, he shall never see death." Now if we are of God we will listen to and believe God's words. That is, we will accept Jesus for all He claims to be. We will accept Him as being able to do all He promises to do. And the result? We shall be freed from sin, we shall be saved from eternal death. Is this worth the cost? Or would you rather be of the world, accepting the ways of the world, and doing the things of the world, of whom Jesus says, "Why do ye not understand My speech? even because ye cannot hear My word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

Choose ye this day whom ye will have as a Father, whether it will be He who created and preserveth the universe, and who through the freedom granted us by the Son shall bestow upon us eternal life, or he who is the father of lies, a murderer from the beginning, by following whom we shall perish and be remembered no more forever.

BIBLE QUESTIONS

1. Who is worthy to receive glory and honor and power and for what reason?
2. When brought before Festus to be judged to whom did Paul appeal?
3. What precious promise is given regarding temptation?
4. At whose judgment seat must we all appear and why?
5. Why are Christians to put on the whole armor of God?
6. What was Paul's great desire and prayer?
7. What five things were the Philippians counseled to think seriously about?
8. What did Christ say to Peter when He found him asleep during His agony?
9. What did a group of Greeks, visitors to Jerusalem, ask of Philip?

ANSWERS TO LAST SERIES OF QUESTIONS

- | | |
|-----------------------|----------------------|
| 1. Revelation 3:5. | 6. Ephesians 6:7. |
| 2. Matthew 17:14-18. | 7. Philippians 1:1. |
| 3. Hebrews 10:23. | 8. Mark 14:41, 42. |
| 4. 2 Timothy 3:15. | 9. Matthew 24:2. |
| 5. 1 Corinthians 3:6. | 10. Luke 21:2, 3, 4. |

Let Us Pray—Father, may the knowledge of those who study these Bible lessons be increased. May their love for Thee, their faith in Thy Son, and their service in Thy name to their fellow-men be more abundant. May their desire for the return of Thy Son be more keen. And may all things—their knowledge, their love, their faith, their service, their desire—reflect Thy love and redound to Thy glory and praise. We ask this in the name of Thy Christ. Amen.

The Sunday School

Prepared by Alta King

JACOB AT BETHEL

LESSON 9 MAY 30, 1926
 LESSON TEXT: GENESIS 27 and 28
 RESPONSIVE READING: PSALM 76
 GENESIS 28:10-22

Golden Text: I am with thee, and will keep thee in all places whither thou goest.—Genesis 28:15.

Memory Verses: Genesis 28:13, 14.

FOR STUDY

Review: To whom was the Abrahamic covenant spoken in last week's lesson? How does the story of Isaac's wells symbolize the purpose of the covenant? Compare Isaac with Abraham as a man of faith.

The New Lesson: In this week's lesson the Abrahamic covenant is spoken to a second of his heirs, an heir who fell far short of a godly character and who manifested little or none of the faith of his grandfather Abraham.

I. Jacob's Character. Gen. 25:27-34; Gen. 27. Jacob was the favorite son of Rebekah and undoubtedly knew the angel's message to his mother. Gen. 25:22, 23. In verses 27-34 there is recorded Jacob's effort to carry out God's purposes. Describe the character that would conceive of such a plan. Was Esau any more worthy of the family birthright than was Jacob? Though Jacob was deceitful and selfish, had he violated the family marriage law as had Esau? Gen. 27:46 with 28:1, 2. Though God permitted His purpose to be accomplished through lying and deceit did He permit the deceivers an unalloyed enjoyment of its accomplishment?

Sometimes God eliminates weakness from a person's character by permitting him to experience its working in his life.

II. The Covenant Spoken to Jacob. Gen. 28. Did Isaac come to see the wisdom of God's purposes concerning his sons, and submit to it? Verses 1-5. Had it grieved him to bless Jacob instead of Esau? Gen. 27:37, last part of verse. Did Esau recognize his folly in taking the daughters of Heth for his wives? Gen. 28:6-9.

Describe the conditions under which God spoke the Abrahamic covenant to Jacob. Did He demand promises from the supplanter? Did Jacob have very close fellowship with God? Verses 16, 17. Was he beginning already to feel the sting of separation from his father's house? Last part of verse 21. What promise did he make?

Thus, from this low plane, Jacob the supplanter began to develop into Israel, the Prevailer, the safe repository of God's covenant concerning the welfare of all nations.

III. The Abrahamic Covenant: Read the Abrahamic covenant as it is stated in Gen. 17:1-8, in connection with Rom. 4, in order to grasp something of its far-reaching effects. By the Abrahamic covenant, Abraham is heir not only of the land of Canaan but of the whole world. It shall surely be his. He is the father, not only of the flesh nation of Israel, but in a much higher and truer sense, of all nations, because of the faith in God which shall develop in them as it first developed in him. Through God's dealings with Abraham and his flesh descendants, faith in God shall evolve in the hearts of all nations and because of this faith

all nations shall be the children of Abraham. And the promise is sure. For as surely as God finished His work of physical creation, so shall He finish His work of faith creation, and man shall stand before Him in His image and His likeness, a new creature in Christ Jesus, the Seed of Abraham.

Children's Column

PREPARED BY LOIS HUNT

JACOB'S DREAM

ISAAC and Rebekah had two sons, Jacob and Esau. Esau, the older, was a great hunter, while Jacob cared for more quiet, home life.

When Isaac grew old and blind he wished to pronounce a blessing upon his older son. Jacob, however, with his mother's help, deceived his blind, old father and secured the blessing instead.

This made Esau very angry so that he vowed he would kill Jacob after their father's death. Therefore, Rebekah sent Jacob away to her brother Laban, who lived in Haran. He hurried away alone and on foot.

That night the traveler came to a stony place and decided to spend the night there. He took a stone for a pillow and went to sleep. (That doesn't sound very comfortable, does it?)

Nevertheless, Jacob slept and had a wonderful dream. He saw a ladder which reached from the earth clear up to heaven and going up and down on it were the angels of God. The Lord stood above it and said to Jacob that he and his children should own the land whereon he was lying, and that he should have many children, that they should go in all directions to bless all the families of the earth. God also promised Jacob that He would go with him wherever he went and finally bring him back to his own country.

Then Jacob awakened out of his sleep and said, "Surely the Lord is in this place; and I knew it not." And he was afraid, although it seems he should have been greatly comforted and encouraged.

In the morning he arose early and poured oil on the stone he had used for a pillow, and named the place Beth-el, which means "house of God". He vowed that he would always give one-tenth of all he had to God, and believing God would protect and take care of him he said, "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 just so will we find God in every place, and He will protect and care for us if we but trust Him and try to do as He wants us to do.

A RETRACTION

(Continued from page 259)

wire sieve. Yet though they have no knowledge about this, they presume to know all about how Christ went through that door barred and bolted for fear of the Jews. He probably materialized after going through the door.

Abraham entertained three angels materialized as men—"and they did eat". One he

recognized as the Lord. The others *was* addressed as "my lords". But neither Abraham nor Lot saw these angels in their essential nature as spirit beings.

We have been told through *The Herald*, that every eye shall see Christ when "His feet shall stand . . . upon the Mount of Olives", and this reference is given—Zech. 14:4. As a matter of fact, this prophet says nothing about every eye seeing Christ. John was in the spirit on the Lord's day, and saw one like unto the Son of man, and he says: "His feet (*were*) like unto fine brass, as if they burned in a furnace". Now, were these the literal and physical feet of Christ? Who are the feet in that day which shall stand on the Mount of Olives? They are the beautiful feet of Him upon the mountains, that saith unto Zion, "Thy God reigneth". We are not to interpret these dark sayings of the prophets in a literal sense, and we cannot be dogmatic in our own interpretation. Feet are made to walk on the earth; and the Scriptures show that there will be an earthly phase of the kingdom—"Ye shall see Abraham, and Isaac, and Jacob, and all the holy prophets in the kingdom of God". These will be the feet members of the kingdom; and the beautiful feet of these—who are "His feet"—are what Isaiah saw upon the mountain publishing peace and salvation, and saying unto earthly Zion, "Thy God reigneth."

Again, these are the fathers who are given to Christ and His bride as children, and who are to be made princes in all the earth. Psa. 45:15.

If we are not too critical, it makes little difference whether we read, "We shall reign *on* the earth", or "reign *over* the earth". But when a brother builds his argument, for a visible Christ to sit upon a literal throne, upon the words "on the earth", then it becomes one to call to his attention, that the Greek *epi* in connection with reigning, always means *over* and not *on*. Among spiritual Christians—and there are many others (1 Cor. 3:1)—criticism should be offered in love of the truth, and this even if it is an occasion for reproof and rebuke. But no one is justified in making criticism if it is instigated only by a spirit of contentious opposition.

JESUS CHRIST—WHO IS HE?

(Continued from page 258)

mind must be) of presenting the half shekel.

One noticeable feature in the construction of the tabernacle is that practically all the woodwork was overlaid with gold. This was not seen from the outside, being covered by curtains, but it must have presented a view of splendor inside, a fact truly significant of the believer and the unbeliever. Commentators generally agree that gold is typical of Deity, and that which is divine and imperishable; and that wood represents that which is human and corruptible.

There is possibly yet another thought involved. Wood is indicative of life forfeited, and unless covered completely by that which is imperishable its end is destruction. Everything in the tabernacle made of wood must therefore remind those inside that but for the goodness of God their own life stands in jeopardy.

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The Story of Jehoshaphat

By Auntie Wince

WHEN we get into trouble there is only one place where we can go and be sure of help, and that is to God. Men can help us sometimes, but not always. They cannot cure us when smitten with an incurable disease, nor save us from death when bitten by a deadly serpent. But God can; there is nothing too hard for Him. He can not only save us, as individuals, from any and every possible peril, but He can also save the dear land where we dwell from falling into the hands of our enemies. No matter how strong the army may be that comes against us, He can find a way to defeat it. That this is so we have only to read the story of Jehoshaphat. I think it one of the finest stories in the Bible.

But to understand it, we must know something about the people of that time, and of the countries where they lived.

The first and second verses of the twentieth chapter of second Chronicles read as follows:

"It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria", or "on this side of Edom", as other versions more properly make it. For they were from "the far distant regions bordering on the northern and eastern coast of the Red Sea".

No wonder that "Jehoshaphat feared and set himself to seek the Lord, and proclaimed a fast throughout all Judah", nor that "Judah gathered themselves together, to ask help of the Lord".

I can hardly refrain from quoting Jehoshaphat's prayer verbatim, it is such a wonderful prayer. He knew that this heathen people could not withstand the might and power of the hand of the God of Israel.

He had not forgotten that the land of Canaan had been promised to the seed of Abraham for ever, nor that if evil of any kind came upon them, and they cried unto Him in His house He would hear and help, so he told the Lord all about that great company of the children of Moab and Ammon and Mount Seir, who were coming to cast Israel out of the possession that He had given them to inherit and prayed Him to judge them. "for," he said, "we have no might against this great company . . . neither know we what to do".

Then what happened? The spirit of the Lord fell upon Jahaziel, a Levite of the sons of Asaph, and he told the people not to be afraid nor dismayed, for the battle was not theirs; but the Lord's. All they had to do,

was just to stand still and see the salvation of the Lord.

What a praise-meeting followed this announcement! Jehoshaphat and all Judah and Jerusalem fell before the Lord worshiping the Lord, the Levites stood up and

The Other Fellow

Let me be a little kinder,
Even though a little blinder
To the faults of those about me—
Let me praise a little more.
Let me be, when I am weary,
Just a little bit more cheery;
Let me serve a little better
Those that I am striving for.

Let me be a little braver,
When temptation bids me waver;
Let me strive a little harder
To be all that I should be.
Let me be a little meeker
With the brother that is weaker.
Let me think more of my fellows,
And a little less of me.

—Selected.

praised Him and when the time came to go into the battle, they went with singers appointed unto the Lord that should praise the beauty of holiness as they went out before the army. Was ever such a thing heard of before or since? Did ever soldiers before or since go to the battlefield saying, "Praise the Lord; for His mercy endureth for ever"? I do not think so.

And no sooner had they begun to sing and to praise than the Lord began to lay ambushments against their enemies and they were smitten.

And the strangest thing happened that ever occurred in the annals of war. The Moabites and Ammonites turned against the children of Mount Seir and killed them all, and then went to fighting one another, and when Judah came to the watch-tower and looked they were all dead; not one had escaped. There was nothing to be done now but gather the spoil. It took three days to do this, there was such an abundance of riches and precious jewels on the dead, more than they could carry away. Another praise meeting was held in the valley of Berachah and then they set out for home with joy, with psalteries and harps and trumpets, for the Lord had made them rejoice over their enemies.

Not much more is said about Jehoshaphat, save that he was 35 years old when he began to reign and that he reigned 25 years over Judah. All that he did was right in the sight of the Lord, save his joining himself with the wicked Ahaziah, king of Israel, in making ships to go to Tarshish (or Great Britain). For doing this the Lord broke his ships to pieces.

He was buried in the city of David and Jehoram, his eldest son, reigned in his stead.

Essentials and Non-essentials

By Alex. Allan

TO the woman at Jacob's well Jesus said: "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." To worship in spirit, one must have the mind of the Spirit, and his lips must speak out of the affections of his heart. To worship in truth, one must have a knowledge of God, of His justice, goodness, love, and mercy, as these are revealed in the gospel, which is the power of God unto salvation.

There are no more devout worshipers than we find in the Catholic church. Men and women may be seen kneeling for hours, praying, and repeating over and over again, "Our Father". But what is all this for? That they might save their souls and escape hell. But this is not worshiping God. It is false worship.

What are these things which we must believe, and which are essential for our salvation? Answer: "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." These are all the essentials.

The non-essentials are all man-made. One of these is the doctrine of the immortality of the soul; another is the doctrine of eternal torment in hell; and still another is the doctrine of the trinity. And now the question is, Can one who believes these false doctrines be saved?

Although God has made the way to life in this age both straight and narrow, yet He is very liberal. He is not willing that any should perish, but that all should be saved, and *after that* to come to a knowledge of the truth. Let us then be as liberal, and not narrow-minded. Salvation is not all of faith and knowledge. Paul tells us that a man may have faith to remove mountains, and may have all knowledge, yet if he hath not the love of God in his heart he is nothing. It is "by My Spirit, saith the Lord". Now, if a man's faith and love can rise above these non-essentials, and in spite of these errors, he can worship God in spirit and in truth, with his lips speaking out of the affections of his heart in thankfulness to God for all the love wherewith He loved us, in that He gave His Son, the only begotten, why should we engage in doubtful disputations about that man's salvation?

I don't mean by this, that the Church of God has no excuse for withdrawing from these nominal systems with their sectarian methods, that we may enjoy that liberty wherewith Christ has set us free. But I do mean that such a one can hold to these non-essentials errors which are seemingly

THE RENAISSANCE OF THE LAND OF ISRAEL

THE land of Israel is upon the tongues of more people to-day than it has been in many centuries.

It has always held a place in the affection and reverence of mankind that no other land has had, because it is invested with historic and holy memories such as adhere to no other land on earth.

It has been the inspiration of poets and painters and historians, and has been the theme of thousands of writers.

Though a small country, which may be traversed in a day in an automobile, it has been the scene of the most momentous events in all the records of human history.

The names of many of the greatest men who ever played a part on the stage of human action are associated with it.

Abraham, Isaac, Jacob, Joshua, Moses, David and St. Paul are names that are bound up in history with that of Palestine, and that being who stands in unchallenged pre-eminence above all those who ever dwelt upon the earth, the Man of Galilee, was born there, there journeyed and taught and healed, and from its soil triumphed over death and rose again to life eternal.

Whittier sang of it out of his unquestioning faith,

"In the shade of thy palms, by the shores of thy sea,
In the hills of thy beauty, my heart is with thee."

The gifted Canon Farrar, in one of the most eloquent passages in modern literature, draws a picture of Christ standing on the summit of the hill on which Nazareth was built, looking upon the scene spread out before Him:

"However peaceful it then might look, green as a pavement of emeralds, rich with its gleams of vivid sunlight and the purpling shadows which flooded over it from the clouds of the later sun, it had been for centuries a battlefield of nations—pharaohs and ptolemies, emirs and ersacids, judges and consuls had all contended for the mastery of that smiling tract. It had glittered with the lances of the Amalekites; it had trembled under the chariot wheels of Sesostri; it had echoed the twanging bow strings of Senacherib; it had been trodden by phalanxes of Macedonia; it had clashed with the broadswords of Rome; it was destined thereafter to ring with the battlecry of the crusaders, and thunder with the artillery of France. . . . No scene of deeper significance for the destinies of humanity could possibly have arrested the youthful Savior's gaze."

That fair land has been the scene of centuries of injustice and oppression, but God's promises are being fulfilled and Israel is coming into its own.

Every right-thinking man, whether Jew or Gentile, has watched with deep interest the Zionist movement and has hoped to see the Holy Land return to its ancient prosperity, and a most charming writer, a member of the American Geographical Society, who has recently returned from a visit to Palestine, in the latest issue of the World's Work gives a most encouraging account of present conditions in Palestine.

He says over 100,000 Jews have returned and settled there in a few years. The day that General Allenby, at the head of the British army, entered Jerusalem ended Turkish dominion and marked the dawn of a new era for the land of "God's chosen people."

Jerusalem is scrupulously clean. Six thou-

sand cisterns have been cleaned out and will be used until an ample water supply is assured. A twelve-story office building is being erected, and Jews and Arabs work together in perfect harmony, a condition which was thought to be impossible.

In one place 60,000 silicate bricks a day are being made, and many factories are in operation. Machinery is being run and electric light is supplied to several new cities by hydro-electric power, and a large modern flour mill is in operation and draws its supply of wheat from the adjacent country.

New farms are being opened every day and the crops are abundant.

The "smiling tract" of twenty centuries ago, of which the great canon drew the picture, is smiling again.

It is delivered from the benumbing, paralyzing dominion of the Turk, and has been born anew under the revivifying touches of the Anglo-Saxon. Justice and liberty and the sanctity of human rights will there be guarded and guaranteed.

Israel's children no longer hang their harps on the willows and wail in sadness, but sing songs of gladness which recall the days of old when Israel's monarch minstrel sang in notes so lofty and of such surpassing sweetness that his "harp became mightier than his throne."—*The Houston (Texas) Chronicle.*

WHO IS THIS?

(Continued from front page)

over it," and said, "If thou hadst known." He could see the beautiful city with its great strong walls, the palaces of Herod, the Jewish Temple, the towers and minarets

and bulwarks. Away to the north, He could see Mizpeh where Samuel judged Israel, and near by is Gibeah of Saul, and much farther north Michmash, yonder is poor little Antioch where Jeremiah's weeping eyes first saw the light of day. Jesus also saw on into the future. He saw the answer to that awful prayer, "His blood be upon us and our children", as the army of Titus besieged the city and little children were slain in agony. He wept over the city then.

Does He weep now at the gathering storm that is soon to burst upon the world? We believe God is about to shake terribly the earth. The late war, we believe, was an earnest of a greater one soon to follow. The earthquakes, the cyclones, the intense heat, the hail storms, the red snow, and the unusual disturbances of nature all over the world, the manifestations of cruelty and violence, and strikes, the unnatural or preternatural crimes, the unspeakable licentiousness, the murders, the organized forces of evil in white slavery, in the liquor business and drug evil, all warn us that we are deep in apostacy, and of the fact that the Lord Jesus will soon come to answer the question as to who He is to a Christ-rejecting world. He will be revealed as the Son of the living God, the Savior of men, the loving Christ of Calvary, the King of kings and Lord of lords. It is for us to tell the story of His love while there is yet time to proclaim Him.

God is blessing in a marked way the work that is being done in Jerusalem and Palestine. The Jews are going back to their own land; they are being gathered from the ends of the earth soon to look on Him whom they have pierced and to mourn for Him, but they will eventually believe and they will be a nation that will be born in a day. Pray for Jerusalem.—*Selected by Madeline Gardner.*

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have come into existence. Sometimes the ones so forced into divisions were more Scriptural than their oppressors.

It is not a sin to be involved in a division under such circumstances. The sin lies with the responsible party. Our Lord said, (Matt. 18:7), "It must needs be that offences come; but woe to that man by whom the offence cometh!" And Paul wrote (Rom. 16:17, 18), "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ". So we see that causing divisions, even if it be by the forcing out method makes the offender an enemy of our Lord. He is an adversary, inasmuch as he hinders the answer to our Lord's prayer for unity. It is true we read, "An heretick after the first and second admonition reject." Titus 3:10. However, we get the true sense of this scripture if we read it in the Revised Version, "A factious man, after a first and second admonition refuse." A factious man is one who causes factions or divisions and so the real heretic is not necessarily the one of different views but the one responsible for the divided condition.

While the divided condition of orthodoxy is lamentable, we see a similar condition existing among those who accept the "things concerning the kingdom of God and the name of Jesus Christ". We cannot see why such divisions should exist or why those of like precious faith should refuse to fellowship with one another, and yet this condition really does exist. We do not seek to place the blame for the divisions among those of orthodox faith nor do we seek to place it in the case just mentioned. But we feel sure that the ones responsible for such divisions will receive their reward. "It must needs be that offences come; but woe to that man by whom the offence cometh!"

What can we do to alleviate these conditions? It is not likely that the numerous bodies of Christendom can ever be brought together. It is doubtful if all who believe the things concerning the kingdom and concerning Christ can be united into one body. If one could accomplish this feat he would have succeeded in a worthy work. While we may not be able to unite already existing divisions we can at least prevent new divisions from arising. This is to be accomplished by love and toleration: love for our brother and toleration for views he may hold different from our own. The most excellent gift of the Spirit is love. 1 Cor. 12:31 and 13:1. It is the foremost fruit of the Spirit. Gal. 5:22. Without love we are nothing. 1 Cor. 13:2.

May God help us as we search the Scriptures from day to day to see the relation of love and unity in its true light. So may we in a measure at least be an answer to the prayer of our Lord that His people might all be one.

Esau "cried with a great and exceeding bitter cry "tears", (Gen. 27:34; Heb. 12:17) over the loss of his birthright, but the intelligent Christian who is as hungry for the "things that are in the world" as was Esau for that mess of pottage and *not* all of them are will some day weep as bitterly over his folly as did Isaac's eldest son over his. *Haney*

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—May 30—John 11:30-57 Mem. V. 42

LORD, if Thou hadst been here, my brother had not died." These words of Mary reveal her implicit faith in Jesus so far as she understood Him. She had witnessed His wonderful healing power over and over again. Had He only known of the sickness of her brother He could have caused that her brother had not died.

But there were greater wonders for her now to experience. Purposely Jesus remained absent from the sick bed. Four days have now intervened since death. He weeps with them and asks that they lead Him to the sepulchre. He requests the stone door to be rolled away. At once the end of their faith is revealed. They believed He could have healed Lazarus but they apparently had no thought of His marvelous resurrection power. They had no comprehensive knowledge of it; therefore, no faith; therefore, they expressed their doubts and hesitated when asked to roll back the stone door.

This resurrection meant so much. It was another, even a new "word" of God pronounced through Christ. Four long, sultry days of death to be followed by resurrection was altogether a new, an added word from God. But when the word was spoken a new creation responded. It came to be. Lazarus arose. It was the same Lazarus still bound hand and foot with the graveclothes wound about him by his friends. There could be no mistake. The identity was positive. It was Lazarus renewed, resurrected.

With amazing surprise, with deepest gratitude, with awful solemnity, with flooding tears, with choking voice, sisters and brother meet each other anew, behold their Master in amazement; with silence alternating with deepest emotional conversation they journey back to the little home from whence the women came, from whence Lazarus had been taken. It is resurrection, resurrection in all its inexplicable grandeur, wonder, greatness.

But it speaks with indisputable tones and emphasis of the greater and more complete resurrection in the last day which is sure to include you, dear reader, for Jesus assured that He was the resurrection and the life and that the hour comes "in the which all that are in the graves shall hear His voice, and shall come forth". John 5:28.

The sisters had their faith increased. Has our faith also been increased sufficient to accept this wonderful promise and assurance of God through Christ?

Mon.—May 31—John 12:1-26 Mem. V. 24

Six days before the Passover Jesus and Lazarus were at supper. Martha served; Mary with a pound of costly spikenard anointed the Savior's feet and wiped them with her hair. It was not extravagance; it was not even extraordinary expression, for what could they think of that they would not gladly do in joyful recognition of what Jesus had done in making it possible for Lazarus to sit again with them at table?

But Judas saw differently. Three hundred pennyworth of ointment was too great a thank offering in his estimation. He com-

plained. Jesus said, "Let her alone". He then prophesied: "Against the day of My burying hath she kept this."

The resurrection of Lazarus brought many things to light, among which were the disposition and inner thoughts of evil of the chief priests. They would even kill Lazarus, v. 10, in order to remove this convincing work of the Master which was already converting many of their people to belief in Him and, therefore, turning them away from the cut and dried forms and customs of the Jewish leaders.

No wonder that on the next day many "took branches of palm trees, and went forth to meet Him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord."

Tues.—June 1—John 12:27-50 Mem. V. 42

"The hour is come", said Jesus, v. 23. At 7:6, 8, 30 He had repeatedly told them that His time was not yet come. It is different now; His hour has arrived.

He did not ask the Father to save Him "from this hour" but rather prayed: "Father, glorify Thy name". The heavenly voice answers: "I have both glorified it, and will glorify it again."

Many words of astonishing information were now given to the disciples and the people in rapid succession. He is to be "lifted up", v. 32, with the effect of drawing all men unto Him. Herein was accomplished the sealing with blood of the New Covenant; the atonement for mankind; the assurance of resurrection (because I live ye shall live also); the crowning works which completed and fulfilled the mortal career of Him whom God afterward quickened in spirit unto the new, the second Adam.

In all this He was the only "light", having come into the world that whosoever believeth should not abide in darkness but should walk in the light of life.

Wed.—June 2—John 13:1-20 Mem. V. 8

It is "before the feast of the Passover", and supper is ended. Not that the eating is finished but that the preparation of the meal is completed. All have gathered round for the meal. Jesus rises and begins to wash the feet of the apostles. Apparently they have no servant present, and apparently, as in Luke 7:44, all have failed to provide water or to wash the feet of one another or of Jesus their common guest for whom this meal has been prepared. He riseth from supper and proceedeth to do the servant's work which every one of them has at least neglected to perform. This act evidently rebukes them all. Peter, humiliated, remonstrates but the Savior teaches still more. There is a deeper cleansing also needed, not only the feet but the heart. This, too, He accomplishes. It is then that His gentle reproof, "Ye also ought to wash one another's feet", has meaning. None should deem himself humiliated in rightly serving others.

Thurs.—June 3—John 13:21-28 Mem. V. 35

Fri.—June 4—John 14 Mem. V. 23

Sat.—June 5—John 15 Mem. V. 5

THE TWO ADAMS—THEIR DIFFERENCES

By E. O. McCullough.

taught by the Bible in parable, in faulty translation, and in spurious interpolation—and that he must stand much higher in the grace of God, than another who, while rejecting these errors, will repudiate these fundamental essential truths in the Scriptures, which can be denied only by perverting these clear positive statements of Scripture which a child may understand, concerning the origin of the Lord the Messiah, and concerning the nature of the begotten Son of God by the resurrection. Remove these truths, and the whole fabric of God's revealed purpose falls. But there are spiritual Christians, and there are human Christians—"I . . . could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ".

A case in point is that of Hymenaeus and Philetus, who concerning the faith had erred; saying that resurrection was past already. We learn from what Paul says, that this error was serious enough to shut these men out of the prize of the high calling; and so to become only vessels unto dishonor, unless they should cleanse themselves from such error that they might become vessels unto honor and fit for the Master's use. These men no doubt backed up this error with good argument, by spiritualizing—that as all those who have been baptized into Christ have put on Christ, and are risen with Him; therefore the resurrection is past already. It would be interesting to know just how much more serious is the case of these men, than that of those who, while they believe the resurrection to be in the future, yet teach that the resurrection will include only a few, and that not all will be resurrected. Jesus taught, that as God is not the God of the dead, but of the living, and as touching, or in view of, the resurrection, all live unto Him. But that is a small thing to one who has an opinion.

So it is both what we are and what we believe, and it is what we believe, with the heart, of these essentials which make us what we are and what we ought to be. As we grow in grace we grow in knowledge; and we must grow in knowledge in order to grow in God's grace; for it is in knowledge that the new man is renewed, or remolded after the image of the One that created him in Christ Jesus. (Col. 3:10.)

All truth is from God, and "light is sown for the righteous". It is not acquired by the wisdom of this world; for God has made the wisdom of this world foolishness. All men are not of the truth. Jesus said to Pilate, "Every one that is of the truth heareth My voice", "And the sheep follow Him; for they know His voice. And a stranger will they not follow".

WALKING THROUGH TRIALS

A well known minister wished to ascend a tower that commanded a fine view of the surrounding country. "Come this way, sir," said the guide, leading him to some steps which looked as though they led down into a vault. "But I want to ascend, not descend!" This is the way up, sir." A few steps down led to many steps up. He reached the top, and a fine panoramic landscape lay stretched before him. So our Guide leads us down that He may lead us up to those heights of vision and power prepared for those who honor him.—S. S. Chronicle.

I WOULD like to express my opinion on the question submitted to The Herald, that is, "How could He (Jesus) be the second Adam when He was no Adam at all?" I suppose that the latter part of the question pertains to the fleshly seed of Adam. If so, we must first find the different positions in which Adam existed, when created, when in the garden, and when driven out into the world.

He was made a living soul, in the image of God, and was pronounced good.

"And the Lord God took the man, and put him into the garden of Eden . . . saying, 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." The one tree was all that man was forbidden to partake of, the tree of life being included in the first mentioned. Then by the obedience of the law and the continued eating of the tree of life he purchased the right to eat and live for ever (for the age). In that sense of the word, he possessed everlasting (age-lasting) life. But when he disobeyed the law he was cut off from the tree of life, and died.

The creation was made subject to vanity, not willingly, but being subjected in hope by God, that the creation might be delivered from the bondage of corruption into the glorious liberty of the sons of God, for which the creation waits.

The vanity of man caused Adam to partake of the fruit that he might be as God, knowing good and evil. Little did he know that all actions must have reactions, that all knowledge comes from experience; that he must experience evil before the good can be recognized; that the life he lived was by obedience of the law which was the strength of sin; that lust, when conceived, bringeth forth sin, and that sin, when finished, bringeth forth death.

The vanity or lust of man caused him to sin, and as by one man sin entered into the world and death by sin, so death passed upon all men.

Man was made mortal, subject to death, and when he disobeyed he died. Then he and all his posterity became subjects of death, as his posterity was born after his disobedience, while he was in the dying condition.

UNITY

By Charles W. Howe

IN the seventeenth chapter of John's gospel is recorded the great intercessory prayer of Jesus for His followers. He prayed not only for His immediate disciples, but for all who should believe through their word. Among other things He prayed that they all might be one even as He and the Father were one. Apparently His prayer has never been fully realized to date. Instead of unity the history of the church is a history of division.

The hymn "Onward Christian Soldiers" is supposed to portray a unified Christian

He jeopardized the whole race, for they were still in his loins.

Now in order that there might be a Redeemer, He had to be made subject to death, that He might die as the sacrifice, but not as a subject of death, for sacrifices had to be spotless and without blemish.

Jesus was born of a virgin, made under the law. What law? The law that Adam was under before he sinned.

He obeyed that law and lived an everlasting or age-lasting life. In that no one could take it away from Him but He laid it down Himself.

Adam disobeyed the law and lost life by death, dying in sin.

The second Adam obeyed the law and laid His own life down that he might die to sin, and give back to the world the same life Adam lost.

The life He won by obedience and by overcoming the flesh, He has offered to those who would believe on Him. Christ says Himself, John 6:47, "He that believeth on Me hath everlasting life", and says that He will raise him at the last day.

Adam disobeyed the law and lost everlasting or age-lasting life. Christ the second Adam obeyed and retained everlasting life until He laid it down in order to taste death for every man. Then, by laying down everlasting life, He won eternal life.

Christ is now risen from the dead and become the firstfruits of them that sleep. For since by man came death, by man came also the resurrection of the dead. Adam's transgression took everlasting life from the world. The last Adam laid it down that He might give it to the whole world, that they might have the same chance Adam had.

Why is God going to have Christ and His saints teach the world righteousness for a thousand years and then loose the serpent for a little season, if it is not to test the world to see if they are worthy of the life Christ gave to them by His death?

Notice that the second death comes into the world just like the first. It has power over all that do not take part in the first resurrection. Not that it will come upon the whole world because they were unlucky not to have taken part in the first resurrection, but life will be taken only when man lays it down himself, for it says that every man shall die for his own iniquities.

church, but in reality its sentiment is the direct opposite of truth. The hymn says, "We are not divided, all one body we", but the fact remains that there are many bodies and divisions. Many churches are one in hope and doctrine but that is as far as the unity goes. And so we can see, that, in this multiplicity of divisions among those of like faith, the answer to our Lord's prayer is not in evidence.

Of course where the hope and doctrine are grossly different separation seems to be necessary. Some have tried to work in harmony with those of dissimilar faith, to their own sorrow. We have seen pressure used to force people of unorthodox views out of service. Where such pressure is used a division is cause and so new congregations

Doings Among the Churches

Iola Dorothy was born May 17, 1926 to Bro. and Sr. Sydney Magaw, Lester Prairie, Minnesota.

Mr. John Bergstrom, our Golden Rule Florist, has been afflicted for about three weeks with an obstinate case of inflammation of the eyes—iritis.

He has been at the Swedish American Hospital, Rockford, Illinois, for ten days past receiving attention from men expert in treating such trouble. It is hoped that soon the seat of the trouble will be located and the cause overcome.

INDIANA

The Eagle Creek Church near Knox, Indiana, reports a fine Sunday School.

Bro. J. H. Willey, Plymouth, Indiana, recently buried his eldest son in Chicago.

A service by Bro. J. H. Anderson in the Christian Church at Lakeville, Indiana, on Sunday the 16th, was much appreciated.

ANNUAL JUNE MEETING

The sixty-second annual June meeting of the Church of God will be held at Argos, June 2 to 6, inclusive. Speakers, Elder A. E. Bloom of Buchanan, Michigan, and Elder C. C. Maple of Elyria, Ohio. A welcome is extended to all.

A happy company of about fifty gathered at the home of S. Roxana Wince, Sunday, May 23, in response to her invitation for services on that day. Bro. Richard Railsback of South Bend, Indiana, was the only one present, who being approximately of like age as Sr. Wince, had been a gospel co-worker with her from her youth. The names of other pioneers in the Indiana field were brought vividly to mind while the children and youth that were present, mostly in the Lord, bore vivid testimony of the fruit of the labors of former workers now sleeping.

With mutual good-byes and Christian wishes the little company departed about 3 p. m., two autos driving through to Oregon, Illinois, nearly 250 miles.

MICHIGAN

The Graduation announcement of the High School Class of Caledonia, Michigan, for 1926 carries the name of Cecil A. Patrick, son of Bro. and Sr. Jas. A. Patrick.

MILDRED JEAN

Daughter of Bro. and Sr. Zenas Murphy, Kansas, Illinois, was born May 13, 1926, and died May 18, age 5 days.

She leaves to mourn father, mother, brother, Don R., and sister, Hazel Bernadine.

All was done that human hands could do, but she now peacefully sleeps awaiting the Master's call.

She was laid to rest in the Clarksville Cemetery Wednesday afternoon.

QUARTERLY CONFERENCE AT PUYALLUP

Everyone who possibly can is cordially invited to attend the Quarterly Conference of the Church of God of the Faith of Abraham which will be held at Puyallup, Washington, June 4 to 6, 1926. The program follows:

FRIDAY, JUNE 4

10:00 A. M. Officers' Meeting
5:00 P. M. Sermon, A. L. Corbaley

SATURDAY, JUNE 5

10:00 A. M. Business Meeting
3:30 P. M. Sermon, N. D. Titchenal
7:00 P. M. Social Meeting, Lottie E. Young
8:00 P. M. Sermon, T. D. Foster

SUNDAY, JUNE 6

10:00 A. M. Bible School, L. R. Freer
11:00 A. M. Sermon, N. D. Titchenal
3:30 P. M. Members' Meeting
7:00 P. M. Social Meeting, J. Mortimer
8:00 P. M. Sermon, T. D. Foster

CONFERENCE ANNOUNCEMENTS

GENERAL CONFERENCE—OREGON, ILLINOIS AUGUST 3 to 15

STATE CONFERENCES

FONTHILL—ONTARIO MAY 28—30
INDIANA—NORTH SALEM JUNE 15 to 27
MINNESOTA—MORA JUNE 17—20
MICHIGAN—DUTTON JUNE 20 to 27
NORTHWEST, CORVALLIS, OREGON,
JULY 8 to 11
TEXAS—GOLDTHWAITE JULY 23—AUG. 1
ILLINOIS—OREGON AUGUST 3 to 15
IOWA—WATERLOO AUGUST 21 to 29

A. N. DURHAM

On May 6 the church at Guthrie Grove, South Carolina, with a host of friends and relatives, stood around the tomb of Eld. A. N. Durham of Greenville, South Carolina. He was injured in an automobile accident on the 5th, and was rushed to a hospital, but died shortly afterward.

He leaves a wife, eight children, an aged father and mother, and the churches of North and South Carolina of which he was pastor to mourn his death.

He was a noble prince. His age was fifty-five years last Christmas. He was taught the truth by Eld. E. M. Anderson, and appointed and trained up in the ministry by him some twenty years ago.

We live in the hope of resurrection when Jesus shall call His sheep. We believe that when He comes He will call and Bro. Durham will answer.

M. O. Williamson.

A. N. DURHAM

News has just come that Eld. A. N. Durham, pastor of the Guthrie Grove church, Pelzer, S. C., was killed in an auto wreck, May 5, 1926. No doubt some one will send in an obituary, but I want to say a few words as I knew and loved him.

The church at Guthrie Grove was founded by my father, Eld. E. M. Anderson. Bro. Durham learned and obeyed the truth under my father. After my father's death in 1908 Bro. Durham and the writer were elected as pastors of the church. We also worked in North Carolina, and Greenville, S. C.,

In 1912 the writer left the South and took up work in Ohio. Bro. Durham, assisted by the other members, continued the work and if a work ever was blessed this work was. The church house was enlarged, and still was too small to accommodate the congregation.

Before his death Bro. Durham was serving four churches in North Carolina and two in South Carolina. Many have learned and obeyed the truth through his teaching. He was one of the finest preachers the writer ever knew.

May God find someone to fill the place left vacant, is my prayer.

J. H. Anderson.

VICTOR EDWARD LUNDQUIST

Was born in Marion County, Iowa, November 9,

1882, and spent his life in that community. He died at his home April 20, 1926, of double pneumonia, having been sick for only a few days.

On December 18, 1907, he was united in marriage to Annettie Matilda Sealine. To this union were born four children: Conrad Edward, Marie Dorothy, Eldred Reuben and Doris Annettie. Besides a devoted wife and loving children he leaves to mourn his passing two brothers and five sisters.

His death came as a sudden and sad blow to his loved ones. With his happy disposition he was a general favorite with all who knew him and will be greatly missed by hosts of relatives and friends.

Services were held from the Christian church at Stanhope conducted by Bro. J. W. Williams, assisted by I. G. Randells, pastor of the Stanhope Christian church.

CHARLES M. MANUAL

Son of Adam and Mary E. Manual, was born March 1, 1871, and departed this life May 5, 1926.

Mr. Manual was brought up as a farmer. Later he was engaged as an instructor in the public schools after which he went back to farming.

In 1893 he was united in marriage to Sarah Berkey Grossman who survives him. Mr. Manual was baptized 29 years ago by Bro. Henry Cordill. He was a faithful member, Bible student and teacher in the Plymouth church. He also served as president of the Berean Society of his church. His ability as a leader has been very helpful and instructive and will be greatly missed.

Mr. Manual is survived by his faithful wife; two sons, James Arlie and Ernest Milo, of Detroit, Mich.; one daughter, May Goodrich, of Plymouth; two step-daughters, Mrs. Earl Barts, of Bremen, Ind., and Mrs. Walter Rhoades; a step-son, Donald, of Niles, Mich; several grandchildren and two sisters.

Bro. Manual's physical condition was in part responsible for the accident which resulted in his death. He was plowing with a tractor from which he was thrown in some unknown manner. When he did not come to the house at the supper hour Sr. Manual went to the field to investigate. She found him dead between the wheels, one arm broken in two or three places and his chest crushed by one wheel having passed over him.

After a short service at the home on May 8, the funeral was held at the Church of God in Plymouth. Bro. J. H. Anderson preached a very convincing sermon on the text, "If a man die, shall he live again?" Job 14:14.

MARGARET HELEN CRONBAUGH

The little daughter of Mr. and Mrs. Ray Cronbaugh, was born May 26, 1925, and passed away at her home May 14, 1926. She died from an attack of influenza and other complications. She was a very patient sufferer. She leaves to mourn her death, her father and mother, one sister and three brothers, and many other relatives.

Funeral services were held on Sunday afternoon, May 16, after which we laid her to rest in the beautiful cemetery nearby, to await the glad day when our Lord shall call her again to the land of the living.

J. Arthur Johnson.

We occasionally meet with sweet souls who, although unable to parse a Greek sentence, or tell us the number of stars in the U. S. flag, do tell us, by their lives, more about Jesus Christ and His teachings than can the exegeses.—*Haney*.

Even a 50-50 policy with the carnal and spiritual, in these days, spells failure in the battle for genuine life.—*Haney*

A home without a head is suggestive of the present order of things—babylon without an Infinite Governing Head. *Haney*.

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

ASKING GOD

AS the Savior was about to leave His disciples He instructed them, John 14:13, "Whatsoever ye shall ask in My name, that will I do". "If ye shall ask any thing in My name, I will do it." The condition upon which this was based is given in the previous verses as true and faithful belief in Christ. It is similar to the statement as given elsewhere, "If ye abide in Me . . . ye shall ask what ye will, and it shall be done unto you."

The more fully one comprehends the meaning of abiding in God, of living a life of true and absolute faith in God, the more does one grasp the richness of meaning in the assurance that whatsoever such an one asks shall be granted. With absolute, unqualified faith in this truth, the Christian discovers unlimited fellowship and communion with God. With the truth of this statement ever present with the Savior He could indeed say that the Father abode with Him.

ANOTHER COMFORTER

The Savior's reference to another Comforter necessarily considered that there was more than one such. The "other" one referred to is specified as being the "Spirit of truth", John 14:17, or the Holy Spirit, V. 26. If this was the other Comforter, the question is: What did the first Comforter refer to? The answer evidently is that Christ considered Himself as a Comforter for the apostles.

But the word "comforter" did not convey the same thought that is to-day commonly understood by that word. The lexicons define the word to mean "helper",

"assistant". It is so used of Christ in 1 John 2:1 where the word "advocate" is the same as "comforter" in John 14:16.

Thus, after Christ's ascension the Christian had an advocate or comforter or helper with the Father in the person of Christ. He still continues that service of help to all who come to God through Him. But He assured His apostles that if He Himself went away He would send another Comforter to them, which helper He stated was the Holy Spirit. Having ascended to the Father and having received of the Father the promise of the Holy Spirit, Acts 2:33, He "shed forth" the Holy Spirit upon all those who were gathered in the upper room awaiting the Savior's word of promise. This Spirit was most certainly a helper to the apostles in those days. Not only did it help them in their mental conception of God's truth and in their presentation of the same, but it helped them in the use of strength and force for the accomplishment of various duties apparently placed upon them. Peter was enabled to tell the lame man in the name of Jesus to rise up and walk. He was helped to understand the hearts of Ananias and Sapphira, and in numerous instances the apostles, one or another, were strengthened and helped to accomplish works of physical service.

There is no scripture which limits the period in which this comforter would be active. Every indication is that its age of helpfulness was unlimited so far as any instruction is given to the contrary.

ALWAYS OPPORTUNITY TO-DAY TO-MORROW ASSURED REST

WE are thankful to the few who have written in reply to the special appeal in The Herald of May 4th as also to the few who have remitted in response to said appeal. These remittances have ranged from \$5.00 to \$100.00 each and amount all told to date to \$189.00.

Here is an excerpt from a letter containing a money order for \$25.00. "We have faith that the brotherhood will support this great undertaking. We heartily approve of the business-like manner in which it has so far been conducted."

We are anxious to keep these things constantly before the minds of the brethren, and yet we hesitate often lest some might feel that they are being crowded into doing things against their own free choice. We have no desire, in the least, to over-urge anyone to a work. Each individual must of necessity examine himself, and in accordance with his own judgment and desire must act. But we are anxious always to keep before the mind of the church something of the greatness of the opportunity which stands open to us to-day.

An article from Bro. Curtis which will appear in next week's Herald reviews work that was done a half century ago. It was a tedious, slow task then but the fruit it has borne has been multiplied over and over as two and three succeeding generations have entered into the area of its influence. The work that then was centered upon a few mature persons has probably affected more thoroughly many persons who have since been born to life's responsibilities.

So with the General Conference and N. B. I. The work we are doing to-day will probably give much less immediate return

than will be the return unto the next generation, and the next, and further succeeding generations. Indeed, every godly service not only affects contemporaries for the time being but its effects must of necessity extend throughout this age and on into the coming age when Christ shall be King of kings and Lord of lords. Those who reign with Christ will be individuals who shall have been gathered out of this present dispensation. The gathering out, the up-building, the establishment of individuals in the great Christian work and service was a large responsibility committed by the Savior unto those who were His disciples, to whom He committed the work of the proclamation of the Gospel.

This same duty continues. Proclaiming the word, teaching a Timothy, or others, that in mature age they in turn may become proclaimers and workers caring for the aged, the widows, the fatherless, the helpless—these are definite labors assigned by our Savior to His disciples. In consequence of our having come into such discipleship, we, therefore, come into the duties and responsibilities resting upon such disciples. But these duties do not have the appearance of duties so much as they carry the appearance of opportunity. It is opportunity to work with God in creating the earth-made man unto a being in harmony with God's indescribable vision of eternal righteousness and its consequences.

It is opportunity to lift not only self but neighbor and friend to the highest, grandest, richest attainment that an all-wise and all-powerful God has made opportune for the individual.

This, then, is our common task, our common privilege of service; and every line of teaching, biblical included, instructs us that in *working together*, with united aim and united effort, there obtains the greatest promise of accomplishment and success.

Our daily and constant plea is, then, that we shall all strive to recognize our opportune privilege of service, that we devote ourselves thereto to the fulness of our individual strength, and that we train ourselves in this work as athletes train until with precision of action and increased power of accomplishment we grow more and more into the pleasure and joy and gladness to be derived from expert service. And when we realize that there can be expert service of faith and love just as there can be an expertness in any of the games of life, then we will realize that the labors in this field are not so much the labors of duty as the labors of opportunity.

Therefore, we again feel free to continue to make our plea that one and all will study more and more, not only for mental grasp of the text of God's promises but for the mental and physical grasp and realization of the pleasure and peace to be derived from

(Continued on page 272, Column 3)

HERALD RECEIPTS

G. W. Randall; Mrs. Helen Schafer; R. A. Curtis; Mrs. Annie Trotter; Mrs. Inez Titus; Mrs. Wallace Woolf; L. C. Patterson.

WINCE MEMORIAL FUND

Previously mentioned	\$188.00
Mrs. Emily J. Harris (Ind.)	25.00
Flora H. Prior (Ind.)	25.00
Total	\$238.00

You have a thoughtful mother, Marcia. She is always planning a party or something for her children's pleasure," replied Evelyn.

"Yes, but I-I find such pleasures bring pain. I'd rather have the pleasures like-like your mother gives," said Marcia.

"What, dear?" asked Evelyn. But Marcia only pointed to the J. I. M. (Jesus Is Mine) pin on Evelyn's dress.

Evelyn quickly took off the little pin and pinned it on Marcia's gown.

"O thank you, thank you," whispered Marcia.

Just then the nurse came in bringing some flowers for Marcia. While she was arranging them in a vase in the window, Marcia whispered to Evelyn, her big, brown eyes so sad, "But I-I've never done anything for Jesus. If-if He comes and gets me, do you suppose He will drop me in the bad place as He goes by?"

"Oh, no, no!" whispered Evelyn. "He loves you so very, very much that He died for you, Marcia. Your little pin says, 'Jesus is mine,—Jesus is my Savior,' so trust Him and He will care for you."

Marcia gave Evelyn's hand a little love pat and started to say something, but the nurse said, "It is time now for your bath, Marcia. Evelyn may come again tomorrow."

GREETINGS

DEAR Editor and Friends, Our weekly and faithful servant of the twentieth has come, filled with good things to cheer us on "in the way" of life. (Gen. 24:27, R. V.) "Walking with God" and "Truth" take the lead and bind, as it were, the messages together.

God is speaking to us now through His Son, Jesus (in the pages of Truth; see Acts 17:17-31; Heb. 1:1-6), "whom He appointed Heir of all things, by whom also He made the worlds". See God's sign—"Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel" Isa. 7:14)—has been literally fulfilled. The same is true of Jesus' sign, Matt. 12:38-40. Count backwards from sunset Saturday (the "end of the sabbath") three days and three nights, which brings us back to Wednesday, "the midst of the week". Consult Dan. 9:27. See how the truth of God's word was confirmed and established in those seven years beginning with John's baptism. Matt. 3:1-15; Mark 16:17-20.

Now we are taught by Jesus' last apostle to "preach the word" (2 Tim. 4:2), and His leading apostle preached it to the Gentiles. Acts 10:34-41. And to convince Peter and those six Hebrew brethren that the "great salvation" is for Gentiles as well as Jews, the Holy Spirit was given before Cornelius and his friends were baptized. Acts 10:47, 48. This convinced Peter that they were entitled to the seal of the faith (Rom. 4:11). Hence he commanded them to be baptized in the name of Jesus Christ.

So we see the "one baptism" spoken of in Eph. 4:5 is a water birth (John 3:5); in other words, our circumcision, "made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. 2:10-13.

Noah was saved in the ark, so all who are in Christ will be saved (Gal. 3:8-16, 26-29) raised to eternal life when He comes to reign on the earth. 1 Cor. 15:25-49; Rev.

5:9, 10.

Our Savior established one ordinance and set in order another. Matt. 3:15; 1 Cor. 11:2, 23-26. On the night in which He was betrayed Jesus took a loaf and, having given thanks, broke it and said, "Take, eat: this is My body, which is broken for you: this do in remembrance of Me." In like manner He took the cup, saying, "This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me." 1 Cor. 11:24, 25. So we may weekly assure His spirit with us by remembering His love for us. See Jesus' instructions and words of encouragement in Matt. 18:15-20.

I am writing this for my dear children in the flesh, and for all others who may see and need admonishing. "The words that I have spoken unto you are spirit, and are life." John 6:63. (R. V.) "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. 3:16, 17.

Pray for us. Yours in hope of life when Jesus comes to judge the world (2 Tim. 4:1, 8, 18),

Kittie C. and R. A. Humphreys.

NOTES FROM MY BIBLE

By Lyman Booth

Matt. 5:20

The main thought in this verse is righteousness, or the right rule of living, which our Lord came to teach, the highest and purest ever made known to men. He demonstrated its superiority over the righteousness of the scribes and Pharisees. Christ opposed their statutes because they clung to the letter of the law and not to its spirit. He taught them that true obedience to the law must spring from piety and the fountain of love. He urged them to pass from the letter which kills to the spirit that gives life; from the work of hands to that of the heart; from mere external service to spiritual obedience. The greatest test of obedience is the offering of self in preference to all things else.

The Father was the original life—the origin of all life. He hath given His Son that He might give life to as many as will believe on His name. Thus we cannot have the Father without the Son, nor the Son without the Father. The two are inseparable.

On being accused by the Jews of breaking the Sabbath, He said, in justification of His act in healing the impotent man, "My Father worketh hitherto, and I work." As God never ceases to work, so does Christ work unceasingly for the salvation of men. He claimed to do the same works His Father did: the work of benevolence. In so saying He made Himself equal with His Father in regard to the works He performed. He placed Himself on an equality with God in dignity in doing all that the Father did. He pointed to His works as proof of the unity and power and authority between Himself and His Father. He claimed that the Father had given Him power to give eternal life to as many as would believe on His

name. Of course the Jews thought this was blasphemy. In all His claims He was careful to acknowledge the Father's authority and power, for He said, "The Son can do nothing of Himself, but what He seeth the Father do". John 5:19. He could not work contrary to the Father's work because of their perfect unity, and not because He was lacking in power. He could not exercise His power in opposition to His Father's will and retain His love and approbation.

John 5:21-24

Judgment, and life. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." The Father and Son having and operating this power in common, Jesus doing the work according to His own will, the same as the Father. There could be no inconsistency in Jesus laying claim to the right to speak of Himself as being equal with God, because He was invested with equal power by the Father. If then the Son is equal with the Father whoever honors the one honors the other. To honor one and not the other is the same as rejecting both. To believe one is to believe both. The belief here mentioned is believing in God through Christ by the testimony which He has given of the Father. He who believes in Christ as his Savior believes also in God as reconciled to him, for Christ came to make reconciliation. 2 Cor. 5:18, 19.

Matt. 5:21, 33.

"Ye have heard that it was said by them of old time".

I prefer the marginal reading, "to them of old time", because I do not think He had any intention of placing His precepts above those of the law but to place His interpretation of those precepts in opposition to those of the scribes and Pharisees, which they had received from tradition. It was not necessary to give a new law but to make manifest the spirit of the law. Moses had said "DO"; Christ said "BE". Evil might be present with the doing, but right doing required purity. Though one's exterior may seem pure, yet lust may be lurking in the heart. The righteousness of the scribes and Pharisees consisted in a formal adherence to the letter of the precept, to the neglect of the spirit. He showed how true obedience regulated, not only the outward conduct, but above all things the state of the heart.

Matt. 5:25

"Agree with thine adversary quickly".

If we sin the Word of God acts as our adversary or accuser. It is the adversary of our selfish will until it becomes the author of our salvation. Then if we maintain a good will toward the Word, toward our former adversary, and agree with Him, we will find a Father instead of a stern and merciless judge; instead of a cruel officer we will find the way to Abraham's bosom, and instead of a cold and cheerless prison we will find the pleasant path that leads up to the Paradise of God.

What a pleasant and agreeable change is made when one effects an agreement with his adversary, before judgment is passed which may rudely deliver him to imprisonment. All this makes clear the necessity of a reconciliation with an offended brother in this life, lest his wrong cry out against him to the great judge and he be cast into final and lasting condemnation.

The Sunday School

Prepared by Alta King

JACOB AND ESAU

LESSON 10 JUNE 6, 1926
LESSON TEXT: GENESIS 29 to 33
RESPONSIVE READING: MATT. 6:9-15

Golden Text: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—*Ephesians* 4:32.

Memory Verses: Genesis 33:3, 4.

FOR STUDY

Review: Where was Jacob left in last week's lesson? What circumstances had brought him there? Whose will were these circumstances fulfilling? What can you say of Jacob's character and fellowship with God at this time?

The New Lesson: In this week's lesson we follow Jacob through many events, until he comes at last back to his father's house, a far different person than when he left, and enjoying the blessings covenanted to him in his youth.

I. Jacob and Laban. Gen. 29:30, 31. Jacob's long sojourn among his mother's people is a long story for which there is not time for more than a summary in class. Sketch through the three chapters for this summary. The following headings may be of help: (1), Seven years of loving service. (2), Laban tricks Jacob. Did Jacob get a taste of his own methods? (3), Jacob's children. This is the first step toward the fulfillment of the Abrahamic covenant as far as a multitudinous seed is concerned. Our highly developed moral sense would say that the plane from which God began the development of a God-fearing people was not very high. We would have chosen a stronger moral background; and we would need to if we should assume to do God's work, but we are not God. (4), Jacob's wealth. (5), Jacob's departure for his father's house.

II. Jacob and the Night Visitor. Gen. 32. What encouragement was given to Jacob? Why did he need it? What was Jacob's plan to meet and appease his brother Esau? Study his prayer. Note that it manifests humility and at the same time boldness to claim the promise God had made him. Is this spirit, which is a mixture of two opposites, acceptable to God?

What unusual experience did Jacob have during the night? Does the record say that the visitor was an angel or a man? It has been suggested that this night visitor was Esau come into Jacob's camp to seek his strength, as much afraid of his powerful brother as Jacob was of him. Does the blessing spoken in verse 29 bespeak peaceful relationship between Jacob and Esau? What was the significance of this incident to Jacob? Verse 30. Compare with Gen. 33:10. If the stranger was Esau, had Esau come into agreement with the plan God had spoken to his mother before his birth?

III. The Brothers Meet. Gen. 33. How did Jacob make known his repentance to Esau the next morning? How did Esau receive him? What was the proof that the friendliness they were expressing was genuine? Verses 8-11. How did Jacob public-

ly acknowledge the God who had brought him back to his homeland? Verses 19, 20.

Discern the progress made in the fulfillment of the Abrahamic covenant.

"And Esau said, I have enough, my brother. He was a wise man: he was contented with what he had. 'Beyond question, Esau was wronged. We are surprised that God seems to bless Jacob, the wrong-doer, more than Esau. But if we read the narrative again with our eyes upon this particular point we shall see that God did not bless Jacob more than Esau. Esau is shown to be blessed with so many flocks that he refused to accept the present that Jacob proffered him. Esau was blessed with all worldly blessings, and these were the only blessings to which he aspired, the only ones that he was capable of appreciating or utilizing.'—Craig S. Thomas, Ph.D. *Let that which thou hast be thine.* There is much in Esau to admire; he had many generous and kindly impulses; but 'the best about Esau is good nature, which is but nature after all, nature and not grace. He was one with no sanctuary in his soul, and with the most marked unfitness for standing at the head of the great religious movement in which was wrapped up the whole future hope of the world.'—Trench."

"A Lesson in Reconciliation. 'Jacob succeeds with his brother because already he has prevailed with God.'—Marcus Dods.

"When Jacob meets Esau he 'is prevailer indeed, and yet supplanter still, supplanting hate with love.'—Rev. P. Spencer Whitman. D. D.

"Our lesson illustrates the way in which separation perpetuates hostility and how quickly quarrels are likely to disappear if the opposing parties are brought together to talk over their differences face to face.

"Our lesson also illustrates the great truth that, in spite of human folly and sin, there is much of good in all men on which to build genuine reconciliations. Aim to discover the best qualities of your personal enemies, if you have any. Seek to love them in obedience to Christ. Thus employers and employees should seek a close acquaintance with one another. Thus nations should try to learn the fine qualities of other nations, and should eagerly seize on every opportunity to help other countries in any time of special trial. Esaus and Jacobs need only to see each other as they are, and they will rush into each other's arms. The spirit of Christ, the Prince of Peace, can alone reconcile man to his brother, and 'peace on earth' will come only as the Christian spirit is extended among men.'—*Peloubet's Notes.*

Children's Column

PREPARED BY LOIS HUNT

BROTHERS

BE YE kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Jacob lived with his Uncle Laban at Haran twenty years. In that time he had married two of Laban's daughters, Leah and Rachel. He had prospered and gained great wealth in servants, flocks and herds.

Finally, Jacob decided to take all his possessions and return to his old home. However, he did not know just how his brother,

Esau, would receive him and that morning he was very much. You see, he had gotten the birthright away from Esau, and Esau had vowed to kill him. Nevertheless, he prepared for the journey and sent word to Esau that he was on the way.

When the servants returned with the news that Esau was coming to meet Jacob with four hundred armed men, he was more worried than ever. Accordingly he divided his company and flocks, herds and camels into two bands, so that if one company was destroyed the other might escape. Then from these he chose a number of sheep, goats, cows, colts and donkeys as a present for Esau, thinking the gift might make him less angry. And then he prayed God to be with him and help him through this ordeal. His last night was sleepless. An angel wrestled with him and told him that his name should be changed to Israel—meaning Prince.

Even so, Jacob was most anxious, and took precautions to save his best loved wives and children. He put his handmaids and their children in the front, then Leah and her six sons next, and last of all, Rachel and her son, Joseph. Thus, he went forward to meet Esau, and bowed himself to the ground seven times.

What do you think happened then? Esau ran forward and embraced and kissed Jacob, and they both wept. What a relief to Jacob! How fine and forgiving in Esau!

When Esau saw all the people with Jacob he asked, "Who are those with thee?"

Jacob replied, "The children which God hath graciously given thy servant."

Then Jacob presented the members of his family. He also told Esau that the flocks which he had seen on the way were meant as a present for him. Esau said he had enough of his own but accepted the gift when Jacob insisted. He offered to leave part of his folk to help Jacob, but the latter did not need them.

So Esau returned to his home, and Jacob reached his old home and his father even as God had promised.

Now, was not that a happy ending and a happy meeting?

What do you learn from this story?

IS HE YOURS?

By Daisy Nokes

No. 5.

Evelyn Visits Marcia at the Hospital

SHE has been sleeping since the teacher phoned that you were coming, Miss Evelyn," said the nurse, as they entered Marcia's room at the hospital.

"She can talk with you a little while, but not too long this time. I will soon be back," said the nurse.

Big tears came into Marcia's eyes as she gave Evelyn's hand a little squeeze. She seemed too full for words.

Evelyn could hardly keep from crying upon seeing her little friend in so much pain. All unnecessary too, she thought. Pride! Too much pride in her mother wanting her to be the winner in that horrid dance contest.

Marcia seemed to have been thinking about the same thoughts for she said, "I wish my mother was like yours."

Evelyn wished so, too, but she didn't think it would be kind to tell Marcia so

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SUPPOSITIONS

By C. E. Randall

MANY doctrines, religious views and beliefs are founded on suppositions. We are prone to read a scripture, do a lot of supposing, then preach, teach or write trying to get others to accept our suppositions, imaginations and fanciful dreams as revealed truth of God's Word.

The field of supposition is unlimited. Everybody is supposing, then wanting everybody else to accept his supposes. The greatest drawback and curse that God's Word has had to contend with is suppositions of mankind taught as truth. This catching epidemic of imagination seems to be spreading by leaps and bounds, not only in the field of secular thought, but in the vineyard of supposedly spiritual thinking.

Not long ago a certain Chicago society woman imagined, then supposed she was the wife of King Tut-Ankh-Amen, having died a few years after her marriage, finally being re-incarnated as the daughter of a great oil king. Did people think she was insane? No. She was heralded as a living testimony to the doctrine of re-incarnation.

Some men exploring in the Black Hills of South Dakota found some egg-shaped stones, supposedly petrified eggs. They took them to Chicago where the scientist at the Field Museum chipped off some of the shell and burned it—inhaling the fumes—then supposed them to be ducks' eggs at least 40,000,000 years old. Then such trash "supposes" are published as scientific facts proved in some noted research laboratory.

Others suppose that certain findings prove conclusively and beyond a reasonable question of doubt that the earth is so many millions of years old; that man is the descendant of the lower order of animal life and that the missing link between the two orders can be found in Mongolia. Along with these go a thousand other supposes.

While this may be classed as the "oppositions of science falsely so called," yet its supposes are not as harmful and dangerous as the supposes of supposed Christians.

It is safer to suppose about the past than to suppose, imagine and contrive about the ages and the ages in the future. When we go beyond the written word and delve into the realms of future ages, basing our conclusions on the suppositions of our finite imaginations, we simply speak evil of things we understand not and shall utterly perish in our own corruption.

When we assume by supposition that certain classes of people whom we think to be products of heredity and victims of environment rather than of personal choice although living in a country where people can worship God according to the dictations of their own conscience, "must be taught (in

Continued on page 27b, column 3)

When the King Shall Come to His Own Again

The lilies are set in the garden high,
They hold up their heads to watch the sky;
They stand at their post through storm and rain
Till the King shall come to His own again.
The lilies are withering one by one,
But buds shall awake for the next year's sun;
They shall open their hearts with never a stain,
And the King shall come to His own again.

I am but weak, with no arms to fight;
Great is their strength who withstand the right;
How can I aid to burst the chain
That the King may come to His own again?
I can but watch, I can but pray,
I can but look for a brighter day;
But I know that evil shall cease to reign,
And the King shall come to His own again.

Years may be long, and I be dead;
There shall stand up worthier in my stead;
Worthy at last to join the train
When the King shall come to His own again.
O day of days! O day most bright,
White as my lilies' hearts are white;
There shall be neither care nor pain
When the King shall come to His own again.

—William Waterfield.

OUR LABORS WITH CHRIST

ONE thing should always be kept clearly in mind. Serving God or His Son is not essential for the Father's sake. We can give Him nothing; all is His. He is not needily dependent upon weak and vacillating man.

Nevertheless, labor with Christ is very essential to man, in that labor with Him brings us closer to Him. The more faith one can possess, and the more work one can accomplish through such faith, the more fully will one be built up in Christ. True Christian faith which gives impetus to earnest Christian work is one of the greatest of treasures.

The National Bible Institution is an association of Christian people who have a heart to earnestly increase their service unto God. Such service is most incomplete unless it is continuous, increasing with the years.

It is with the foregoing thoughts in mind that your Secretary requests earnest consideration of an analysis of our labor.

Four years ago our organized work began to take shape. The phase of work first emphasized, printing and evangelizing, was soon moved to second place because of the apparent earnest wish of the brotherhood to give first position to the creating and establish-

(Continue on page 27b, column 2)

REMINISCENCES

By R. A. Curtis

RECENTLY as I was meditating upon the past, my mind reverted to my happy boyhood days, when my grandfather, James Curtis, had erected a small frame church on an acre of ground that he donated for a burial site, along an adjacent public road, in Miami County, Ohio. Sixty-seven years have elapsed since that memorable event in my history, when I played around in the house, before it was completed, and witnessed the first burial that took place in the lot, set apart for that purpose.

Nothing that my memory recalls, awakens a deeper sense of gratitude to my heavenly Father, than the fact that, in my youthful days, He permitted me in that sacred building to hear "the joyful sound" of pardon for the penitent, hope for the despondent, and life for the dead! (Isa. 55:6, 7; Acts 26:6-8; John 11:23-26; 1 Thess. 2:19; Psa. 89:15.)

It was through the unselfish labors of Bro. James Wagoner that my mind grasped "the glad tidings of the kingdom of God", and the conditions of heirship, or adoption, in order to share in its enduring honors. Luke 8:1; Gal. 3:26-29; Rom. 8:15-17; James 2:5.)

Bro. Wagoner labored at the Brush Creek church, occasionally, for a few years, before a church was organized there; but eventually, through persistence, prejudice gave way to the glorious light of truth, and eight souls "obeyed from the heart that form of doctrine which was delivered" them, and were "planted together in the likeness of His (Christ's) death", that they might "be also in the likeness of His resurrection". (Rom. 6:5, 17.)

Having thus yielded "the obedience of faith", the Bible requires, they were organized by Bro. Wagoner into an *ecclesia*, or Church of God, in that locality, and from that time to the present "the banner" to them that fear God, has been "displayed because of the truth". (Rom. 16:17; Psa. 60:4.)

It was through Bro. Wagoner's unswerving loyalty to the truth; his indomitable courage, and unflagging zeal, that led him to endure the persecution and calumny, that the truth might be planted at Brush Creek, Ohio. He could say in the language of Paul, "I am set for the defence of the gospel", and "none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy", by testifying "the gospel of the grace of God". (Phil. 1:17; Acts 20:24.)

Bro. Wagoner, in his early manhood, was a preacher in a popular orthodox denomination, but one day he met an elderly gentleman, by the name of Shafer, who was proclaiming conditional immortality, and life in Christ only, and in their conversation, Bro.

(Over)

THE KING'S INSURANCE COMPANY

By *Dessa Benn*

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If not we entreat you to take out a policy at once, as the Company cannot promise to receive you unless you make application *now*. Next week may be too late. Companies offering to issue policies after death are a fraud. All applications must be made direct to the President, God the Father, through the Adjuster, Jesus Christ the Son, and then receive the General Agent, which is the Gift of the Holy Spirit. The following quotations from the Book of Instructions (The Bible) are exact.

The Necessity—There is none righteous, no, not one. Rom. 3:10. For there is no difference: for all have sinned, and come short of the glory of God. Rom. 3:22, 23. The heart is deceitful above all things, and desperately wicked: who can know it? Jer. 17:9.

The Company Will Take You—They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. Matt. 9:12, 13. For the Son of man is come to seek and to save that which was lost. Luke 19:10. All that the Father giveth Me shall come to Me: and him that cometh to Me I will in no wise cast out. John 6:37. And the Spirit and the bride say, Come. And let him that

heareth say, Come: . . . and whosoever will, let him take of the water of life freely. Rev. 22:17.

No Charge to the Poor—Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Isa. 55:1. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Eph. 2:8. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord. Rom. 6:23. Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. 1 Peter 2:24.

Conditions—Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. 1:9. Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit. Titus 3:5. 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. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. John 1:12.

Then Peter said unto them, Repent and be baptized ever 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. He that hath the Son, hath life; and he that hath not the Son of God, hath not life. 1 John 5:12.

Time—Seek ye the Lord while He may be found, call ye upon Him while He is near. Isa. 55:6. And if it seem evil unto you to serve the Lord, *choose you this day whom ye will serve*; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord. Joshua 24:15. (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.) 2 Cor. 6:2. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. Rev. 1:3. And behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be. Rev. 22:12.

Now, dear readers, you have just looked over the King's Insurance Company and there are very few people of to-day, that are not guarding or protecting their families or themselves against old age or death by some kind of insurance. If we be so careful of this life which is so short and full of care and sorrow at the very best, there must be something materially wrong if we are not preparing to share in the profits of THE KING OF KINGS' Company; for Paul tells us in 1 Cor. 15:19, "If in this life only we have hope in Christ, we are of all men most miserable." Also when Christ was talking to His disciples He said, Matt. 6:

19:21, "*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.*"

FROM HEAVEN OR OF MEN

By *Sydney E. Magaw*

MANY times the "chief priest and the elders of the people came unto Him as He was teaching, and said, By what authority doest Thou these things? and who gave Thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell Me, I will in like wise tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; He will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet."

There are people to-day who seemingly take a pleasure in finding fault with gospel effort and they try to corner the preacher. But let us ask them one question. The gospel of Jesus, whence is it, from heaven, or of men?

They do not dare to say, "of men", because they fear the people; for all hold Jesus a prophet. And if they say the gospel is from heaven then we justly ask them, "Why do ye not then believe it?"

ALWAYS OPPORTUNITY TO-DAY TO-MORROW ASSURED REWARD

(Continued from Editorial page)
unstinted, glad, and energetic labor in whatsoever direction our several abilities may make possible for us. With one great united aim before us let us continue to work and pray for such service as will most greatly honor our Lord.

GOD DIDN'T TELL IT ALL

"MAN is immortal. The text here says that man is mortal. But it doesn't tell it all; man is immortal." Such was the statement of a pastor speaker at a recent funeral. He had read the 90th Psalm, which he referred to as "the text".

With such open contradiction of God and His Word by one who professes to be a believer of God, is it any wonder that other men also discredit God, and openly rebel against His laws and man's laws in criminality pursuing their own selfish cravings?

Would that we all could learn conscientiously to respect the truth of God's every word and in true faith serve Him whom "to obey is better than sacrifice".

It is exceedingly well that we rightly discern man's mortality and God's immortality, but of far more importance is it that, discerning the intent of God's Word, we should accept it, without question, in true and simple faith.

"He that believeth not God hath made Him a liar," wrote John in his first epistle at 5:10. This, after all, is one of the greatest of sins. It is the foundation upon which all sin is built.

MAY TWENTY-THIRD
1926

By Auntie Wince

Daily Scripture Readings for 1926

Prepared by F. L. Austin

I THINK the twenty-third of May, 1926, will never be forgotten by those who gathered under Auntie Wince's roof-tree on that day. It surely will not by Auntie Wince herself, to whom the coming of such a lot of dear ones was a joy and a blessing that she cannot describe in words. Isolated as she and Bro. and Sr. Mick are, a day spent in the tabernacle of the Lord with those of like precious faith is worth more than a thousand of silver and gold.

I mean just what I say. It is worth more than thousands of silver and gold, for it helps us to press on toward the coming kingdom with ever increasing faith and unabated zeal.

A little longer yet, a little longer, and He will come. The anxious watching will be over forever and we shall be safe at home. Hold fast. Let not go your confidence. The reward will be ample and certain and enduring as the sun. There is, there can be, no greater, no wiser investment than the investment of faith in God; faith that is "like the grip of an iron giant, that cannot be moved or shaken.

God can do things. He can keep His promises. He can give life that will never end, happiness that will never fade.

Roses are beautiful, but "the rose's age is but a day." The fairest of women can not hold the sceptre more than a century of years, usually not more than half as long. We fade and die, we go down to the pit and our memory perishes.

But some sweet things are held fast. We cannot let them go, God is in them. He smiles at us through them; gives us His blessing and approval. It is so with this meeting. The Lord was there in sermon, in hymns, and in prayer. He heard the solemn, impressive words spoken by Bro. F. L. Austin. And we'll remember and keep them in our memory. Precious and helpful words they were, and we thank Him for giving us the privilege of hearing them, and ask Him most sincerely to go with and bless the speaker wherever he may go.

SUPPOSITIONS

(Continued from front page)

the kingdom age) the gospel of love, and remolded in character before the work of Christ can be completed", we are passing judgment as to whom and as to where mercy and extended grace should be given by God.

It is true that thousands of people live in the segregated tenement districts where vice and immorality are everywhere present, but what is true of city life is true of the small town environment. The system of highways with the automobile and bus travel has broken down the separating wall between city and rural life. Immorality is as readily seen in the small town as in the larger cities. But because men's hearts are waxing gross, because iniquity abounds, it does not require God's justice to be extended to the same individuals who have

(Continued on page 280, Column 3)

Sun.—June 6—John 16

Mem. V. 7

THE time cometh, that whosoever killeth you will think that he doeth God service." It is hardly conceivable how this statement of v. 2 could be true. But the reason was, the Savior said, "because they have not known the Father, nor Me." Just as God's ways are not man's ways, so man's knowledge and vision are not to be compared with those of God. Lack of knowing has been the cause of many an offense.

The Savior foretold these things not so much to give advance knowledge as to the end that when the things came to pass they might recall His pre-knowledge, v. 4, and thus have added evidence of God's guidance of Him. He is going to leave them, v. 5, but none ask Him, "Whither goest Thou?" Instead of making inquiry and gaining knowledge and thus edification, they allowed their fears to fill their hearts and lives with sorrow and its attendant result. But the Savior explains, v. 7, that this is "expedient", "for if I go not away, the Comforter will not come . . . If I depart, I will send Him unto you". This Comforter, He explained in 14:26, is the Holy Spirit. The Holy Spirit, 16:8, "will reprove (that is, show guilty) the world of sin, and of righteousness, and of judgment". From 1 John 5:10 we readily understand that disbelief of God was perhaps far greater "sin" than were some of the moral delinquencies of life. Therefore, the Holy Spirit would reprove the world:

V. 9, "Of sin, because they believe not on Me";

V.10, "Of righteousness, because I go to My Father". And was it not the Holy Spirit on the day of Pentecost that assured one and all that the Savior was sitting on the right hand of God, and that because of His righteousness?

V. 11, "Of judgment, because the prince of this world is judged". It was they who were judging Him; it was the Holy Spirit which, on the day of Pentecost and after, revealed convincing evidence to them that they had wickedly judged the righteous prince.

More than this, the Spirit of Truth, the Comforter, v. 13, "will guide you into all truth". And so it did. The apostles, moved by the Holy Spirit, taught with increasing clearness the truth of Christ's return; the truth of the kingdom, of the regathering of Israel, of the church in all of its mystery and hitherto unrevealed closeness to Christ and to God; the truth of the great tribulation coming; the truth of the new heavens and new earth.

Christ's announcement filled them with sorrow, but He assured them, verses 20 and 22, that it was best and that in their after joy they would forget their sorrow. He then adds the wonderfully uplifting information, v. 23, " whatsoever ye shall ask the Father in My name, He will give it you." This is perhaps one of the greatest promises in the Scripture pertaining to the present life. Nor is there any indication that this promise was limited in its application to those who were then present. There is just one condition, namely: "If ye abide in Me, and My

words abide in you", John 15:7, where the word "abide" has the force of continuance.

Mon.—June 7—John 17

Mem. V. 23

Volumes could be written on the thoughts of this marvelous chapter of prayer. Alluding to the fact, v. 2, that God had given Him power over all flesh that He should give eternal life to as many as "Thou hast given Him", He requests, v. 1, that the Father will glorify Him to this great end; and in v. 3 He speaks of the purpose of life eternal in this language: "This is life eternal, that they might know Thee". The word *that* in verses 3 and 1 is defined as meaning "in order that", "to the end that". Accordingly, He is not defining "life eternal" but rather stating the purpose for which it is to be given, namely, in order that "they might know Thee, the only true God, and Jesus Christ". This is in perfect harmony with John's statement in 1 John 3:2, "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Unto that day the Savior prays earnestly that the Father will keep those whom He has given unto Him. To this end He promises to send the Holy Spirit to teach, to guide, to enrich with gifts—all with a view to the preservation and perfection of each particular member which God sets, 1 Cor. 12:13, in the body. Thus, He prays not for "these alone", John 17:20, "but for all them also which shall believe", and prays the Father to sanctify them through His own truth.

Tues.—June 8—John 18:1-18

Mem. V. 4

At numerous times and in various ways the Savior revealed to mortal minds the wonderful, surpassing power bestowed upon Him by His Father. His was the power to turn water into wine directly, immediately, without following through months of nature's processes. He had power to speak the word and the fever, the leprosy, or the palsy would leave the afflicted and leave them in apparently full vigor and strength. His power was over the wind; it was over the turbulent water; it was over the dead bodies.

We now follow Him to the garden. Humbly He prays as though He were the weakest of men. From without, equipped with the ruffians' staves and swords, come the throng of angry men bent upon His life. Surely no one can escape from them, especially when one of His own friends is to positively identify Him by a betrayer's kiss. The Savior walks toward them and they fall helplessly back to the ground with their swords and staves. What objects of helplessness were pictured to man in that moment of weakness! But, on the other hand, what magnificent power and what beauty of character were manifested by Him who had absolute power over all others at any desired moment. Surely none other than the Son of God was ever thus vested.

Wed.—June 9—John 18:19-40

Mem. V. 36

Thur.—June 10—John 19:1-22

Mem. V. 5

Fri.—June 11—John 19:23-42

Mem. V. 30

Sat.—June 12—John 20

Mem. V. 21

Shafer called Wagoner's attention to the fact that he, along with others was using unscriptural expressions, when they used the terms "immortal souls", "never-dying souls", "deathless souls", and kindred expressions, when speaking of the spirit. This greatly surprised Bro. Wagoner, but his surprise was greatly intensified when Bro. Shafer told him, when he came across the expression "immortal soul", anywhere in the Bible, to write down the book, chapter, and verse where such expression was to be found, and for every such occurrence, he would give him a five dollar bill.

I suppose Bro. Wagoner thought he could bankrupt Bro. Shafer by deluging him with such texts, but in his search for the texts he found something of far more value than the roll of bills he was expecting; he found "the truth" that could set him "free". (John 8:32, 36; 17:2, 3; 3:14-17.)

After learning "the glad tidings of the kingdom of God" and how the redemption the Bible reveals is a release from the thrall-dom of sin, and the dominion of death, for tangible men and women, and not intangible and immortal souls, he felt as did Paul, after his conversion. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.)

Bro. Wagoner felt a deep responsibility in the light he had received. Having been entrusted as a watchman, with a life-giving message, he realized that he must pass it on to others, or their blood would be required at his hands! (Matt. 5:13-16; James 4:17.)

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. 3:18-21; 33:1-16; Acts 18:1-6.)

I allude to Bro. Wagoner's indefatigable efforts at Brush Creek, Ohio, as an incentive to our young ministers to sow beside all waters, however unpromising the outlook at first may be, for bread cast upon the waters is not lost. It shall be found "after many days" of patient waiting. (Eccl. 11:1, 6; Psa. 126:5, 6; Isa. 12:2, 3; 1 Cor. 15:58; 16:13.)

At one visit to Brush Creek, Ohio, Bro. Wagoner delivered thirty consecutive sermons on the plan of salvation, and although he had to stand alone in the faith of the gospel, for a time, as did Paul before him, yet he was not alone, neither was he discouraged! (2 Tim. 4:16, 17; Psa. 37:39, 40.)

Bro. Wagoner planted the truth at Brush Creek and other conscientious laborers in the Master's vineyard have taken the banner that he displayed because of the truth, and have borne it along, until many hearts have been made to rejoice "in hope of eternal life" through "Jesus and the resurrection." (Psa. 60:4; Titus 1:2; John 3:14-17; Acts 17:18; Rom. 6:23; 1 John 5:9-12.)

A messenger for the truth is dead, but "Though Herod live, and Jesus die, the truth lives on."

Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. Christ, John 5:8.

REJOICE

By Dorothy Magaw

THE following are a few verses from Psalms, in which the righteous are told to rejoice. Shall a Christian be happy? Yes, for not only do gladness and joy come to a Christian as a result of his acceptance of the gospel, but in these verses he is almost *commanded* to rejoice. I hope these few verses will help to renew the joy in our hearts.

"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."

"Let the heart of them rejoice that seek the Lord."

"I will be glad and rejoice in Thee; I will sing praise to Thy name, O Thou Most High."

"I have set the Lord always before me: because He is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth."

"The Lord is my strength and my shield; my heart trusted in Him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise Him."

"Be glad in the Lord, and rejoice, ye righteous: and shout for joy all ye that are upright in heart."

"Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with harp: sing unto Him with the psaltery and an instrument of ten strings."

"And my mouth shall praise Thee with joyful lips: when I remember Thee upon my bed, and meditate on Thee in the night watches. Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice."

"The righteous shall be glad in the Lord, and shall trust in Him; and all the upright in heart shall glory."

"Make a joyful noise unto God, all ye lands: sing forth the honour of His name: make His praise glorious."

"Oh let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon earth."

"But let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice. Sing unto God, sing praises to His name: extol Him that rideth upon the heavens by His name Jah, and rejoice before Him."

"Oh sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless His name; show forth His salvation from day to day. Declare His glory among the heathen, His wonders among all people."

"Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for He cometh, for He cometh to judge the earth; He shall judge the world with righteousness, and the people with His truth."

"The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof."

"Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let

the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before the Lord."

NOTES FROM MY BIBLE

By L. Booth

Matt. 5:22.

"RACA" is used frequently in the Talmud meaning a worthless and frivolous person. It is used by one who despises another with the utmost scorn. Gehenna is here translated "hell-fire." Originally it was Ge bene Hinnom, meaning the valley of the sons of Hinnom. It was near the South wall of Jerusalem. History tells us that as late as the days of King Josiah children were burned alive in sacrifice to the heathen god Moloch. The wailing and agonies of the little ones made it a fit emblem of the final destruction of the wicked. How pitiful to think that so many people in the world (good people, too) still cling to the belief in such a place of eternal torture for the wicked.

It was also used as a place where the refuse of the temple sacrifices was burned in a fire kept constantly burning, a fire that was never quenched. The Jews recognized three degrees of guilt which their judges called, first, "the Judgment"; second, "the Council", or Sanhedrim; third, "Gehenna of fire", into which a malefactor's corpse was thrown to be consumed by the fire or by the worms or both. They made no distinction in the kind of punishment inflicted, only the degree. The "Judgment" inflicted death by the sword, the "Council", by stoning, and the "Gehenna" by fire. They all produced the same result—death. It was to this place that our Lord referred when He said "where their worm dieth not, and the fire is not quenched."—Mark. 9:48.

Matt. 5:27.

In this instance our Lord traces the crime of adultery, like that of homicide, to the heart, and condemns the unclean glance as the commission of the evil deed itself. To the Jews of His day the thoughts were considered lightly. Only the outward deeds were considered sinful, but Christ exposes the secret lust in a light unknown and unseen by the Rabbis.

Matt. 5:28-30

To deliberately gaze with a view of feeding lustful and unlawful desires is equivalent to committing sin. The occasion of sin of whatever kind must be cast aside and overcome if one would expect to escape punishment, let the cost be what it may. If the eye be filled with concupiscence, pluck it out. If the hand has given offense by acts of violence or revenge, cut it off. This indicates that those evil passions must be thoroughly subdued, let it cost ever so much.

Matt. 5:31, 32

In these two verses Christ makes the marriage relation a sacred one, and classes it as one of the fundamentals of society and religion. He forbids divorce except in case of fornication. His rule is a bitter condemnation of our divorce courts of the present time. The marriage relation is of divine

(Continued on page 279, column 2)

Doings Among the Churches

Sr. S. J. Lindsay reached home on the 25th. Oregon welcomes.

Sr. Esta Lansbery, of the N. B. I. office, is taking a week's vacation at home—Casey, Ill.

Bro. C. V. Mattison, his two sons, and daughter are all better after a siege of sickness.

Bro. and Sr. F. A. Stilson and family, of South Bend, Indiana, spent last week end with Bro. and Sr. Thayer at Golden Rule Home.

MICHIGAN

Bro. Patrick's appointments for June will be as follows: Grand Rapids and West Bowne, the 6th; Blanchard, the 13th; Dutton at the conference the 20th and 27th.

Sisters George Holly, of Grand Rapids, and Lewis Stephens, of Caledonia, are suffering from quite serious and very painful accidents. They were both scalded quite badly a few days ago. At last reports they were resting easily and the wounds were beginning to heal.

On Thursday, May 27, Bro. Patrick and family expected to start on a motor trip to Fonthill, Ontario, and Niagara Falls. Bro. Patrick went to assist Bro. Marsh in the annual May Meeting at Fonthill. After the meeting they were expecting to go to Sugar Grove, Pennsylvania, where Bro. J. E. Hughes lives, and have meeting for two nights.

SPECIAL MEETINGS IN IOWA

Plans have been made to hold several special meetings at central points in Iowa during the summer months. The first one will be at Gladbrook, Sunday, June 6th, and the next one at Stanhope, June 13th.

Services will be held at eleven o'clock and also in the afternoon and evening.

It is hoped that all within driving distance will pack a picnic lunch and attend these meetings, and get the benefit of the splendid sermons given somewhere in Iowa each Sunday.

Mrs. W. H. Allard.

CONFERENCE ANNOUNCEMENTS

GENERAL CONFERENCE—OREGON, ILLINOIS
AUGUST 3 to 15

STATE CONFERENCES

INDIANA—NORTH SALEM JUNE 15 to 27
MINNESOTA—MORA JUNE 17—20
MICHIGAN—DUTTON JUNE 20 to 27
NORTHWEST, CORVALLIS, OREGON,
 JULY 8 to 11
TEXAS—GOLDTHWAITE JULY 23—AUG. 1
ILLINOIS—OREGON AUGUST 3 to 15
IOWA—WATERLOO AUGUST 21 to 29

VIRGINIA

Bro. S. J. Lindsay has been secured to aid us in a Bible School and conference to be held at Maurertown, Va., July 18 to 25, inclusive. All brethren are requested to attend and bring as many interested ones as possible.

We desire to have every member present at every lesson and sermon. Plan to spend your vacation here. The "Day of the Lord" is approaching; Christ's coming is at hand. Soon the call will go forth to the waiting church. No Christian can afford to miss that call. This coming Bible School and conference is to aid each to prepare for the all-important event. Each member should plan to attend and bring those whose salvation he or she is interested in.

All those from a distance that plan to attend should notify Bro. Hugh McInturff, Toms Brook, Virginia, at the earliest possible date, and board and lodging will be provided. A knowledge of the possible attendance is necessary for those doing the planning.

This new line of work is going to incur added expense. Those desiring to help in this work may send their contributions to Bro. J. H. Andrews, Woodstock, Virginia.

Immediately following the conference Bro. Lindsay will hold some meetings at the Dry Run church, Seven Fountains. These meetings will be limited to nights and will close Sunday, August 1.

May God help all to boost and earnestly work for this Bible School and conference.

Harry A. Sheets.

OLIVER SEALINE

Was born in Sweden, Feb. 28, 1851, and died at his farm home at Stanhope, Iowa, May 14, 1926.

His parents emigrated with him to America when he was 3 years old, and located at Moline, Ill., where he grew to manhood and engaged in farming. At the age of 22 he came to Iowa and acquired some land where he henceforth lived, in what is now Hamilton county.

He was united in marriage to Lottie Lindquist, May 27, 1880, and this union was blessed with eight children, one little girl, Nora, dying in infancy. The remaining seven live in the immediate vicinity, Mrs. Nettie M. Lundquist, Mrs. Elvira M. Berggren, both of Stanhope, Arvid L. of Kamrar, the rest of Stanhope, Anton E. and three still at home on the old homestead, Esther D., Arnold F. and Reuben A.

Bro. Sealine had been bedfast for eight months though not in pain, and had been in poor health for some years before, his trouble seeming to be internal tumor or cancer and secondary anemia. He was in it all patient and kind and took his affliction philosophically and in faith. He expressed himself as satisfied, and last September gave directions for his funeral, dictating a brief statement of facts for his biography, choosing the scriptures to be used, stating his faith in the coming of the Christ and the resurrection, and in His being a mediator and a ransom for all, specifying that a preacher of the restitution faith or none should speak, saying he had had his flowers during life and wished none at his funeral and saying he would rest in peace till the resurrection and that his trust was in these assurances. In this faith and hope he was immersed in 1879 by Dr. Charles Lee, of Minneapolis. He had always been religiously inclined. Reared in the Lutheran faith, when it came confirmation time he endured considerable persecution because he doubtfully questioned the minister over the torment of dead infants, and rebelled in conscience against the answers. Later, in manhood, he endorsed the faith of the Seventh Day Adventists, because of their better views of the dead and the future, and later found still more comfort in the teachings of Charles T. Russell, then among our brotherhood, coming to rejoice finally in the reconciliation of all men to God.

In business he was successful in a marked degree. He was very generous in his help to those in need, doing it very unobtrusively.

His ruling passion was Biblical truth, and he was called peculiar in the way that we all are who espouse the truths concerning the restitution faith, but his peculiarity was that which Paul commends, a zeal for truth and good works. His success in religion is attested by the fact that all his family share his faith in Christ.

A respected citizen and a faithful father in the Lord has gone to the rest in which he testified his hope lay, and has left a choice spiritual heritage to his widow, seven children, eleven grandchildren, and a host of other relatives and friends. Seats were arranged outdoors at home, for the funeral. Interment was made in South Marion cemetery.

J. W. Williams.

MARY ANN VERNON

Daughter of Michael and Sarah (Loudenbach) Crandel, was born in Fayette county, Ind., Oct. 24, 1839. When 9 years of age she removed with

her parents to Huntington county, Ind., to a farm north of Warren, where the family labored and sacrificed together in establishing a home.

In 1858 she was united in marriage with John A. Griffith, to which union three children—one son and two daughters were born. The son and one daughter died during childhood, the other daughter, Elizabeth, dying Aug. 15, 1922.

They had established a comfortable home in Blackford county, near Roll, Ind., where they spent many happy years, until Bro. Griffith's death which occurred in 1896.

In 1904 she was united in marriage with Elias Vernon and removed with her husband to the village of Roll, where they resided until the death of Bro. Vernon, which occurred Sept. 26, 1924. After his death she was tenderly cared for by her sisters and friends until the fall of 1925, when she entered the Soldiers' Home at Lafayette, Ind., where she could have the care and comfort provided by that institution.

Early in life she was baptized into Christ, becoming a member of the Church of God at Roll, Ind., to which body she remained faithful and true during the remaining years of her life. She was a truly devout Christian woman, of exceptionally tender and sweet disposition, kindly and generous in all her dealings with others, and was loved by all who knew her. During the first years of my experience as a minister many happy hours were spent in her cheerful home, the pleasant recollections of which encourage and strengthen one's faith and hope, and make it easier to bear life's burdens.

She died April 12, 1926, full of years, and rich in faith and good works. After appropriate services in the church home at Roll, where she had been a true worshiper for so many years, we laid her beside her loved ones who had preceded her in death, to rest and await the coming of our Lord.

L. E. Conner.

LUELLA MAY MILLER

Daughter of Mr. and Mrs. Almond B. West, was born in Ridgeway township, Lenawee county, Michigan, Dec., 28, 1868. She received her early education in the rural schools of Ridgeway, and later attended the Raisin Valley Seminary. After completing her studies there she spent five years in teaching in the country schools of her native township.

May 17, 1892 she was united in marriage with James F. Miller, to which union were born three children, Gertrude, now teaching in the public Schools of Cleveland, Ohio, Geraldine, now at home, and James F., Jr., now attending the University of Michigan.

She became a member of the body of Christ years ago, since which time she had remained a most earnest and devoted member of the Church of God to the time of her death, which occurred at her home in Adrian, Mich., May 16, 1926, leaving surviving, her husband and three children of her immediate family, also two sisters, Mrs. Minor Hause and Mrs. Cora W. Crane, and one brother, Burt West.

Sr. Miller was a faithful and devoted wife and mother. She stood firm in what she believed to be right, but was especially charitable and generous with others in all things. She was an enthusiastic worker, mentally, spiritually and physically; and when her health failed her, some seven years ago, she withdrew from the local fraternal and civic organizations with which she had for years taken an intensely active part in assisting others to a higher and better life. But as her strength failed she devoted her services to her family and her Lord. In death her family has lost a most precious Jewel; the Church of God a valued member, and her neighbors and associates one highly esteemed by them.

She spent the last winter in Florida, but a few weeks after her return she fell asleep, surrounded by the members of her family, whose every effort to hold her in life was fruitless.

Funeral services were conducted in the home at 114 Front St., Adrian, Mich., the home yard being filled with neighbors and friends who had assembled in sorrow, more than a score of the most beautiful floral pieces bearing mute testimony to the love and esteem in which she was held by them. With sad hearts, but with steadfast hope we wended our way to the silent city of the dead, where we laid her, and she sleeps in Jesus, waiting for His return.

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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

SANCTIFY THEM THROUGH THY TRUTH

Nor only for these, "but for them also which shall believe on Me through their word" was the Savior earnestly petitioning His Father in John 17. All such believers He prayed God to "sanctify", that is, to set aside, distinct from the world, to preserve in daily separateness for Himself.

The means He specifies: "Through Thy truth: Thy word is truth." V. 17. Paul teaches, Rom. 10:17, that faith comes by hearing the word of God. Only faith can qualify an individual and maintain him so close to God as to cause him to live aloof from man's way and continue in sanctification unto God's way. Therefore, the Savior prayed, "Sanctify them through Thy truth".

Did we but give the proper valuation to God's word we would devote much more time and thought in earnestly searching it to the end that thereby we might come to be set apart in accordance with the Savior's prayer. It is belief therein that leads one to God.

MY KINGDOM

It is "not of this world", said the Savior to Pilate. John 18:36. "World" here is "kosmos", referring to "order", "arrangement". His kingdom was not of man's order. If it were, His servants would fight.

It was not of this order, nor "from hence", from this time forward. It did not even begin at that time. Therefore, the Savior submitted to all that man's order, "world", imposed upon Him.

NO GOLD

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." Immediately Peter took by the hand him who had never walked and he leaped up; his ankle bones received strength. See Acts 3.

But this was not all. Peter, through the

power of the Holy Spirit, gave more than strength to the man's ankles. He gave faith to his life and faith to the lives of many others around and about. The restoration of physical strength was but a secondary matter; the greater blessing to him was the establishment of the faith that became firmly rooted in his life.

MORE ABOUT OUR LABORS WITH CHRIST

(Continued from front page)

ing of a home for aged and alone ones. Large and pleasant visions were before the minds of many—all this even though there was absolutely no money with which to begin the work. In the four years since passed the Home has been provided together with a revenue-producing enterprise which has already been brought into such development as to give good reason for believing that it, the Golden Rule Greenhouse, will, if God is willing, operate itself and take care of all ordinary annual expenses of the Home in excess of what is regularly received by the Home. Different ones have studied this phase of the work and there appears to be a unanimity of judgment that the foregoing statement is correct and that the Golden Rule Home has quite reliable assurance of a financial support from now on. In fact, there is reason to hope that after a little while the N. B. I., through its greenhouse, will be able to offer considerably more assistance to those who are in need. This is an earnest hope and expectation.

Now comes the work of putting the publishing and evangelizing on an equally substantial self-supporting basis. This, too, with the continued, united help of the brotherhood, can be done. There is no good reason why the publishing department cannot in due time be built up so as to be a revenue producer.

It will take longer and more careful planning and considerably more of persevering labor to bring the Bible School work up to such a position. However, even this should not be impossible. Already effort has been made to increase the efficiency of the publishing and the class work. In fact, when one knows all the problems to be met and solved, there is much reason for encouragement as regards present attainments. These various phases of our work, until they become rooted and established, depend very largely upon the united, hearty, and continued cooperation of the brotherhood.

If space permitted we would gladly give figures and examples of the problems which necessarily must be solved. Grant us just one example. It costs \$43.73 each week to publish the Herald—this without editorial labor. Of this amount, the proofreading, the setting of all type, the locking up of the forms, and all other "make-ready" work costs just the same for one single copy as it would for fifty thousand copies. That is to say, if but one copy were printed it would cost over \$30.00 for the "make-ready" work mentioned. This would be prohibitive. We are now printing about fourteen hundred copies per week. Therefore, this cost is divided over fourteen hundred copies. Now if we had ten thousand circulation, then the same cost would be divided among ten thousand copies, thus the price per copy would be greatly reduced. As it is, the price per copy is and always had been more than what was

received from each copy.

The daily press, magazines, etc., receive very much more revenue from their advertising columns than from their subscription lists. Otherwise, it would be financially impossible to publish as they do.

The only way for us to build the publishing department so as to make it financially self-sustaining is to increase the subscription list and to increase the amount of job printing done. The profits on job printing help to make up the deficit of Herald subscriptions. This development can be made, in fact, it is being made. But again, when one enters into the larger field of activities there is necessarily required increased equipment and thus increased investment.

In addition to these self-sustaining activities there always will be a certain amount of general office expense incurred in the general interest of the work throughout the country and in the general up-build and coordination of the various departments at headquarters. This is true of every religious and other institution. Therefore every religious institution depends upon the continued cooperation and assistance of its respective brotherhood in order to further its chosen labors.

The foregoing is given that one and all may understand more thoroughly some of the labors necessary at headquarters. It seems to the writer that if all could realize the effort that is being put forth, each one, in proportion to his earnest desire to see the work advance more rapidly, would assure headquarters of his continued cooperation regularly throughout future years.

Last year special contributions were made for the building of a new greenhouse. Already this has proved to be a financially wise investment. However, in making that improvement the brotherhood in part overlooked the fact that there were general current expenses which not only continued but necessarily increased.

In view of all the circumstances in the case, your Secretary is making bold to present to the brotherhood a plan for continued financial cooperation—cooperation for this and each successive year.

This plan is suggested with confidence that, God willing, it will assure a growth and strength of the General Conference and N. B. I. such as will, beginning in the near future, provide valuable assistance to the several churches of God and to all isolated members. Yes, more. The work of the Headquarters is the work of the several churches. Its work is to do for the churches what they can not do alone; to do for the isolated members what none can do single-handed. The Headquarters is the place where all unite to do for the whole what none can do singly. Now, by all uniting to give the Headquarters financial ability, there is ev-

(Continued on page 280, column 2)

"Dear me, I would think she would be calling for me," said Reddy. "I have talked lots to her lately about her soul and she asked many questions about that picture over there."

Evelyn turned and looked at a large painting hung at the foot of Reddy's bed.

"That is an old, old picture we have had in the family for years and I suppose some of us children will pass it on. It used to hang in my mother's room," said Reddy.

"Mother taught me that that was Jesus when He comes and gets us when we die. He takes us in His arms high over the big cities and countries and flies away with those big strong feathered wings of His," she continued.

"Reddy," replied Evelyn, "I gave you a lot of texts from the Bible telling us to prepare and look forward with joy to Christ's second coming. Can't you see yet, that they don't mean death?"

"Aren't pictures true? What did that man paint that picture for if it wasn't to teach a truth?" retorted Reddy. "Marcia stayed with me one night last week and she liked the picture, and believed what I told her about it. You are so contrary."

Reddy's face was getting more flushed all the time so Evelyn changed the subject, talking about the beautiful pink flowers in her porch box.

After a while Evelyn thought it safe to again speak of His glorious coming. "I just can't let this opportunity pass," she thought.

"Who wrote the Bible?" Evelyn asked Reddy.

"Why, God did, of course," replied Reddy.

"Who painted that picture?" asked Evelyn.

"Some man, his name is on the back," said Reddy.

"Wouldn't you rather believe God than man?" asked Evelyn.

Reddy did not reply.

"That is only some man's idea. I can't find any place in the Bible where Jesus has feathered wings. That child appears to be alive and you said it was dead," continued Evelyn.

"Well, the child would have to be alive, wouldn't it, to enjoy Heaven or burn forever in Hell? Marcia's parents never send her to Sunday School so I felt it my duty to tell her what happened to little girls and boys that didn't go to Sunday School, and I made it plain, too, so she could know her whole family were going to burn and burn in the bad place," said Reddy.

"Oh, oh!" was all Evelyn could say. The cause of Marcia's fear was clear to her now. Reddy had told Marcia that Jesus' second coming was at death and that He would drop her in the bad place. Reddy, her mother and grandmother had feasted their eyes on that picture.

"Evelyn gave a big sigh and thought, 'Born in the bone,' I guess; what can anyone tell such folks? I believe I'm almost ready to give up trying."

Two texts came to her mind: Eccl. 9:5, 6. "But the dead know not anything".

"YOU cannot save anybody, no matter how hard you try. Only God can do that. It does not belong to man. But you can serve anyone, fully and endlessly, and God will be with you and use you as the channel of His power."

NOTES FROM MY BIBLE

(Continued from page 274)

origin. He well knew that the peace and happiness of people depended upon the sacredness of the home, the building and maintaining of peaceful homes, which can not exist where infidelity creeps in between man and wife.

Matt. 5:34-36

Through the teaching and advice of the rabbis the subject of oaths had descended to such a low level as to become almost worthless. There were many forms of oaths in use at that time, and so arranged as to make them easy of violation. Men swore by heaven, by the earth, by the sun, by the prophets, by the temple, by Jerusalem, by their own heads and lives. Although our Lord's command is not to swear at all, still many forms of oaths are in use at the present time. In the thirty-seventh verse we read that whatsoever is more than Yea, yea, and Nay, nay, "cometh of evil." As much as to say anything more than a plain statement, in pure and simple language, is evil and shows a want of that disposition of heart and mind which one should possess. Wherever guile and deceit exist oaths will appear in an effort to make their statements seem true. Where neither exists the oaths will not be heard.

Matt. 5:38-42

In these five verses we find some very strict and profound injunctions which were entirely different from any ever taught before. He condemned the spirit of retaliation and revenge. People then, as now, stood ready to defend their individual rights, exercising revenge instead of the slightest pity. Retaliation and revenge are different only in degree. Retaliation may be only a partial injury in payment of another injury, while revenge is intended to be complete and often times is quite excessive.

Jesus taught a better way. Not only did He teach by word but more effectually by example. He suffered wrong, patiently and with unresisting meekness that the conscience of the wrong-doer might be its own accuser. To His disciples His sympathy, charity, and forgiveness were examples for their conduct toward their fellow men, to be governed by the purest, deepest, self-sacrificing love. A clinging to the letter of the law may result in a violation of the spirit of Christ's commandments. Few men turn the other cheek after being smitten on the one. If they did it would not, in all cases, be prompted by love. On the contrary it might be accepted by the wrong-doer as a challenge to repeat the act.

It is this that prepares one to endure as much or even more, if in the doing so good may come to the one inflicting the injury. But does, and should, love operate alike in all cases? For example, if an offending brother can be won by patience and forbearance, and his evil overcome by doing good in return for evil, then love would not turn from exposure to a second wrong; if on the other hand it would tend to increase his evil will and to strengthen him in his sin through your patience and forbearance, then duty would seem to dictate that your love be manifested in a sterner manner in

order to repress his evil. It would be the same spirit of love prompting both lines of conduct in dealing with the offending party. The limitations in either case would be the spirit of God (which is love) and which should be the interpreter in both instances. God dealt with men by both Law and Gospel. The same God of love gave both. The law punished while the gospel offers pardon. Each given to bring certain results, even the righteousness of the sinner.

"The fear of the Lord is the beginning of wisdom."—Proverbs.

FOR YOUNG PARENTS

By Margaret Magaw

AUTHORITIES on the subject say that impressions received during the first five years of life remain with us long after impressions received later have been forgotten, and are fundamental in forming the future character of the mature person. See the wisdom, then, of God's command to parents to rear their children "in the nurture and admonition of the Lord", and how wise are the parents who heed this command. Why should not this God-given command be heeded just as much as any other? There is a very definite reason why it *must* be heeded by Christian parents if they are to do full duty to their children and to God. For the foundation of a Christian character that will yield the fruit of service to God is laid in childhood. Since the parents usually have full control of their children's welfare during their tender years, with the parents lies the whole responsibility for impressions received during early childhood.

Impressions in early childhood are received mainly through the sight; therefore, for the young child to get a proper impression of first principles in Christian living, the parents must constantly exercise practical right-living before their children, followed up by confident stories, illustrations and talks on Bible themes of interest to children which will gradually unfold to their receptive minds a commendable impression of God and of His Son, Jesus. Then these precious impressions instilled in the plastic mind will never be erased, but will ever remain to guide the growing mind, protect it from temptations and finally help to mold the mature character, ready to go out into the world and fight a good fight of faith. But merely "going through the motions" with no sincere feeling on the part of the parents will do the child no good, but may even do great harm. Eventually he will realize that such example lacks sincerity, and there is a danger that he will receive the impression that Christianity is but a mockery after all.

Parenthood is an unrelenting test, but with God's help we can stand the test and receive the wonderful blessing of knowing that God is guiding the lives of our children. Or we can neglect our duty in this matter (as I fear some are prone to do) and run the unhappy risk of losing sight of our dear children, and facing the wrath of God, unless we repent. Which shall it be, young parents?

The Sunday School

Prepared by Alta King

JOSEPH'S FIDELITY

LESSON 11 JUNE 13, 1926
LESSON TEXT: GENESIS 39:1-23
RESPONSIVE READING: PROVERBS 4

Golden Text: Seest thou a man diligent in his business? he shall stand before kings. —Proverbs 22:29.

Memory Verses: Proverbs 4:14, 15.

FOR STUDY

Review: Recall the main steps in the fulfillment of the Abrahamic covenant in last week's lesson.

The New Lesson: The next two lessons tell the story of Joseph the favorite son of Jacob. It may appear that there is no connection between the story of Joseph and the Abrahamic covenant, but anything that concerns Abraham and his descendants concerns the Abrahamic covenant, for the history of this people, past and future, is the history of the progressive fulfillment of the Abrahamic covenant. All Bible events gain depth in meaning when viewed in the light of this covenant.

I. Joseph, the Son of Jacob. Genesis 37. Interpret from the events in this chapter the characters of Joseph and his brethren. Does the fact that Joseph told the dreams in which he had preeminence show possible flaws in his character? Which one of his brethren had most in his character to commend him? Are the brethren showing much the same spirit toward Joseph that Jacob had shown toward Esau?

II. Joseph, the Honored Slave. Gen. 39:1-20. What honor came to Joseph as a slave? Why? Verses 1-6. Whom did God prosper through Joseph? How did Joseph lose this honor? Verses 7-20. What was Joseph's weapon against temptation? Verse 9, especially last part. When did Jacob have the strongest influence toward righteousness over his sons, before he himself had been strengthened by experience or afterwards?

III. Joseph an Honored Prisoner. Gen. 39:21-23. Discern the cause. Imagine Joseph's conduct and influence among the prisoners. If we knew nothing more than this much of the story of Joseph would we be able to discern God's hand in it working out His covenant to Abraham? In all probability Jacob didn't, but he observed the saying of Joseph's dreams and felt that in some way unknown to him God's hand was working. Gen. 37:11. So, too, through past experience we may feel that God's hand is working in our individual lives, though we may not know the exact meaning of the occasional signs that come to us.

"We may expect temptation in days of prosperity and ease rather than in those of privation and toil. Not on the glacier slopes of the Alps, but in the sunny plains of the Campagna; not when the youth is climbing arduously the steep ladder of fame, but when he has entered the golden portals, not where men frown, but where they smile sweet, exquisite smiles of flattery—it is *there*, it is *there*, that the temptress lies in wait. Beware."—F. B. Meyer.

"Joseph ran away from the temptation, though he had to leave his coat in the hands

of the temptress. 'It is better to lose a good coat than a good conscience.' Matthew Henry.

"When temptation takes us we must resist it with a strong and decided No, and carefully take ourselves out of its range. Joseph put the matter on the highest ground when he said, 'How can I do this great wickedness and sin against God?' and he held no parley with the temptress, but steadily refused her importunity, and finally ran away from her presence."—William M. Taylor.

"The strength of the temptation probably consisted in the promise it gave to Joseph of higher advancement than a mere slave could look for, though no doubt the appeal to youthful passion and vanity was also strong. His fidelity to his master (verse 8) and his fear of God (verse 9) saved him."—Marcus Dods.

"Triumphing over Trials. In Charles Wells's long and noble dramatic poem, *Joseph and His Brethren*, Joseph in prison thus soliloquizes:

'There ever is a good side to be found
Even in a man's bad fortune: for that I
Who am a prisoner and in disgrace,
Do keep the keys, and am the gaoler here,
Warder to mine own liberty and ease.
Integrity surmounteth accident;
Its grief is pure, and mixed with charity,
Feeling for others more than for itself.
In this invisible armor men may stand
Within the grasp of danger and of death,
And from the profound bottom of the heart
Cry out content.'

"When trials overtake us, let us remember that most of the great and good have also suffered severely. 'Some of the greatest and best men this world has ever known have been incarcerated. Paul, the ever glorious apostle, was put into the Mamertine prison, foul and damp and vile. Nearly all the apostles were imprisoned. The Lord Jesus Christ Himself, whose mission to earth was to loose the bonds of all prisoners, was a prisoner. In later times men of whom the world was not worthy have been imprisoned and severely punished. Wyclif, Latimer, Huss, are some of these. John Bunyan was confined for twelve years, for no other offence than non-conformity to the Established Church. John Waller, James Ireland, Daniel Marshall and a long list of consecrated preachers in the early history of this country, were imprisoned for no other offence than preaching the gospel in accordance with their consciences.'—Rev. M. B. Wharton, D. D.

"Joseph accepted the situation with the calm resignation of one who was certain that divine righteousness is at the helm of affairs and that it must sooner or later set all wrongs right."—Principal David Rowlands.

"But the Lord was with Joseph. That is one of the eloquent *but*s of Scripture. The prison is light when God is there, and chains do not chafe if He wraps His love around them."—Alexander Maclaren.

"In the difficulties and anxieties of life, it has always been felt by those who believe in a gracious Providence that they should not despair even when things look darkest, since the greatest trials may be found in the end to have been divinely overruled for good. To such a consolatory trust, apart from individual experience, nothing has aided more powerfully than the story of Joseph."—Cunningham Geikie." —Peloubet's Notes.

Children's Column

PREPARED BY LOIS HUNT

A FAITHFUL YOUTH

By Lois Hunt

WE often hear a certain man spoken of as a "type of Christ". That man was Joseph.

As a boy he was always ready to do as his father, Jacob, wished; and was always gentle, kind and patient. In fact, his father loved him better than all the other sons, and gave him a coat "of many colors" as a sign of his special favor. The other ten brothers became jealous and when Joseph told them of certain dreams he had in which he became their master they plotted to kill him. However, the older brother, Judah, prevented this by selling him to some traders who took him down into Egypt. Then Jacob was shown Joseph's blood-stained coat and told that Joseph had been killed by wild animals.

Now, the traders sold Joseph to Potiphar, a captain of King Pharaoh's guard. He was only a boy, but the Lord was with him and helped him, even prospered his master's household for Joseph's sake. Eventually, the captain made him overseer in his house and so completely trusted him that Potiphar let Joseph attend to everything for him.

But one day a sad thing happened to Joseph. Potiphar's wife tried to tempt Joseph to do wrong, and when he refused she told wicked falsehoods about Joseph to her husband. And what do you think the captain did? Put the innocent boy into prison! Poor Joseph!

But the Lord was still with Joseph, and showed the prison-keeper how fine a lad he really was. Then the keeper, too, trusted Joseph and gave him charge over the other prisoners. And since the Lord was with him everything he did here prospered.

Let us leave Joseph in prison, and next week see what happened next.

IS HE YOURS?

By Daisy Nokes

Evelyn Calls on Reddy

I WONDER where Marcia got the idea of the Lord Jesus coming and dropping her in the bad place! How her face did light up when I told her that the Lord Jesus loved her!" thought Evelyn on her way home from the hospital. "Some one has frightened her about hell."

"Evelyn, oh Evelyn!" called a voice from across the street. "Do come over and tell me about Marcia." It was Reddy.

"She is just about the same; it will be two days yet before they can tell whether she can get well or not, the nurse told me." replied Evelyn when the girls were seated in Reddy's room, where Reddy had been studying.

"Did she ask about me?" inquired Reddy.

"No, and the nurse only let me stay a few minutes but she wants me to come again tomorrow." Evelyn replied.

THE RESTITUTION HERALD

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The 6th General Conference of the Church of God will convene at Oregon, Illinois, on August 3 to 15, 1926. The largest possible attendance is solicited. Every State Conference is urged to send one or more delegates to this General Conference. Daily Bible study conferences. See notice on page 285

Look Not Behind

By Melville W. Lyon

A MAN once said to Jesus, "Lord, I will follow Thee; but let me first go and bid them farewell, which are at home at my house." But the Savior replied (Luke 9: 62), "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Thereupon this individual learned an important lesson. The business of being a Christian is an urgent matter. When one decides to take the step for Christ, he must needs have carefully considered beforehand what the odds will be and have decided to his own satisfaction that the goal will be worth the cost.

Having, then, left the pathways of wrong to walk in the path of faith, one would expect not to have any desire to return to the former things. To do so would be to demonstrate a lack of faith, and show that spiritual prizes are estimated as of less value than those of the world. Thus such action would be not only inconsistent with the good beginning made, but also disloyal to the faith, and to its Author.

More than this, to turn back after having started in the Christian walk is highly dangerous. The mountain climber dares not look back, down into the awful gulf behind him, lest the dizzy prospect unbalance him and plunge him to destruction. So must the Christian look ever forward, filled with the hope of attainment, and not discouraged by failures of the past. It must have been a severe temptation to Lot not to turn back to search for his wife when, on that flight from Sodom, she failed to answer his call. Gen. 19:15, 26. What grim fears must have thronged his thoughts as the three pressed on alone; what overwhelming sorrow as he guessed the terrible truth! Yet he must not look back nor pause in his flight!

So we, like Lot, must hasten forward sternly unmindful of losses and trials, remembering that salvation lies only ahead. Behind are sin, destruction, and failure—the Sodom we have left. Says Peter concerning those who turn back, "If after they have escaped the pollutions of the world. . . they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Peter 2:20, 21.

Christ makes atonement but once. Heb. 9:26. There is no possible means of salvation for those who turn away from His redemption. "For if we sin wilfully after that

Unfailing Love

There is an eye that never sleeps
Beneath the wings of night;
There is an ear that never shuts,
When sink the beams of light.

There is an arm that never tires,
When human strength gives 'way;
There is a love that never fails,
When earthly loves decay.

That eye is fixed on higher throngs
That arm upholds the sky;
That ear is filled with angel songs,
That love is throned on high.

But there's a power which man can wield,
When mortal aid is vain;
That eye, that arm, that love to reach,
That listening ear to gain.

That power is prayer, which rests in God
Through Jesus, to the throne,
And moves the hand which moves the world
To cleanse us for His own.

we have received the knowledge of the truth, there remaineth no more sacrifice for



Melville W. Lyon
Pastor Brush Creek, Ohio, Church

sins. . . . He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, where-with He was sanctified, an unholy thing"? Heb. 10:26-29.

It is to be noted that the class first mentioned as having part in the lake of fire is the "fearful", or timid. They suffer the same fate as the murderers, liars, and oth-

(Continued on page 286, column 3)

The World Restless

"Watchman, what of the night?" "The morning cometh, and also the night."
Isaiah 21: 11, 12

IT IS easy to see the trend of the times. Impending danger is ahead, and all men know it. There is a world-wide drift toward infidelity. Churches have split over the Modernist movement, denying the divinity of Christ. There has been a tremendous falling away from the truth. Spiritualism has swept over the world, and has a fearful hold upon thousands. Ominous clouds gather.

"Red" plots and bomb outrages have startled Europe. Documents seized have shown a reign of terror had been planned. Communism, the greatest forerunner of the Antichrist that the world has ever seen, threatens to carry the revolution into all the world. While the nations hold peace conferences, the competition in squadrons and battleships goes on. Officials tell us that the world is a "powder house," needing only the touch of a match to bring consternation over the world.

Crime increases; the prisons are overcrowded. The conditions are as in the days before the flood. Millions now living may see the return of Jesus Christ. The signs of Christ's coming have been fulfilled and the coming of the Lord is imminent. The awful Tribulation will burst over the earth after the "bride of Christ" is taken out of the world. (Matt. 24:21, 22.) The Antichrist will then take his seat, and deceive the nations. His power is heading up. A subtle network is being woven by secret orders and combinations. We are truly living in the literal fulfillment of prophecy of the last days.

When Nahum prophesied that in the "day of His preparation," these automobiles would be jostling one against another in the broad ways, and would "seem like torches" and "run like the lightnings", it could not have been conceived—even to a generation ago—the automobiles rushing along by their own power. To-day it is so common that people forget it is a prophecy of the last days and the time of Christ's coming. (Nahum 2:3, 4.)

The world is preparing for the great tribulation. A congressman from Washington, D. C., who attended our camp meeting for a week, said (as he was leaving) that he could readily see, as he stood among the heads of the nation and in contact with representatives from the nations of the world, that there was a general movement in the world toward one head—that the League of Nations would doubtless go through. And that

(Continued on page 288, column 1)

CURRENT EVENTS or FULFILLMENT of PROPHECY

AMERICA

FIRST NATIONAL FUND CONFERENCE

THE first annual conference of the Jewish National Fund, held on Sunday, May 9th, at the Hotel Pennsylvania, marked the twenty-fifth anniversary of the institution devoted to the redemption of Palestine's soil for the Jewish people. A spirit of definite achievement pervaded the conference, and even those delegates who were inclined to criticize some of the methods of the National Fund, all agreed that considering the funds and the support that had been put at the disposal of that organization, the results were no less than remarkable.

The one hundred and twenty delegates who attended the sessions exceeded the expectations of the organizers of the Conference, who were motivated by the desire to stimulate greater interest in the work of the National Fund by reviewing the attainments during the twenty-five years of its existence. Attended by representatives of the Poale Zion, the Zeire Zion, the Mizrachi, the Hadassah National Fund Council, and the Junior Hadassah, the Conference discussed various problems of national Fund policy, finally adopting the following resolution as the basis for future work:

"In view of the extreme necessity of the acquisition by the Jewish National Fund of additional tracts of land for the colonization of Chaluzim and others already in Palestine and those in other countries who are eager to be colonized in the National Homeland, the Conference urgently recommends that the incoming Board of Directors give favorable consideration to the proposal of raising a loan of \$5,000,000 for the Jewish National Fund, and create a special Commission charged with preparing the plans and conditions under which such a loan shall be obtained.

Judge Bernard A. Rosenblatt, Chairman of the Jewish National Fund, in opening the Conference, declared that it would mark a new era in the history of the organization.

The message from Dr. Weizmann declared: "My visit to Palestine confirms my conviction that it is most important to strengthen our national land redeeming institution, the Jewish National Fund, and to do it at once in order to enable it to discharge all its obligations and acquire further extensive tracts of land."

Sir Herbert Samuel, whose voice was carried to the assembled delegates by means of a gramophone record, rushed from England for the occasion of the Conference, said:

"There cannot be a true National Home unless its roots strike deep into the soil. Land for colonization is available in plenty. It is almost all in private ownership, but it is obtainable. Men and women are also available. One thing more is needed. Money, to buy the land, to drain the swamps, to build the houses, to stock the farms, to plant the trees. Here the Jewish National Fund plays a leading part. Through its agency large sums have been supplied; the results are to be seen in Palestine to-day in many progressive villages and in thousands of hap-

py Jewish homes. Larger sums still are needed. Those who are willing to help can find in the Fund a channel through which their assistance may be led in a fertilizing stream to the land of the fathers, there to make the earth yield more abundant fruits for the sustenance of an expanding population."

MORE ABOUT OUR LABORS WITH CHRIST

(Continued from page 276. For beginning see front page.)

ery reason to expect that it could and would return to the several churches and isolated members much in literature, helps, evangelizing; it would be enabled to assist weak fields, to enter into new fields, and in numerous ways carry on the Gospel work where otherwise it would be impossible.

To do this we must do with the Publishing Department what has been done for the Golden Rule Home—we must put its plant and business on a self-supporting basis. We must also put the Bible Training Class on a basis that will give it opportunity and permanency. Again, we must at all times provide for the general office expenses.

To the end that the above may be realized and that our labors unto Christ may be increased year after year, your Secretary recommends the following: namely,

That every individual member of the Church of God who has interest and confidence in this great labor, will undertake, in proportion as he or she is blessed of God, to pay into the N. B. I. treasury a small amount *every year*. He recommends that \$10.00 each, per year, be taken as a basis and average. This is less than two and three-fourths cents per day.) Some will find it impossible to pay more than half that, while others can and will gladly pay several times \$10.00. Your Secretary feels that, all together, we should receive 1000 times \$10.00 per year for the furtherance of this work with Christ.

PALESTINE BONDS ISSUED IN U. S. DOLLARS

THE bonds of the General Mortgage Bank of Palestine will be issued in United States dollars for a period of fifteen years, according to a decision of the Palestine Government on Wednesday, May 5th. The Government finally approved the new statute of the General Mortgage Bank as suggested by the Palestine Securities, Inc., an American Jewish company representing American investors in Palestine mortgages.

The foregoing recommendation is made after careful study over a long time. Suggestion was made in a recent issue of the Herald regarding finances but no definite plan was offered. Your Secretary at that time made certain financial promises. He hereby wishes to change those promises, cancelling them and making the following instead: He wishes to pay 3 times \$10.00, or \$30.00 per year; Mrs. F. L. Austin, \$40.00 per year; and Miss Ethel Austin, \$30.00 per year. These amounts will be given in monthly payments.

Each member of the Church of God is asked to at once consider this recommendation, and to notify the National Bible Institution how many \$10.00 per year each will undertake to give to this work.

All of this should be done as a service unto our Lord. The work at headquarters is rapidly taking shape, and the Executive Board may soon recommend that we concentrate our entire commercial effort upon the greenhouse and publishing plant. With an understanding of the approximate amount that could be annually expected, plans could be made much more intelligently and the work directed with very much less of anxious consideration.

A large and immediate response to this recommendation is anxiously and confidently awaited. The following form is for your convenience.

F. L. Austin, Secretary and Manager.

This form is for your convenience and our convenience.

For the furtherance of the National Bible Institution, that it may, year by year, with increasing strength better serve the Church of God in its labors unto Christ, we the undersigned will, God being willing, undertake to pay yearly into the National Bible Institution, at Oregon, Illinois, the sum set opposite our respective names, on the date and in the manner indicated.

(Please print name very plainly, and give accurate Post Office address.)

	Amount per year	Time of payment
Name -----		
Address -----		

Name -----		
Address -----		

Name -----		
Address -----		

"As God hath prospered him"—1 Cor. 16:2.

Become the children of God if He had not first loved us while we were His enemies. If we cease to imitate Him in the matter of love we cease to be His children. Love as God loves regardless of merit or of reciprocated love. He did not wait for us to love Him first, but He loved us while we were sinners, and made it possible and expedient for us to love Him. He who exhorted His disciples to forgive is not only willing but abundantly able to pardon. Jesus prayed to His Father to forgive His enemies. His life is the great lesson for humanity to learn and to copy. Full of love and pity, none but a pure and sinless being could conceive the idea of God as the Father of mankind and drawing men to Himself by holy and infinite love. He has left the record of a pure and stainless life and a world of thoughts in which all the best inspirations and desires of men unite, and are reflected in acts and deeds.

Matthew 5:45

"That ye may be the children of your Father which is in heaven". The family relation is one of the first principles of His teaching, but He confines it to those who receive Him. He appeared among men in the attitude of a Son. In the whole course of His instructions to His disciples He binds His and their relation to God with the family tie so that when He was about to leave them He expressed the idea most emphatically when He said, "I ascend unto My Father, and your Father; and to My God, and your God."

The just and unjust are alike the recipients of God's mercies in that he sends the rain and sunshine upon both. This may be termed a pattern of love which all should copy. This unstinted bounty of our Father should teach us that they who would show themselves His children should exhibit this spirit to our fellows for them to imitate.

Matthew 5:46, 47

In these verses there is the saying "the return of good for good". It is the recognized principle upon which most people act. Then there is the other, "the return of evil for good". Both are wrong, for above both there is "the return of good for evil". This is divine, the one our dear Lord practiced, and commanded His disciples to use. But some will say that is neither agreeable nor profitable at all times, nevertheless it must be so. We must be charitable to all whether saint or sinner. Yet, while this is true, we are not required to esteem a malignant enemy with the same feeling as a Christian brother. Indeed, I do not know that such a feeling could be possible with us, and even if it were, would it be proper to cherish the same tender regard for such as for one of the household of faith? We are sincerely to wish all men well and to desire their good, and to aid them when doing good, as we have opportunity to promote their welfare. We are to do good hoping for nothing in return, even to those who, perhaps, may never be in position to return any kindness, such as our enemies, and also to the poor and needy who never can recompense us.

A little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy wants as an armed man. *Solomon. Prov. 6:10, 11.*

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—June 13—John 21 Mem. V. 17

JOHN gives a brief history of the events transpiring between Jesus and His disciples following His resurrection. Simon Peter, the one who would never leave or forsake, soon decided to go back to his fishing net, but in the morning Jesus stood, unknown, upon the shore and instructed Peter and John to cast their net upon the right side of the ship. It was done, and



Elder F. L. Austin
Secretary National Bible Institution

though they had caught nothing all night, the net was now filled with one hundred fifty-three great fishes.

The miracle was evidence to the apostles that their Master was present on the shore. Reaching him, Jesus three times instructs Peter to feed His lambs, His sheep. In v. 15 the word "feed" is the Greek word which always elsewhere is used in connection with the feeding of swine. Here alone is it mentioned with reference to lambs.

In v. 16 the word "feed" is different, meaning "shepherd My sheep". Thus, while Peter was, v. 15, instructed to find pasture for the lambs, he was also instructed to act as shepherd, v. 16.

Mon.—June 14—Acts 1 Mem. V. 3

We now come to the reading of another portion of Scripture which in itself is of particular interest. After the briefest introduction, in which the Savior is mentioned as being caught up in the air then the book of Acts records the history of the doings of the apostles. After the record of the pouring out of the Holy Spirit upon the apostles the book as a whole is divided into two principal divisions, the first twelve chapters being a record of dealings with the Jewish Christians around about Jerusalem, the remaining sixteen chapters having to do mostly with Jewish Christians scattered abroad.

One principal fact stands out in chapter 1—the ascension of our Lord. As the amazed disciples stood "gazing up into heaven" they were informed by credible witnesses that "this same Jesus . . . shall so come in like manner".

Previous to the ascension, among the Savior's last words, He told them, v. 8, that they would receive power "after that the Holy

Ghost is come upon you". With this information they were instructed to tarry in Jerusalem.

That the selection of Matthias, v. 26, to take the place of Judas, was recognized of Heaven, is evidenced by the fact that at 6:2, "the twelve" are referred to. This would be impossible had not Judas' place been filled.

Tues.—June 15—Acts 2:1-21 Mem. V. 4

The apostles and all disciples in those particular days can most truly be regarded as a voluntary "offering" unto God. Like the offering presented by Elijah in the presence of the prophets of Baal, 1 Kings 18:36-38, when God sent the fire for the burning of the offering; like the offering of Solomon at the dedication of the new temple, 2 Chron. 6:40 to 7:1, when fire came down from heaven; like these and other Old Testament instances, so here in Acts 2, the Father signified His acceptance of the offering by sending "tongues like as of fire". In the last instance the tongues of fire were the Holy Spirit.

Strikingly this forces one's attention to several Old Testament instances showing God's own personal approval of His servants in those days and to the results that followed. Here, too, startling works immediately followed. These results assured the apostles and all listeners that Jesus had been raised, was living, was at the right hand of the throne of God; that He had received the promise of the Holy Spirit, and in turn was giving it forth for the impartation of power, 1:8, unto those who had presented themselves an offering unto Him.

Wed.—June 16—Acts 2:22-47 Mem. V. 38

Forgiveness is the key to this section. While being fastened upon the cross Jesus prayed, "Father, forgive them". All who believe in prayer believe that the prayer of Christ was answered; that God did forgive them; that the Savior forgave them. But it is one thing to forgive and quite another thing for the forgiven one to accept or receive the forgiveness with its blessings.

So those who crucified Jesus were forgiven by God at least fifty days before they received the forgiveness.

Peter frankly tells them, v. 23, that they crucified Him whom God approved. When they were convinced of Peter's argument, v. 37, "they were pricked in their heart". Then they asked of Peter, "What shall we do?" Peter's answer was ready; although they had been forgiven, they had not yet received "remission of sins", v. 38. Therefore, he instructs that they repent, and be baptized. The result would be "the remission of sins". A second result would be, "Ye shall receive the gift of the Holy Ghost."

Thurs.—June 17—Acts 3 Mem. V. 21

Fri.—June 18—Acts 4:1-22 Mem. V. 19

Sat.—June 19—Acts 4:23-37 Mem. V. 29

If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.—Christ, John 15:7.

GRACE

By Lottie E. Young

THE dictionary definition of *grace* is "The divine influence upon the heart, and its reflection in the life." It is God's gift, and we are to show that we possess it by living such lives as He would have us. Now everything that has life in this world must either grow or die. There is no standing still in nature; if we do not use certain parts of our bodies or brains they get into a state of atrophy and become useless. And so it is with our spiritual faculties; we cannot stand still and magnify the name of Christ; we must either go forward, or become a dead plant in His vineyard, and the command is to cast such forth as cumberers of the ground for no fruit is found on them. No parent would be satisfied with his child if it did not grow, but remained month after month, and year after year the same tiny, helpless baby it was at first; and no farmer would feel satisfied if the little green apples of June did not ripen into the rosy fruit of autumn.

Luke 2:52 says, "And Jesus increased (or grew) in wisdom and stature, and in favour with God and man"—mentally, physically, spiritually, socially, the perfect fourfold life. And as He grew in "favour with God", so 2 Peter 3:18 says we must grow in grace. Now my idea of growing in grace is to live so as to merit the favor of our Father, taking the Lord Jesus for our example, and striving to follow in His footsteps, trusting God entirely, and letting Him do with us as He wills. Grace is a fruitful soil, and they who are planted therein have a divine Husbandman to watch over them; they are warmed by the Sun of Righteousness, and watered by the dew of heaven, and lives so regulated should bring forth the many fold commanded by the Master.

The hindrances to this growth in grace are too much selfishness, not enough love for Christ, and not enough obedience to the will of our Father. It is one thing to receive the grace of God, and another to continue in it. It is one thing to enter the way of salvation, another to abide in it. It is easy singing, "My Jesus, I love Thee," but a harder matter to keep ourselves in the love of God by keeping His commandments. It is one thing to practice the order "Love one another" with strangers, and those outside of our family, especially if they don't bother us, but John, First Epistle 4:20, 21, says, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment we have from Him, That he who loveth God love his brother also." It is one thing to confess Christ where all are friendly, but quite another when this confession may bring forth laughter or scorn. Continuance is one characteristic of all the truly great ones, and Rev. 2:26-27 says, "He that overcometh, and keepeth My works to the end, to him will I give power over the nations", so not only in the present but in the future will we have our Father's blessing if we are faithful to the end.

We must answer for our actions; God will answer for our power.

WHY MEN BECOME ATHEISTS

By S. Roxana Wince

THIS is an important question and one well worthy of the earnest consideration of all true Christians. For if we can discover the causes that lead to unbelief in the Bible we can build up dams that will check the onflow of the destructive current, and most effectually, too, if we ourselves fully understand the questions involved.

Men read the Bible and do not understand



S. Roxana Wince, Pierceton, Indiana

it and many of their teachers are but blind leaders of the blind. They cannot see why God should choose one man or one nation instead of another. They think it very unfair. But why unfair, they do not explain. He certainly is a God of selection all the way through. He could not be otherwise. He must have material that will suit His purpose. And the very men who find fault with God for choosing Abram to be the father of an inavailable, indestructible race, act in the same way. If they want a preacher to set over their church they do not take the first poor scrub that comes along, but look up the very best man they can find to fill the place.

Men also say that God does not fulfill His promises; that He made promises to Abraham that He has never kept. I am wondering how old those Bible critics are? God does not do anything in a minute. Some things He puts off for thousands of years. Wait until you have lived to be as old as Methuselah, and then if the vision fails, begin to criticise God's holy Book.

You make atheists by your too early denial of events that God declares will surely come to pass. Take the promises made to Abraham, Isaac, and Jacob for example. After Abraham had laid his son, Isaac, on the altar intending to offer him up for a burnt offering, God said to him, "By My-

self have I sworn, with the Lord for witness, because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore, and thy seed shall possess the gate of his enemies". Gen. 22:16-18.

He also said, at the same time and place, "And in thy seed shall all the nations of the earth be blessed".

Paul says in Heb. 6:16, "For men verily swear by the greater: and an oath for confirmation is an end of all strife." It ought to be, when such language as this is used:

"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, 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; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." Heb. 6:17-20. Would God break a covenant that He Himself has made, and has said is an everlasting one?

It is preposterous. Can you break His covenant of day and night and of summer and winter? Try it. If you can, then can you break His covenant with Israel, of the ten-tribed house? For it is not of the Jews that I am talking. They sprang from the tribe of Judah, and not from any one of the ten tribes. And the Jews are not a great and mighty nation to-day, nor a "nation and a company of nations" such as Israel was to be in the latter days.

(Concluded next week)

NOTES FROM MY BIBLE

By Lyman Booth

Matthew 5:42

Give to him that asketh thee". "Give does not always mean to give all things to all men indiscriminately. Judicious giving is as necessary as proper judgment in other matters. It would never do, nor would it be right to place a loaded gun in a crazy person's hands. That would be endangering the lives of others. It would be a poor gift and perhaps worse than none. It is perfectly right to minister to the necessities of the poor; but to give alms to an imposter is wrong, because it indulges him in his indolence, and gives to him that which should be given to one worthy of the gift. I have known of gifts which were wastes because they were thrown away and not used. He who gives such gifts does not give wisely, for although he keeps the letter of the law, yet he is violating the spirit of our Lord's command. His manner of giving was to give only that which made the recipient richer, better, and happier. So ours should be a deeper, purer, higher expression of charity flowing from the inner springs of love from which all outward actions flow.

Matthew 5:44

"Love your enemies". We never could

Doings Among the Churches

Bro. Lindsay will be at Seven Fountains, Va., July 25 to August 1.

Special meetings at Stanhope, Iowa, June 13, 11 a.m., afternoon and evening.



Bro. and Sr. James A. Patrick and Family

Mrs. Austin has considerably improved after an annoying set-back a few weeks ago.

The Church of God at Dixon, Ill., broke ground on June 7, 1926, for a new church building. Thank God for Dixon.

Percy Murphy, recently of Clarksville, Ill., and Wm. C. McGraw, our Herald printer, were recently baptized at Oregon.

Mr. Bergstrom returned from the hospital June 1 with his eyes headed for Well-dom. We're all glad—so is Golden Rule Greenhouse.

Notify Bro. Hugh McInturff, Toms Brook, Va., that you'll be at the Maurertown meeting, July 18 to 25, and he will provide for your needs. Do it now. Bro. S. J. Lindsay will be a worker at this meeting.

WALDECK, MINNESOTA

Sunday, May 30, we began a meeting here with an attendance of over eighty. Those interested are scattered for several miles, but come regardless of the distance.

Tuesday evening Fred Allen accepted the gospel invitation. He is a young man in the early twenties. There will be baptismal service on Sunday, when we hope that several will take on the all-saving name of Jesus.

Sydney E. Magaw.



Wm. C. McGraw, the Herald Printer

OHIO

The annual June Meetings at the Brush Creek Church will be held June 6 to 13. In addition to extending the time to include two Sundays, daily Bible School sessions are being instituted this year. Three graded classes will meet each afternoon at 2:30. There will be preaching services every night. The annual basket dinner will be held at the church on the last day. A bigger, better program is being prepared for

this year, and it is hoped that all those within reach of Brush Creek will take advantage of these meetings.

CONFERENCE ANNOUNCEMENTS

GENERAL CONFERENCE—OREGON, ILLINOIS
AUGUST 3 to 15

STATE CONFERENCES

- INDIANA—NORTH SALEM JUNE 15 to 27
- MINNESOTA—MORA JUNE 17—20
- MICHIGAN—DUTTON JUNE 20 to 27
- NORTHWEST, CORVALLIS, OREGON, JULY 8 to 11
- VIRGINIA, MAURERTOWN, JULY 18 to 25
- TEXAS—GOLDTHWAITE, JULY 23—AUG. 1
- ILLINOIS—OREGON AUGUST 3 to 15
- IOWA—WATERLOO AUGUST 21 to 29

LOUISIANA

Our meetings at the Happy Woods schoolhouse, near Hammond, closed on Sunday night, May 23. The attendance throughout the meeting was good, and we were glad to witness the obedience of three young people. We are glad to introduce to the household of faith Miss Ada

AUGUST 3 to 15, 1926

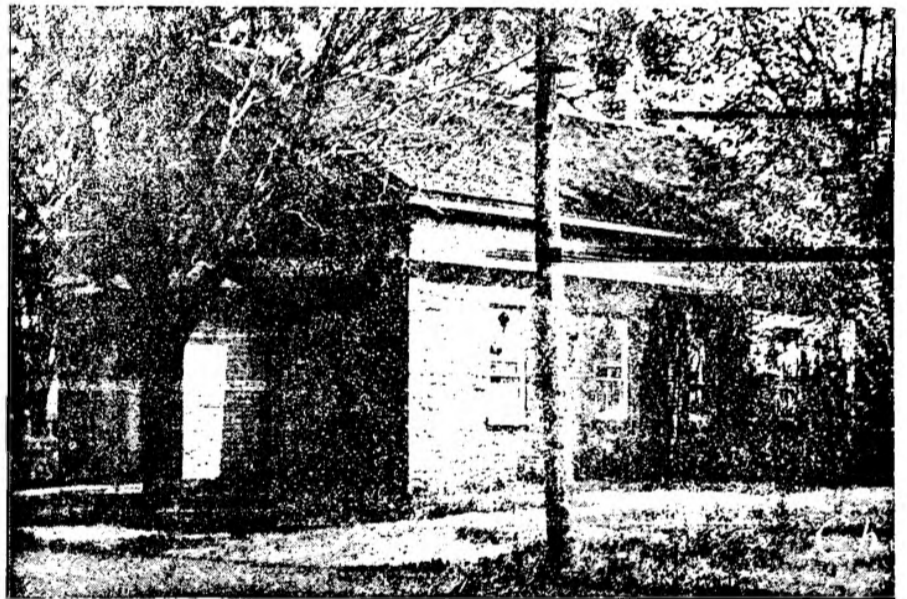
The Sixth Annual General Conference of the Church of God is called, according to prescribed rule, to convene at Oregon, Illinois, Tuesday, July 27, 1926. But by common understanding the Conference will then be adjourned to August 3 to 15, 1926, at Oregon, Illinois.

Every year the General Conference comes to be of greater importance. The work has developed beyond the initial stage and is coming to have increased influence upon the work of the Church of God everywhere.

The Home provision for our aged and alone ones has hitherto held first place in our efforts. This provision with the Greenhouse for a "feeder", is now well established. The coming Conference will most likely study ways and means for increasing the activities and efficiency of the publishing department and of the Bible Training Class.

Daily Bible conferences—studies of Bible subjects—will be held throughout.

Article 17 of the Constitution and Working Rules states:



Church of God, Oregon, Illinois.

Gainey, 3206 Boss Ave., Shreveport, La., Miss Anna May Bottolf, and Mr. Archie Alexander of Hammond. The latter two are still in high school, and the first one is just past that age, so that they have all of life before them in which to serve.

We are now conducting night meetings in the M. E. church at Springfield, and afternoon meetings at a home in another neighborhood. We hope to head the Star back homeward in time to fill the regular Adeline appointment on June 13.

F. E. Siple.

NATIONAL BIBLE INSTITUTION WORK

(Continued from Editorial page)

Such a system we have suggested in the article entitled, "Our Labors with Our Master." In this article it is suggested that each member of the Church of God consider paying into the National Bible Institution ten dollars per year, or such fraction or multiple thereof as each one feels warranted in undertaking. This method, followed regularly, would afford the N. B. I. office a safe estimate of what could be depended on each year for the work and would avoid the necessity of making promiscuous appeals from time to time.

All are urged to consider this matter at once, and, insofar as possible, to notify the office at once, this month, of the amount that each can undertake to give per annum.

Can we not have 1000 times \$10.00 promised by June 30?

"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 proxy."

Everybody is urged to attend this conference

if possible. But,

Anyone who can not attend is earnestly requested to appoint some one who will be present to represent him thereat. Write your proxy's name in the following blank and mail the same early to the National Bible Institution, Oregon, Illinois.

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, Oregon, Illinois, July 27, (adjourned to August 3 to 15,) 1926, and at any adjourned meeting thereof.

In witness whereof I have hereunto set my hand this day of
....., 1926.

Signed

In the presence of

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
John RailtonCirculation Manager

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Remittance of currency or coin must be at sender's risk.

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

THE RESTITUTION HERALD

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

SUPPOSITIONS

BRO. RANDALL'S article entitled "Suppositions," in last week's Herald, was, because of necessary rearrangement of the forms at the last minute, confused and a portion omitted. The article is therefore given place in this issue.

TIMES OF REFRESHING

THERE had been a wonderful refreshing in the life of the lame man whom Peter had healed at the Beautiful gate of the temple. Not only had he who was lame received refreshing but the people around and about who had known him from youth, who now saw him leaping and praising God, were likewise refreshed at heart.

Peter now takes opportunity to speak of the times of refreshing when not only one man shall be restored to normalcy, but when the whole groaning creation shall be transformed from its present condition of curse and sorrow and misery into the condition where the lame man shall "leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isa. 35:6. Then, too, "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

All this and much more will be brought about in the "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." It is for this restitution that the groaning world of to-day is longing and waiting. It is for this restitution that the Scriptures promise us the return of Christ

to occupy His throne of dominion, to "reign from sea to sea, and from the river to the ends of the earth."

That this day is rapidly approaching is evidenced on all hands by prophecy that is being fulfilled with rapid haste, prophecy which pertains to the closing days of Gen-

GOLDEN RULE HOME OPEN FOR BRO. AND SR. WILLIAMSON OF ST. PAUL, NEBRASKA

IT is with much pleasure that announcement is hereby made that a brother and sister from California have remitted to the N. B. I. \$300.00 to the end that Bro. and Sr. Williamson of St. Paul, Nebraska, may be admitted to the Golden Rule Home at once. While this amount is not quite sufficient to bring the sum total up to the necessary amount to maintain the average of \$1600.00 per member, yet it is sufficiently near that the membership board, being anxious to receive these elderly people into the Home, has notified them that they may come at once. The Board feels that the remaining amount will be forthcoming from the brotherhood in the very near future.

Our matron, Sr. Thayer, has the room all ready and waiting for them whenever they may arrive. We wish to thank the contributors to this fund very much for their faithful work in this particular, and we wish also to assure all that every effort will be made that these new members of the Home family shall have the best home possible to be given them by the Golden Rule.

tile supremacy, days which lead up to the introduction of the day of the Lord and of the coming of the Messiah.

EVERY CHURCH OF GOD HOME

THE sun was just as bright, the weather was just as propitious on Robinson Crusoe, alone on his unknown island, as would have been the case had there been millions present. But he was alone, and being alone he could not enjoy his environments—he could not share them.

Dwelling together is "good and pleasant". Being alone is a serious disadvantage.

We are anxious for the people of the Church of God to "dwell together"; to know one another; to build each other up into Christ our living Head in all things. As we are scattered throughout the whole country this is possible only in a figurative way.

One of the chief objectives of The Restitution Herald is to bring the people of the Church of God together as one great family in Christ. In such an effort it is our earnest wish to place The Herald in every possible Church of God home—yes, into every Church of God home.

With a view to the spiritual benefit that may result therefrom we hope this month to put The Herald into a thousand additional homes.

True, we want it to go out on missionary

service everywhere, but we are also anxious for the people of the Church of God and their families to come into that close companionship that inspires and upbuilds all in the service of Christ.

See special offer elsewhere, as follows:

With every \$10.00 pledge to the National Bible Institution for its general work we will send The Restitution Herald for the balance of the year to any address the contributor may designate.



Golden Rule Home Matron, Verna C. Thayer

NATIONAL BIBLE INSTITUTION WORK

We believe that a careful study of the work of the N. B. I. to date will convince all that much has been accomplished in these first four years that will be of lasting benefit to our whole church labor.

Not only has the Golden Rule Home been established, put into operation and proved, but an annual income has been provided therefor through the Golden Rule Greenhouse. The Print Shop has been strengthened in several particulars preparatory for increased service in its field. Besides this the Bible Training class is now represented in the field by Bro. M. W. Lyon, now pastor at Brush Creek, Ohio; Bro. H. A. Sheets, now pastor at Maurertown and Seven Fountains, Va.; and by brothers Paul C. and J. Arthur Johnson, who are speaking frequently as they fill appointments for others at various places.

Nor should these results be considered as complete. Rather the Home is in readiness for future service for unknown time as is also the publishing plant, while we have only commenced to feel the result from the men in the ministry.

But we have made only a slight beginning. There are vastly greater opportunities ahead, and in view of this and with a view to ever increase our ability we are urgently recommending that we concentrate all effort upon these phases of work already started and that we do all possible to build and strengthen them year after year. Our only limit of growth is our limit of cooperative service.

We strongly urge, therefore, that a systematic plan be adopted and put into practice that will provide a steady annual support for this work; a support that will not only take care of the work that can never show a cent of revenue therefor, but a support that will provide for steady and continued growth.

(Continued on next page, Column 3)

HERALD RECEIPTS

Mrs. C. B. Everett; Mrs. J. N. Melville; Andrew Jones; Mrs. Letitia Waller; Jessie M. Wilson; Mrs. J. C. Young; L. A. Crouch; Mrs. Fred Hurdum; Delos Andrew; Mrs. Delmar Adams; Miss S. H. Michell; Mrs. W. H. Allard; Flossie Hardy; J. W. Good; Mrs. N. J. Wilding.

WINCE MEMORIAL FUND

Previously mentioned	\$180.00
Mrs. Mary A. Woodward (Mich.)	3.00
California Brother and Sister	30.00
Total	\$213.00

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 John 1:5, 6, 7

THE PROMISE

There is in life the promise ever fair
 Of love that knows no ending or decline;
 Of peace that has no days of rain and shine,
 No swift attacks of heartache and despair,
 No bitter, startling shocks of cruel care
 Such as the flesh must suffer by design,
 Here where the joys and sorrows intertwine
 So closely loss and gain are everywhere.
 This promise stars and sun and trees reveal,
 And the bright waters in the summer sun;
 It is a pledge we rather seem to feel
 Than hear full-spoken. When the Christ shall come
 The soul remembers, what the flesh may miss,
 That God has planned a richer life than this.
 —Edgar A. Guest.

LOVE IS THE FULFILLING OF ALL LAW

To-day we will read as our lesson the twelfth chapter of John noting especially the first eleven verses, in which is told the story of the love of Mary for the Master. How she entertained Him, how she anointed His feet with the costly ointment, and how she wiped His feet with the hair of her head.

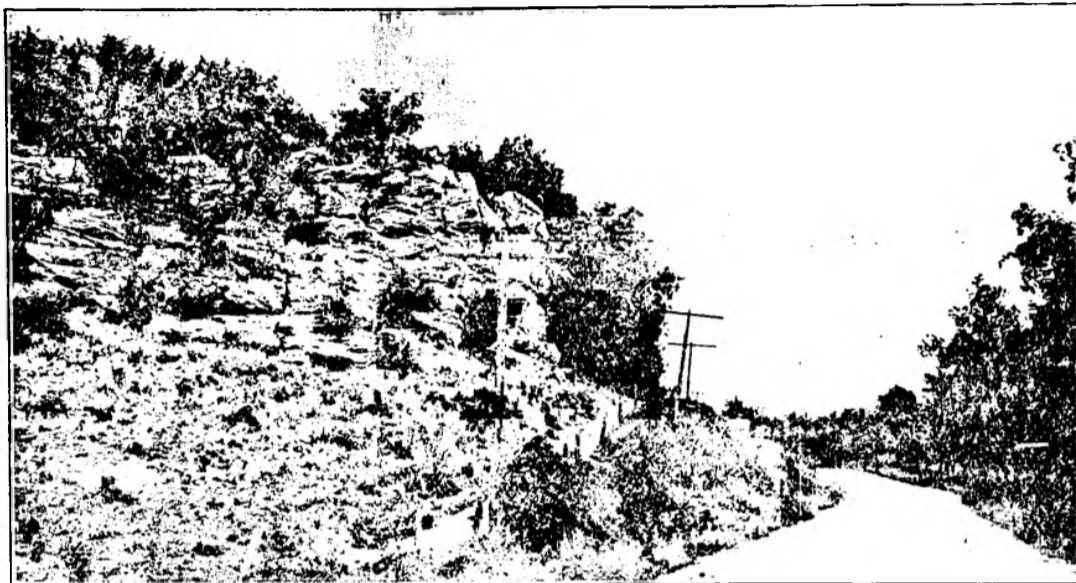
In showing homage to another we are generally prompted by either one of two reasons, love for the recipient or the benefit that we will derive by showing a kindness. Either self-sacrifice or selfishness. In another part of the Bible we read the story of Jesus showing great compassion on Mary; how she was caught in sin; how those about her wished to show condemnation and punishment; and how Jesus in His quiet, gentle way showed compassion and forgiveness. No doubt but that Mary had all this in mind. She had sinned much. She had suffered much. She had been forgiven much. Hence she loved much; and here we have her showing her love, not in thought and words only, but in deed and in truth.

We read much about love. It is the predominating thing in the Christian life. It was the love of God to man that prompted Him to send His Son into the world, that man, through faith in the Son, might come unto the Father and receive the gift of eternal life. It was the love for humanity that dwelt in the heart of Jesus that made Him a willing sacrifice for sin, that made Him suffer during His life on earth, and that now makes Him the Priest of God interceding for His people.

Mary, in her intercourse with the Master, had seen many expressions of this love; as before said, she had experienced it in a very personal way. Should we, then, be astonished at her showing her love for One who had done so much for her? With this thought in your mind, do you not think that you should show your love for Him who has done so much for us? We, too, have been personally benefited through the exercise of His love. Perhaps we have not committed the identical sin that Mary did, but then, are we without sin? We all have sin.

Some of us even may have secret sins that we keep locked up in the recesses of our hearts, fearful that the world may some day discover them. Have you such? If so, lay them at the feet of Jesus. Ask Him to clear you of them. Ask Him to give you a clean heart and a pure mind, and having done this, note the peace and joy that will be yours.

Yes, we all have sinned and come short of the glory of God. In the case of Mary, she was forgiven with an admonition. In our case Jesus suffered shame, agony and death on the cross. Think you we have no cause to show our love? We may not have the costly ointment, nor have an opportunity



A scene on one of the picturesque drives near Oregon.

to wipe His feet with our hair. But then there are many other ways of showing our appreciation and our love. Jesus said, "If ye love Me, keep My commandments." Do you appreciate what Jesus has done for you? Do you want to show that appreciation in deeds of love? Then find out, through study of God's Word, what He wants you to do, and having found out, do it. There is but one way we can please God and that is in doing the will of God in God's own way.

If you want to find out the part that love plays in our Christian life, turn to and read the thirteenth chapter of First Corinthians, substituting the word *love* for *charity*, for love is the true meaning of the word. Also turn to the 4th chapter of First John and read it, and you will see that no matter what you do, no matter what you believe, unless you practice love to your God, to Jesus Christ, and to your fellow man you can not be a Christian.

As before said, love is the foundation of all things Christian. Our propitiation came to us by and through love. Our faith, our hope, our deeds must be built on love. Mary's sin was great; so is ours. Mary received the forgiveness of love; so have we. Mary showed her appreciation in her love of and to the Master; so must we. The forgiveness of Mary's sin gave her temporal life; the forgiveness of our sin gives us eternal life. Therefore we are under greater obligation. Our love for the Master should be greater than Mary's and we should show that love in greater faith and in greater deeds.

The love of Jesus to us was pure and unselfish, so proved by the greatest gift one could give another—His own life. Mary's gift to her Lord also was pure and unselfish, proved by her lowliness, her sacrifice, her deed. Our love to our Lord must be as pure and as unselfish as His was to us.

It must be a love for love's sake, and must be proved by humbleness, by sacrifice of self in His service, by true and growing faith and good deeds done in His name to the glory of God. Is the standard too high? Do you feel you could not reach it? In the name of Christ the Lord, ask the Father through the purity and perfection of the Son to aid you, and all will be well.

BIBLE QUESTIONS

1. Why was Enoch translated?
2. Where do we find the largest liberty?
3. What wise counsel did a Pharisee Gamaliel give the people regarding the apostles?
4. What apostle did Paul first visit and how

5. What charge is given to the rich?
6. What promise have we about the affairs of our lives?
7. What is to dwell in the Christian richly?
8. How did the apostles act when Judas and the band of men appeared?
9. What reply did Christ make to the subtle question, "Is it lawful to give tribute to Caesar or not?"
10. How universal is to be the ultimate rule of Christ?

ANSWERS TO LAST SERIES OF QUESTIONS

- | | |
|-------------------------|---------------------|
| 1. Revelation 4:11. | 6. 1 Timothy 2:5. |
| 2. Acts 25:10, 11. | 7. Romans 10:1. |
| 3. 1 Corinthians 10:13. | 8. Philippians 4:8. |
| 4. 2 Corinthians 5:10. | 9. Mark 14:37. |
| 5. Ephesians 6:11. | 10. John 12:21. |

GOD'S LIGHT

O merciful God, to Thee I pray
 For light—and lo, Love shineth o'er my way.
 Thy truth, my guide and stay;
 So may I learn in grateful joy to yield
 Each thought to Thee, and labor in Thy field,
 Nor cease till close of day.

MATTHEW 5:38

"An eye for an eye and a tooth for a tooth." To the Pharisees the law of revenge carried with it no thought of injustice. Their religion did not prevent them from executing severest retaliation upon an insult or trespass. The outward man might pass for a saint, while the inward might be boiling with rage. They exercised no care to check their anger. They had not learned the true meaning of "sacrifice", and consequently knew nothing of Paul's admonition to present their bodies as living sacrifices, etc. They offered many sacrifices but did not sacrifice their lusts.—Lyman Booth.

The Sunday School

Prepared by Alta King

JUDAH'S PLEA

LESSON 12 JUNE 20, 1926
LESSON TEXT GENESIS 44:18-34
RESPONSIVE READING PSALM 51
GENESIS 44:18-34

Golden Text: A broken and contrite heart,
O God, Thou wilt not despise.—Psa. 51:17.

Memory Verses: Genesis 45:7, 8.

FOR STUDY

Review: How was Joseph's character depicted in last week's lesson? What characteristic was outstandingly manifested? What result did it bring in his life?

The New Lesson: This week's lesson leaves out a large part of the story of Joseph in Egypt. This should be summarized in order to get the connection between this and last week's lessons.

I. Joseph Becomes Prime Minister. Gen. 40:1 to 41:57. How and Why? Did his faith and fellowship with God have anything to do with it? Did his humility before God? Chap. 41:16, 28, 32.

Did a Gentile monarch acknowledge the wisdom and the power of Israel's God? Verses 38, 39. Might this not be counted a partial fulfillment of the Abrahamic covenant? How did Joseph manifest his father's business sagacity? Can you see a type in verses 54-57 of Israel's future national greatness?

II. Joseph Tests His Brothers. Genesis 42:1 to 44:17. The test recorded in 42:1-24 was evidently designed to find out if the brothers would make connection between what they were being subjected to and what they had subjected Joseph to. Did Joseph find out?

Many adversities in life will have served their purposes if we will but pause to search for and admit such connections.

The second test, chap. 43, was designed to find out if the brethren held the same attitude toward their younger brother Benjamin that they had held toward Joseph.

Gen. 43:26-34 gives an inkling of Joseph's great longing for home and kindred.

How were the brethren brought to make the admission recorded in 44:16?

The final test is stated in verse 17. Would the brethren suffer to save their younger brother to their father?

III. Judah's Plea and Joseph's Forgiveness. Gen. 44:17 to 45:15. There is nothing hard to understand in Judah's plea except perhaps his changed attitude toward his father and toward a younger and favored brother. Such changes are miracles. The plea needs merely sympathetic reading, not analytical study. There is just one place where the plea seems to fall down. Do you see it in verse 28? Evidently the ten had not revealed their part in Joseph's disappearance. Pick out the verses that particularly show Judah's regard for his father and Benjamin.

Neither does Joseph's forgiveness of his brethren need analytical study. It needs merely to be accepted in all its beauty. Of whom was Joseph's first thought? How did he show tenderness toward his brothers when he saw their fear of him? What truth

did he state that is rather beyond our full comprehension and admission? Chap. 45:7, 8. Could he have given the advice of verse 5 if the brethren had been still unrepentant?

It is only after the wrong has been committed and after our repentance of it that we are able to see where God worked good to us through our wrong, thus putting into force the principle of overcoming evil with good. After all this is accomplished, it is wrong for us to hold an unforgiving attitude toward ourselves. More often, perhaps, than we think, the truly repentant fail to receive the full blessing of forgiveness because they refuse to forgive themselves. They fail to accept fully and in childlike gratefulness what God has given.

Why was it necessary that God should preserve Jacob and his sons a posterity in the earth? What direct bearing do the events of this lesson have upon the fulfillment of the Abrahamic covenant?

What admission extracts all pride from Joseph's recital of his power and station in life? Verse 8.

FOR CLASS

Give a character sketch of Joseph according to last week's lesson. How did it serve him in life?

Discuss this week's lesson according to topics in the study section.

Children's Column

PREPARED BY LOIS HUNT

JUDAH'S PLEA

JOSEPH was in prison several years because he would not do wrong! How strange that sounds! But one day the king's baker and butler had queer dreams and Joseph told them what their dreams meant.

Soon King Pharaoh also had dreams which none of his wise men could explain. Then the butler told Pharaoh about Joseph, and the king had Joseph brought from prison. With the Lord's help, Joseph interpreted the dreams as meaning there were to be seven years when things would grow well, followed by seven years of poor growth, or none at all.

When Joseph told the king how to save for the years of famine he was so pleased that he made Joseph ruler next to himself. Another promotion of complete trust and authority!

Joseph had great storehouses built, and filled with the bounteous supply of grain. Then at the end of seven years—just as Joseph had foretold—nothing grew; and famine spread over all the country except this land of Egypt. Even in the land of Joseph's father and brethren there was no food. So the ten brothers went down to Egypt to buy grain. Of course Joseph recognized his brothers at once, but they did not think of this great ruler being the boy they had sold into slavery.

Joseph was anxious to hear news of his home and people, so he said, "Have ye a father, or a brother?"

Judah answered that they had a father, but he was very old, and a young brother, Benjamin. That was just what Joseph wanted to know, for Benjamin was his very own brother, born just before his own

mother's death. And how he wished to see this young brother!

Joseph said to them, "Bring him down unto me, that I may set mine eyes upon him."

But Judah said their father would die if Benjamin were to leave him. However, Joseph insisted and Jacob permitted Benjamin to accompany the brothers to Egypt, for they needed food badly.

Joseph made a feast for them in his own house, and could hardly keep from weeping before them, but he was not yet ready to tell them that he was their brother.

At last they started home. Joseph had planned a surprise for them. He sent his steward to overtake them, and accuse them of stealing his silver cup. Upon looking into their sacks they found all their money they had paid for the grain. And to their great fear, there was Joseph's silver cup in Benjamin's sack, just as if Benjamin had stolen it. The steward made them return to Joseph's house, where it was declared that Benjamin should become Joseph's servant. This was too much! How frightened they were!

The brothers were sorry, too, and humble, and Judah offered that he and his brothers should become servants if only Benjamin were allowed his freedom. He told the sad story of their lives and pleaded so fervently, that at last Joseph yielded and made himself known to them. He wept aloud and kissed Benjamin and promised to care for them and their father.

And so it was that the Israelites—Jacob and all his family—came down into Egypt, and lived in the land of Goshen.

A MINISTER'S SALT

Selected by J. W. Cooper

SALARY is derived from a word which means salt, and it certainly is the salt to a minister's reputation. Nothing so mars the reputation of a minister as debt; and yet salaries often come in so slowly and so irregularly that there is no escape from debt for the actual necessities of life. There is no plea here for larger salaries, though conditions no doubt justify such a plea; but the plea here is for systematic payment of salaries. In many cases, there is no regularity in salary payment as to time or sums paid. A few dollars now and a few dollars then, and toward the end of the year a spasmodic effort to "pay up the salary by Conference." This custom is antiquated, unjust, and thoughtful consideration on the part of laymen would correct the custom and bring the matter up to a reasonable business standard.—*Christian Sun*.

LOOK NOT BEHIND

(Continued from front page)

er criminals there mentioned. Rev. 21:8. Oh, if they could only have had a little more courage, a little more faith! Let us not waver or look back, but with Paul, "forgetting those things which are behind, and reaching forth unto those things which are before," let us "press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13-14. Thus we may finish (Luke 14:27-30) the tower we have started, and share with faithful Paul the crown of life which fadeth not away.

SECTION TWO

THE RESTITUTION HERALD

VOLUME 15

OREGON, ILLINOIS, JUNE 8, 1926

NUMBER 36

Everyone is earnestly urged to attend the 6th General Conference at Oregon, Illinois, August 3 to 15. See notice on page 285.

OUR LABORS WITH OUR MASTER

ONE thing should always be kept clearly in mind. Serving God or His Son is not essential for the Father's sake. We can give Him nothing; all is His. He is not needily dependent upon weak and vascillating man.

Nevertheless, labor with Christ is very essential to man, in that labor with Him brings us closer to Him. The more faith one can possess, and the more work one can accomplish through such faith, the more fully will one be built up in Christ. True Christian faith which gives impetus to earnest Christian work is one of the greatest of treasures.

HIS EARNEST WORKERS

The National Bible Institution is an association of Christian people who have a heart to earnestly increase their service unto God.

Such service is most incomplete unless it is continuous, increasing with the years.

It is with the foregoing thoughts in mind that your Secretary requests earnest consideration of an analysis of our labor.

GOLDEN RULE HOME—1922—1926

Four years ago our organized work began to take shape. The phase of work first emphasized, printing and evangelizing was soon moved to second place because of the apparent earnest wish of the brotherhood to give first position to the creating and establishing of a home for aged and alone ones. Large and pleasant visions were before the minds of many—all this even though there was absolutely no money with which to begin the work. In the four years since passed the Home has been provided together with a revenue-producing enterprise which has already been brought into such development as to give good reason for believing that it, the Golden Rule Greenhouse, will, if God is willing, operate itself and take care of all ordinary annual expenses of the Home in excess of what is regularly received by the Home. Different ones have studied this phase of the work and there appears to be a unanimity of judgment that the foregoing statement is correct and that the Golden Rule Home has quite reliable assurance of a financial support from now on. In fact, there is reason to hope that after a little while the N. B. I., through its greenhouse, will be able to offer considerably more assistance to those who are in need. This is an earnest hope and expectation.

PUBLISH THE GOSPEL

See page the work of putting the pub-

lishing and evangelizing on an equally substantial self-supporting basis. This, too, with the continued, united help of the brotherhood, can be done. There is no good reason why the publishing department cannot in due time be built up so as to be a revenue

greatly reduced. As it is, the price per copy is and always had been more than what was received from each copy.

The daily press, magazines, etc., receive very much more revenue from their advertising columns than from their subscription lists. Otherwise it would be financially impossible to publish as they do.

INCREASE THE WORK

The only way for us to build the publishing department so as to make it financially self-sustaining is to increase the subscription list and to increase the amount of job printing done. The profits on job printing help to make up the deficit of Herald subscriptions. This development can be made, in fact, it is being made. But again, when one enters into the larger field of activities there is necessarily re-

quired increased equipment and thus increased investment.

CONTINUED GROWTH REQUIRES CONTINUED COOPERATION

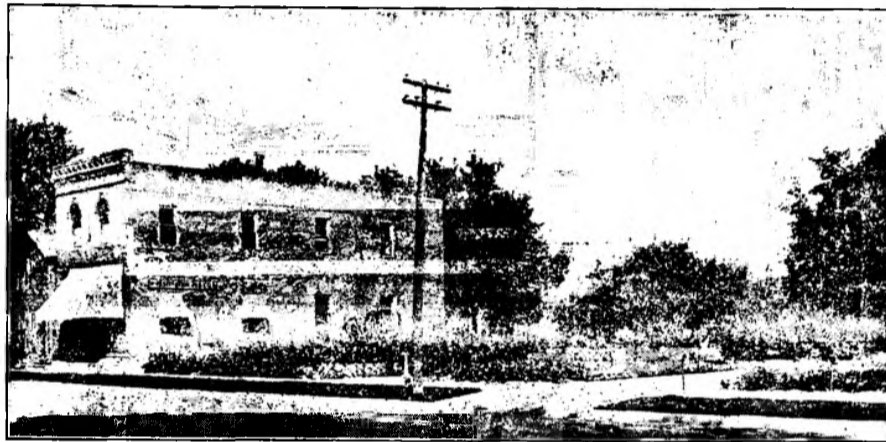
In addition to these self-sustaining activities there always will be a certain amount of general office expense incurred in the general interest of the work throughout the country and in the general up-build and coordination of the various departments at headquarters. This is true of every religious and other institution. Therefore every religious institution depends upon the continued cooperation and assistance of its respective brotherhood in order to further its chosen labors.

The foregoing is given that one and all may understand more thoroughly some of the labors necessary at headquarters. It seems to the writer that if all could realize the effort that is being put forth, each one, in proportion to his earnest desire to see the work advance more rapidly, would assure headquarters of his *continued* cooperation regularly throughout future years.

Last year special contributions were made for the building of a new greenhouse. Already this has proved to be a financially wise investment. However, in making that improvement the brotherhood in part overlooked the fact that there were general current expenses which not only continued but necessarily increased.

GROWTH OF HEADQUARTERS HELPS GROWTH EVERYWHERE

In view of all the circumstances in the case, your Secretary is making bold to present to the brotherhood a plan for continued



Where the Herald is Printed

producer.

It will take longer and more careful planning and considerably more of persevering labor to bring the Bible School work up to such a position. However, even this should not be impossible. Already effort has been made to increase the efficiency of the publishing and the class work. In fact, when one knows all the problems to be met and solved, there is much reason for encouragement as regards present attainments. These various phases of our work, until they become rooted and established, depend very largely upon the united, hearty, and continued cooperation of the brotherhood.

PRINCIPLE COST IS IN GETTING FIRST COPY

AFTERWARD COST DECREASES WITH INCREASE OF CIRCULATION

If space permitted we would gladly give figures and examples of the problems which necessarily must be solved. Grant us just one example. It costs \$43.73 each week to publish the Herald—this without editorial labor. Of this amount, the proofreading, the setting of all type, the locking up of the forms, and all other "make-ready" work costs just the same for one single copy as it would for fifty thousand copies. That is to say, if but one copy were printed it would cost over \$30.00 for the "make-ready" work mentioned. This would be prohibitive. We are now printing about fourteen hundred copies per week. Therefore, this cost is divided over fourteen hundred copies. Now if we had ten thousand circulation, then the same cost would be divided among ten thousand copies, thus the price per copy would be

CURRENT EVENTS or FULFILLMENT of PROPHECY

The World Restless—Impending Danger

(Continued from front page)
would be a great step toward the reign of the Antichrist.

The League of Nations now has a membership of fifty-four nations. It has no place for the Prince of Peace. He is crowded out of their councils. It is looking toward the establishment of a super-government or super-state. The world is looking for a super-man, a world-ruler. These things show whither we are drifting. The day will come when the Antichrist will set up his throne and rule, and the Great Tribulation will be upon the earth. The faith of the Gospel will then be destroyed, and there will be a reign of terror, the fearful reign of the Antichrist, as prophesied by God's Word. (Dan. 11:36; 12:7; Rev. 13.)

Men will be compelled to fall down and worship "the beast" and take his mark, or lose their life. (Rev. 13:15-17.) We can see how easily all could be organized under one great head, with agents all over the world, after seeing the tremendous organizing machinery used during the World War, that made it possible to get in touch with every man on American soil.

The Spirit of God is holding back the powers of darkness from settling down and taking complete control. The Spirit and the bride of Christ are restraining the awful onrush of the powers of darkness from literally taking the world in hand. After He that hindereth is taken out of the way (2 Thess. 2:7), what will be left to draw men to God? What incentive will there be to seek His face, when there is a famine for the Word of God, and the righteous are gone?

All the world will worship "the beast" whose names are not written in the Book of Life. The great majority will go under the awful power of sin that will rule in that day. And how far hence is that day? We know not when the time is; but there are unmistakable signs that the awful condition is not far ahead. "This know also, that in the last days perilous times shall come." (2 Tim. 3:1.)

All sorts of crime increase, as respect for the law decreases. The warden of Sing Sing prison computed that there were 10,000 murders in this country in one year—more than in any other civilized country. It is a ghastly record. It is stated that there are now at large in America 135,000 men and women who have taken life unlawfully, and gone unpunished.

Rum runners and bootleggers conspire for their profits, and flood the country with moonshine whiskey. The increase in murders and burglaries, and the increase of young criminals, have resulted in more severe punishments. Capital punishment has been resumed in states where it was abolished—not only for murder, but armed burglary. Suicides are more frequent. In several cities of our land the suicide list is more than double that of last year. It is said to be the aftermath of the war and the drift of the times.

America has a million people classified as criminals, which is one per cent of the pop-

ulation. Crime costs our country ten billion dollars a year, three times as much as the expense of the federal government. The crime age has dropped to eighteen years; and seventy-five per cent of the crime is committed by youths less than twenty-five years of age. The increase of crime is in direct proportion to the turning from the Bible and rejecting the Gospel of Jesus Christ.

The immigration of Jews to Palestine is constantly increasing. In one day, recently, 1200 Jews arrived in its harbors, and in one month 2100 Jews arrived as permanent settlers. A leading Jew said before the League of Nations that the 100,000 Jews in Palestine are only pioneers preparing the way for millions of other Jews whose highest ambition is to reach the homeland as soon as possible. A large and fertile area of 35,000 acres has just been acquired by the Jews for the starting of colonies.

The Jewish Feast of Pentecost, also called the "Feast of Harvest," was celebrated this year in Palestine in Bible manner, as has not been done since the world-wide dispersion of the Jews. Several thousand Jewish people, adorned with garlands of flowers and carrying sheaves of corn, marched in procession along the country road, singing the songs of Zion.

The movement among the Jews is one of the greatest signs that the coming of the Lord is near. They have been dispersed

among the nations for nineteen centuries, and God is now drawing them back to their homeland. This is a warning to all nations that the "times of the Gentiles" are about to close.

The new Hebrew university on Mount Scopus, north of Jerusalem, has now been opened and has 200 students. At the opening, there was enthusiasm among the great masses that were present. The ancient Hebrew is now a spoken language.

"And many false prophets shall rise, and shall deceive many." Was there ever a time when they were on hand as to-day? The Modernists have now come into possession and dominate much of the mission work in China. Modernism is antagonistic to the Bible and to Christ. They say the world has outgrown and outstripped, in many ways, the Bible. Thousands have followed Christian Science and Theosophy. The Darwinian theory of evolution has entered into the church colleges and seminaries. This terrible falling away is one of the marked signs of the coming of Christ.

The "falling away" is among believers. Church members have time for pleasure seeking, for dancing, card playing, and theatricals. They can go into their basements and play pool and raffle off their boxes, and have their ice cream socials; but they have no time to pray with the sinner who is crying out to God for mercy. They have done away with the old landmarks. They have cast away the law of the Lord of Hosts, and despised the Holy One of Israel.

The wealth of the last days is being gathered together. "Ye have heaped treasure together for the last days." James 5:3. Hundreds of millionaires were made during the war, by covetousness, greed and fraudulent gains. In our city, and others, banks have been compelled to excavate under the streets to make room for the gold that has been hoarded together.

Different combinations are forming. Large businesses in the United States have recently consolidated. Railroads and oil companies have joined, and there are many other consolidations that point to monopoly. Secret orders combine. Secret treaties and pacts are being made among nations. The struggle between capital and labor is one of the most serious and foreboding conditions. We know not at what moment the pent-up power of evil may break forth in a mighty conflagration.

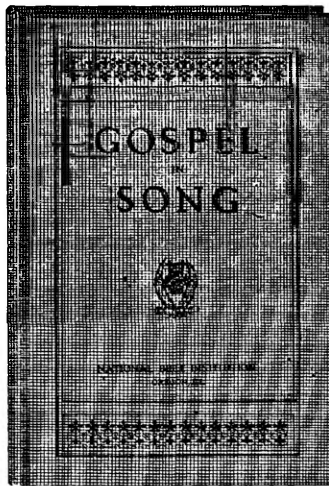
They are saying, "Peace and safety." They are putting their hopes in the League of Nations as a deliverance from war and its crimes. Before the war they built the Palace of Peace, and, right in the very hour of supposed security, there burst forth the most terrible calamity that this world has ever known—like a lightning flash out of a clear sky.

What is the remedy for the conditions in the world to-day? Our President Coolidge, in a speech, gave the answer—"Get back to the Bible." It is a marvelous thing that our last three presidents have each of them had the same admonition, that the remedy for the situation is to return to the old time religion, the religion of the Bible—not the religion of the modernist or evolutionist who denies the Bible, but to return to the old principles of Christianity and holy living. This is the solution of the whole problem.

—Selected by Mrs. A. J. Chaplin.

Song Books for Conference

If you want singing—hearty singing—at your coming conference meetings have a song book for every person. "Gospel in Song" is a book you'll like. Order early.



	Each	Per 10	Per 100
Manila	40c	\$3.60	\$30.00
Flexible Cloth	45c	4.00	33.00
Board Cloth	50c	4.50	40.00

National Bible Institution
Oregon, Illinois

In order to meet this problem and solve it economically, the National Bible Institution will find it necessary to increase the circulation of its publication, *The Restitution Herald*, to the largest possible extent; by so doing, we can not only lessen the price per copy, but also make a profit where there would be loss if the circulation were smaller.

As an inducement to this end and in an effort to extend the work all possible, we are making this special offer:—

For every ten-dollar contribution to further the N. B. I. work we will send *The Restitution Herald* from the date of contribution to December 31, 1926, to the contributor, or to whomsoever the contributor may designate. In this way we hope to circulate *The Herald* to a thousand additional homes by June 30.

Let us start now and reach out all possible.

THE HEATHEN RAGE

"OF A TRUTH against Thy holy child Jesus", Herod and Pontius Pilate and Gentiles took counsel against God and against His Anointed; their own finite judgment and purposes were esteemed by them as of greater concern and of greater importance than the great counsels of the eternal God and His plans and purposes.

Therefore, Peter, in Acts 4:25-28 attests that in certain measure the prophecy of Psalm 2 was fulfilled by these opponents of our Lord. They were endeavoring to break down His righteousness, His authority, His works of uplift as well as His words of eternal truth.

But, this prophecy of Psalm 2 was fulfilled only in part. The Bible student and the person of faith must yet anticipate that in a larger and fuller sense, the heathen will rage governmentally and individually against Christ. The day is coming when His opponent, the antichrist, will stand forth in all the power and greatness possible for him to display, and do so in direct opposition to Him whom God has appointed to be King of kings and Lord of lords. As stated in Revelation 13, power will be given unto him and he will do great signs and miracles, so that man will stand in awe and wonder before this antichrist. But Paul explains the reason of this in 2 Thess. 2:9, 10, when he says that it is because he and they who are with him "received not the love of the truth." Therefore, God grants strong delusion to come upon them that "they should believe a lie".

All these foretold events place the Christian person on guard with ever increasing watchfulness. He must guard himself against things of man, whatsoever they may be, that are in contradiction to God's revealed instructions to the followers of Christ.

God has also revealed that nations will develop in certain ways, that the social condition shall take on certain aspects, that individuals will run to and fro after the wisdom of this world and many of the vices that are developed thereby. But all these things are given to us only as sign-boards of admonition, informing us of the dangerous

curves, pitfalls, and such things as are sure to make havoc in the lives of all such as do not listen to His revelations of instruction for the safe guidance and up-build of those who put their faith in Him.

Therefore, to young and old, may we admonish that when the heathen seem to be raging successfully against the right and



Golden Rule Home

against the cause of Christ our Lord, they shall be careful to discover God's word with reference to such conditions and to feel that even though all mankind should rage against such instructions they should stand faithfully for Him whom to know aright is life eternal.

THE TRUTH FORESHADOWED IN TYPES

By Mrs. Clark McClelland

IT IS said that Enoch walked with God, and God took him. It is also said that Noah walked with God but God did not take him. Why was Enoch taken and Noah left? They were both good men walking with God, but Enoch, being translated, was sent to be a type of the saints that will be caught up to meet the Lord in the clouds of the air. So if Enoch's preservation from the judgments that God poured out on that sinful generation was a type of the translation of the saints, he was taken no farther from the earth than the saints will go when they are delivered from the awful judgments that will punish the ungodly at the end of the age. You see, the antitypes must correspond with the types and we should be governed by them. Hence Enoch is not in heaven where God is, as many teach.

Noah was preserved through the flood, a type of those that will be saved in the great tribulation. God instructed him how to build the ark. It was just three stories high, one story for each dispensation: the first before the flood, the second since the flood, the third the age still in the future. It had only one door. All that accepted of salvation had to go through that one door. In the antitype Jesus is the one door. He said, "I am the door of the sheepfold".

Oh, we don't want to forget that when all were safely gathered into the ark God shut the door and when God closes a door no man can open. When Jesus comes and gathers His loving bride, the door will be closed, and those that try to enter in will be disappointed, for Jesus will say, "Depart from Me, for I never approved of your works."

Stepping this side of the flood we find Shem a type man. He is also the only one of the three sons of Noah that is in the lineage

for Christ, and is a beautiful type of Christ when he was given a double office, king and priest. Notice he was made priest, for in that respect he had neither father nor mother. By careful study we find that Shem was afterward called Melchisedec, King of Salem. Jerusalem at that time was called Salem, and still keeps the two syllables in its name.

Melchisedec lived in the time of Abraham, and met him after he returned from the slaughter of the kings. Note what he brought to Abraham: bread and wine. Here we have a type of the Lord's Supper, of the bread and wine that Jesus gave to His apostles just before His death. Melchisedec was greater than Abram, but he did the serving, a type of Jesus the Lord and Master serving His apostles. Melchisedec was Shem's official name and he was the priest of the most high God. The significance of his name is King of righteousness, King of peace, Hebrews 7: 2, and in the antitype we see that Christ was made a Priest after the order of Melchisedec, not having a father in the priestly line. He was a sworn-in Priest, so like Melchisedec He had no father or mother in that line, for Jesus "sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." Heb. 7:14. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we drew nigh unto God. And inasmuch as not without an oath He was made priest (verses 19, 20) (for those priests were made without an oath), referring to the Levitical priesthood, by so much was Jesus made a surety of a better testament. But Shem or Melchisedec was a sworn-in priest like Christ, hence neither had father or mother in that line. To all that will be made kings and priests when Jesus comes it will be granted to sit with Him on His throne.

What a wonderful exaltation! It seems too good to be true, but God is true, and all that will overcome in this life will get that priceless reward.

The God of Abraham is a God of power—unto us.

PALESTINE CITY DUG UP

EXCAVATION on the site of the buried city of Kirjath Sepher, in southern Palestine, has revealed one of the most complete and well preserved of Canaanite and Israelite walled cities.

The discovery, which is regarded as most remarkable, was made by the archaeological expedition headed by Dr. Melvin G. Kyle president of the Xenia Theological Seminary of St. Louis, in co-operation with the American School of Oriental Research at Jerusalem.

The uncovered walls are forty feet high and ten to fourteen feet thick. They contain complicated gates, with towers and buttresses.

The ruins show the history of the city went back possibly 2000 years before Christ. An extensive system of galleries and rooms for storing grain and water was found. Associated Press.

financial cooperation cooperation for this and each successive year.

This plan is suggested with confidence that, God willing, it will assure a growth and strength of the General Conference and N. B. I. such as will, beginning in the near future, provide valuable assistance to the several churches of God and to all isolated members. Yes, more. The work of the Headquarters is the work of the several churches. Its work is to do for the churches what they can not do alone; to do for the isolated members what none can do single-handed. The Headquarters is the place where all unite to do for the whole what none can do singly. Now, by all uniting to give the Headquarters financial ability, there is every reason to expect that it could and would return to the several churches and isolated members much in literature, helps, evangelizing; it would be enabled to assist weak fields, to enter into new fields, and in numerous ways carry on the Gospel work where otherwise it would be impossible.

LIFT PUBLISHING DEPARTMENT AND BIBLE TRAINING CLASS

To do this we must do with the Publishing Department what has been done for the Golden Rule Home—we must put its plant and business on a self-supporting basis. We must also put the Bible Training Class on a basis that will give it opportunity and permanency. Again, we must at all times provide for the general office expenses.

1,000 LEVERS UNDER THE WORK

To the end that the above may be realized and that our labors unto Christ may be increased year after year, your Secretary recommends the following: namely,

That every individual member of the Church of God who has interest and confidence in this great labor, will undertake, in proportion as he or she is blessed of God, to pay into the N. B. I. treasury a small amount every year. He recommends that \$10.00 each, per year, be taken as a basis and average. This is less than two and three-fourths cents per day.) Some will find it impossible to pay more than half that, while others can and will gladly pay several times \$10.00.

Your Secretary feels that, all together, we should receive 1000 times \$10.00 per year for the furtherance of this work with Christ.

SECRETARY'S FAMILY LIFTS WITH TEN

The foregoing recommendation is made after careful study over a long time. Suggestion was made in a recent issue of the Herald regarding finances but no definite plan was offered. Your Secretary at that time made certain financial promises. He hereby wishes to change those promises, cancelling them and making the following instead: He wishes to pay 3 times \$10.00, or \$30.00 per year; Mrs. F. L. Austin, \$40.00 per year; and Miss Ethel Austin, \$30.00 per year. These amounts will be given in monthly payments.

LEVERS FOR ALL

Each member of the Church of God is asked to at once consider this recommendation, and to notify the National Bible Institution how many \$10.00 per year each will undertake to give to this work.

IN HIS NAME

All of this should be done as a service unto our Lord. As such it will bear constant witness to His name. The growth of the National Bible Institution and its work has already exceeded expectation. The Golden Rule Home has not only been provided, but a way for constant revenue therefor has been found in the Golden Rule Greenhouse, the revenue-producing ability of which has been proved. This development can be attributed to nothing else than to God's blessing and guidance thus far. It has been done as a Christian service unto our aged and alone ones. Now comes the added labors of building the Publishing and Bible Class departments to a proficiency that will bear ever-increasing testimony for Him. This invites greatly increased responsibilities with much added labor. But, *In His Name, with God's continued blessing and guidance*, this too can certainly be attained. Constantly increasing benefits will thus return to the several churches and isolated members. New strength will publish and proclaim ever more widely the Gospel to

the dying and to the children everywhere.

Inspired and led by an earnest desire to see the people of the Church of God accept opportunities that ever enlarge to accommodate our best and largest service unto God for our fellowmen, we boldly and earnestly urge the brotherhood everywhere to unite in the foregoing plan to keep the work growing year after year. Begin now, to-day. Notify the N. B. I. office at once what portion you will undertake to do, and with daily prayer for His guidance let us all labor as unto Him.

Tell us how many Ten Dollar pledges you'll make.

With every such pledge, cash or promise, we wish to send *The Restitution Herald* to a Church of God home for the balance of 1926—to a home where *The Herald* does not now go. So, with each \$10.00 pledge please send such a name with address.

F. L. Austin, Secretary and Manager.

PROBLEMS IN PUBLICATION

NOT infrequently, someone wishes quotations on a job of printing. The printer computes the amount of copy, the time that it will take for setting the type and making the same ready for the printing press, then the time for printing, etc., and makes his price on five thousand copies of printed matter. Quite possibly the person getting the job figures that if five thousand copies will cost \$20.00 then one thousand copies will cost one-fifth of \$20.00 or \$4.00, and that anything more than \$4.00 for one thousand copies would be additional profit to the printer.

This is wholly wrong. Before the first copy can be run on the press, all of the type must be set, all of the proofreading, correcting and arranging must be done. And this work is practically all of the cost of printing. Therefore, all this expense must be charged against the very first copy that comes off the press.

For the second copy the type does not need to be re-set; merely an extra sheet of paper run through the press. Therefore, the only additional cost of the second copy is the cost of the second sheet of paper, the time and work of running the second sheet of paper and any labor that may be required for properly folding the sheet afterward.

One thousand copies merely cost the extra one thousand sheets of paper and the time for running them, while five thousand copies would cost merely the price of the extra amount of paper, the time for running the extra number of sheets, etc.

The point is this: practically all the cost of printing comes in the preparation of the type for the first copy.

Therefore, when only a few copies are printed, each copy costs very much more than it would if a large number were printed.

This is the problem that a small publishing house has to meet. The circulation that is to say, the whole number of copies printed is usually small in comparison to the circulation of the large publishing house.

Five thousand copies of the same matter are very much cheaper per copy than if there were only one thousand copies printed.

Tell us how many you'll use. We'll mark them with your number.

For the furtherance of the National Bible Institution, that it may, year by year, with increasing strength better serve the Church of God in its labors unto Christ, we the undersigned will, God being willing, undertake to pay yearly into the National Bible Institution, at Oregon, Illinois, the sum set opposite our respective names, on the date and in the manner indicated.

(Please print name very plainly, and give accurate Post Office address.)

Amount per year Time of payment

Name -----

Address -----

Send *The Restitution Herald* to -----

Address -----

Send *The Restitution Herald* to -----

Address -----

"As God hath prospered him"—1 Cor. 16:2.

THE RESTITUTION HERALD

VOLUME 15

OREGON, ILLINOIS JUNE 15, 1926

NUMBER 37

Prophet, Priest and King

By Lottie E. Young

THE Prophet, Priest and King of the Holy Scriptures is emphatically Jesus, the Christ. There are many of each office mentioned in the Bible, but He is the only one who hath immortality, and it is interesting to note that He assumes these offices in precisely the above order. From the day of His baptism in Jordan until the moment of His death on the cross our Lord was in the exercise of His prophetic office. This position He reassumed for forty days after His resurrection. The prophets mentioned in the Bible were only sent to the people of Israel as a reminder that they had departed from the LORD and this was God's voice calling them back to their covenant obligations and privileges. Their kingdom might be in an outwardly prosperous condition, as in the time of Isaiah, but such prosperity was but a covering for the rottenness of the religious system within, serving, however, to blunt the conscience and blind the eyes of Israel to that prophet's message. And in the Lord's time the deceiving fact was the presence of the revival among the Pharisees. No religionists worked harder in their day than did the Pharisees, and this very strictness made them complacent and deaf to the greatest of all the prophets' teachings.

At the moment of His death our Lord took up His priestly office, offering Himself without spot to God, and this office He will hold until He assumes His kingly post at His second appearing. We know He is now in heaven, pleading our cause before the great Father of all, the Intercessor, the Mediator between God and man; the One who was tried in all points like as we are, and yet without sin; He alone is able to help in every time of trial. When Stephen was being stoned, just before death came to his relief, he cried, "I see the heavens opened and the Son of man standing on the right hand of God." He was not sitting but standing, and thus fulfilling one aspect of His great priesthood. As a priest after the order of Melchisedek, whose mission was that of ministering to the servants of God. His work is never finished while His followers are in places of suffering and pain "for righteousness' sake", and Stephen sees Him standing to minister to him in his hour of trial.

His kingly office is yet in the future, but it is one which shall know no end. Thousands of kings have reigned in this earth, but the record of all is "and he died", but when the last and greatest of all comes there shall be no more death. He shall reign as King Priest a thousand years, until the last century death is destroyed, so we read in Revelation in John's vision, and Paul's let-

Mizpah

Julia A. Baker

GO thou thy way, and I go mine
Apart, yet not afar;
Only a thin veil hangs between
The pathways where we are.
And "God keep watch 'tween thee and me",

This is my prayer,
He looks thy way, He looketh mine,
And keeps us near.

I know not where thy road may lie,
Or which way mine may be;
If mine shall be through parching sands
And thine beside the sea.
Yet "God keep watch 'tween thee and me."
So never fear.

He holds thy hand, He claspeth mine,
And keeps us near.

Should wealth and fame perchance be thine,
And my lot lowly be;

Or you be sad and sorrowful
And glory be for me,

Yet "God keep watch 'tween thee and me";
Both be His care.

One arm 'round thee, and one 'round me,
Will keep us near.

I sigh sometimes to see thy face,
But since this may not be,

I'll leave thee to the care of Him
Who cares for thee and me.

"I'll keep you both beneath My wings"—
This comforts, dear,

One wing o'er thee and one o'er me.
So we are near.

And though our paths be separate
And thy way is not mine,

Yet coming to the mercyseat,
My soul will meet with thine.

And "God keep watch 'tween thee and me",
I'll whisper here.

He blesseth thee, He blesseth me,
And we are near.

ter to the Corinthians. The Old Testament predictions concerning a suffering Messiah had been explained away by the rabbis, so that the Jewish people were looking only for a glorious and all-powerful Messiah. A like process, but with a precisely contrary result, has been used in the Protestant profession. The churches nowadays teach the literal truth of the Lamb of God led to the slaughter with all our sins upon Him, but the part magnified by the Jews of His kingly office is almost forgotten, and few tell of a time when He shall sit on the restored throne of His father, David, executing judgment and justice on the earth. And yet passages so stating this fact are to be found in 2 Samuel, Psalms, Isaiah, Jeremiah, Luke and Acts, which are to be taken literally and not allegorically.

Jesus was crucified under the inscription, "King of the Jews," but He also embodied His other offices. The Prophet said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children." The Priest said, "Father, forgive them, for they know not what they do." The King promised life to the penitent thief when He comes in His kingdom.

Jesus Christ— Who Is He?

By R. H. Judd

No. 12

NEXT to foundations, the nature of the building and the entrance thereto are important features of any structure and frequently convey to the outsider the purpose for which it is erected. The door, or gateway, is specially indicative of the value placed upon that which the whole edifice is to protect. Sometimes indeed, altogether another objective enters into the whole plan, viz., to impart to those who come within its range of vision certain truths or ideals suggested by its peculiar construction. Careful study will show that all these features, and perhaps others, enter into the building of the Tabernacle and its court.

The central object of the Tabernacle is undoubtedly the Ark of the Covenant, and it is around this unique center that the whole structure of the Tabernacle and its court is erected. No building ever was fashioned from materials of such striking contrasts. Pillars of brass and curtains of linen formed its sole protection from those outside its precincts. The gateway, while evidently designed by its special coloring to prevent any mistake regarding the way of entrance, was made of the same fabric.

Seeing, as already mentioned, that the Ark of the Covenant is the pivotal center of and reason for the erection of this unique edifice, we cannot do better than give it brief consideration first. This consisted of a wooden chest without top, about four feet, two inches long, two feet six inches wide, and as deep as it was wide. It was covered inside and out with plates of beaten gold, and a crown of gold attached all around the top. Within it was placed the testimony, viz., the two tables of stone on which were written the Ten Commandments. A cover called the mercyseat with two cherubim was made for the Ark of one piece of beaten gold. This fitted over the top just within the crown of gold. There are few, if any, commentators who dispute that we have in this a manifest picture of the Lord Jesus Christ. The wood surely points to His humanity—His essential self—for it is the wood, not the gold, that really forms the Ark. The gold which covers the Ark, outside and in, possibly indicates that divine power—the power of God—covers as does a garment the weakness of His humanity. The only abiding thing within the Ark is the Word of the Living God. How beautifully this fact calls to mind the words of the Lord Jesus both prophetic and actual, "I delight to do Thy will, O my God: yea, Thy law is within My heart", (Psa. 40: 8), and "I came . . . not to do *My own will*, but the will of Him that sent Me." (Next page column 1)

SUPPOSITIONS

By C. E. Randall

MANY doctrines, religious views and beliefs are founded on suppositions. We are prone to read scripture, do a lot of supposing, then preach, teach or write trying to get others to accept our suppositions, imaginations and fanciful dreams as revealed truth of God's Word.

The field of supposition is unlimited. Everybody is supposing, then wanting everybody else to accept his supposes. The greatest drawback and curse that God's Word has to contend with is suppositions of mankind taught as truth. This catching epidemic of imagination seems to be spreading by leaps and bounds, not only in the field of secular thought, but in the vineyard of supposedly spiritual thinking.

Not long ago a certain Chicago society woman imagined, then supposed she was the wife of King Tut-Ankh-Amen, having died a few years after her marriage, finally being re-incarnated as the daughter of a great oil king. Did people think she was insane? No. She was heralded as a living testimony to the doctrine of re-incarnation.

Some men exploring in the Black Hills of South Dakota found some egg-shaped stones, supposedly petrified eggs. They took them to Chicago where the scientist at the Field Museum chipped off some of the shell and burned it—inhaling the fumes—then supposed them to be ducks' eggs at least 40,000,000 years old. Then such trash "supposes" are published as scientific facts proved in some noted research laboratory.

Others suppose that certain findings prove conclusively and beyond a reasonable question of doubt that the earth is so many millions of years old; that man is the descendant of the lower order of animal life and that the missing link between the two orders can be found in Mongolia. Along with these go a thousand other supposes.

While this may be classed as the "oppositions of science falsely so called", yet its supposes are not as harmful and dangerous as the supposes of supposed Christians.

It is safer to suppose about the past than to suppose, imagine and contrive about the ages and the ages in the future. When we go beyond the written word and delve into the realms of future ages, basing our conclusions on the suppositions of our finite imaginations, we simply speak evil of things we understand not and shall utterly perish in our own corruption.

When we assume by supposition that certain classes of people whom we think to be products of heredity and victims of environment rather than of personal choice—although living in a country where people can worship God according to the dictations of their own conscience—"must be taught (in the kingdom age) the gospel of love, and remolded in character before the work of Christ can be completed", we are passing judgment as to whom and as to where mercy and extended grace should be given by God.

It is true that thousands of people live

in the segregated tenement districts where vice and immorality are everywhere present, but what is true of city life is true of the small town environment. The system of highways with the automobile and bus travel has broken down the separating wall between city and rural life. Immorality is as readily seen in the small town as in the larger cities. But because men's hearts are waxing gross because iniquity abounds, it does not require God's justice to be extended to the same individuals who have



Sun Parlor, Golden Rule Home.

spurned the Spirit's pleadings during the "day of salvation".

We are living in a time when people are crying, toleration, toleration! If one objects to the rotten system of Catholic churches he is intolerant, filled with the spirit of bigotry. If he dissents against the influx of illiterate foreigners into this country, he is intolerant. It is the growing spirit of toleration that is leading this country into foreign alliances. Is it not the same spirit of toleration that has taken hold on Bible students, causing them to suppose on God's justice and mercy to take care of the delinquent, careless, and don't-want-to-be Christians? Let us be careful in assuming too much on God's longsuffering and justice, remembering that Israel at one time put afar off the evil day, lying upon their couches of ease, and let the evil day come upon them unawares.

The greatest hindrance to our unity today is our ability to suppose things, then want people to support and advance our supposes as Biblical facts. If we as a people would leave behind our "think so's" and "supposes" and stick to "thus saith the Lord", we would be on a firm foundation where all could work together as co-laborers.

BIBLE TRAINING CLASS

IMPORTANT

IF the Bible Training Class is going to do its best it should pursue a regular course of daily study including, in addition to Bible texts and doctrines, history from the Bible point of view, methods of work, and English and speaking. Other valuable studies could profitably be included, but these at least should be pursued.

Will those who wish to take this work the coming year please notify the National Bible Institution at once that we may know what must be planned? It is very necessary that this request be acted upon immediately.

F. L. Austin, Secretary.

THE LITERATURE FIELD

THE opportunity in literature is far beyond what most of our people expect it to be. So many times we think of literature as being circulated simply among the people of our own church. This is far from the truth. The field is, in fact, limited to the world itself.

Many others publish their literature in numerous languages. We have not yet endeavored to fill the field, even of the English language. In fact, we have almost entirely limited the horizon of our opportunity to the field of our church.

Recently the writer had an awakening along this line. It was his privilege to visit a publishing house in Cleveland, Ohio. This house was distributing literature by the thousands of copies in every direction, far beyond the limits of its own denomination. This literature was in the form of periodicals, issued at regular intervals. A careful study of the problem convinced the writer that here is much opportunity which we do not even endeavor to utilize.

The first field of opportunity, that is to say, one which appeals to the writer as being one of first importance and always open, is that of Sunday School literature. The field is immensely large. The demand is constant. The opportunity for publishing the things we may wish to publish, and for circulating them in this field is almost unlimited.

People of every clime and of every phase of life can be reached with such literature if we will provide it and then use good business methods to circulate it. One of the very great advantages in this line is the fact that the lesson study, outlined by an International Committee, is already accepted by the majority of religious workers as the study for a given week. This condition provides the subject matter. The demand, ever growing, is for the best helps on these Bible studies. These studies cover every Bible section and subject.

Taking all these things into consideration, it appeals to the writer that a series of Sunday School lesson helps in the form of monthlies or quarterlies is most opportune and that we should consider the advisability of entering this field energetically.

It is because of such opportunities and the attendant responsibilities that the suggestion was presented in The Herald of June 1, reprinted in this issue, that the people of the Church of God plan to give continued united cooperation that our work may grow year after year into proportions that we may exercise ever greater influence for the truths of the Gospel.

BOOST

All the Conferences, and
All the Churches, and
All the People,
by putting

THE RESTITUTION HERALD
Into every Church of God here

WHY MEN BE- COME ATHEISTS

By S. Roxana Wince

(Continued from last week.)

The kingdom of Israel consisted of the tribes of Reuben, Simeon, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Manasseh, and Ephraim. The sons of Levi had been set apart for the priesthood, and distributed among the other tribes, whose fortunes they followed and among whom they ultimately lost their identity.

You who are familiar with Bible history, know how the ten tribes came to secede from Judah, how God rent ten tribes out of the hand of Solomon and gave them to Jeroboam, a mighty man of valor, who when Solomon was going to kill him, fled to Egypt and was there until after the death of Solomon, but was sent for by the people when they were expecting to make Rehoboam the son of Solomon king over all the tribes.

But Rehoboam was a self-willed, proud and haughty young man, and made up his mind that he was not going to listen to the advice of some old fogies, but would rule the people not in a gracious, gentle way but in cruel, rigorous fashion. The thing did not turn out well. Ten of the tribes rebelled and set out for home and there remained to Rehoboam the tribe of Judah only, later reinforced by the tribe of Benjamin. Jeroboam, the son of Nebat, is the very Jeroboam so often spoken of as the one who made Israel to sin, and Rehoboam, too, was a very wicked king.

The kingdom of Israel, established B. C. 975, continued till B. C. 724, a period of 251 years, under 19 kings, among whom there was but one reformer, and that was Jehu.

Israel finally fell when Assyria was at the height of her power, paid tribute for a time and then, being too rebellious and hard to manage, was carried away, *en masse*, by the Assyrians and placed in cities and districts where the Tigris River takes its rise and on the shores of the Caspian Sea.

And the Assyrians said among themselves, "We will fix this stubborn people so they can't go back to Canaan; let's put strange people in the cities we have taken them out of." And that is just what they did.

Do you think God had any hand in the matter? He did not want them to go back. He had a more glorious destiny for this, His chosen people.

That promise to multiply them as the stars of heaven, and as the sand of the seashore, was yet to be fulfilled. But when they were settled in their new quarters and had time to look around they found that they were shut in on the east, the north, and the south by almost impassable barriers. On the east the Caspian Sea, on the southeast the Parthians, on the north the Caucasus Mountains, on the west Assyria with its mountain barrier. It was a veritable cage. But some birds are hard to keep caged and so it was with this people.

They would not stay here always. They would find some way to get out, but not until one hundred and sixteen years had gone by and great and radical changes had come both to themselves and to their cap-

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—June 20—Acts 5:1-21 Mem. V. 4

THE book continues with examples of the results of the gift of the Holy Spirit. Not only could Peter heal the lame man, Acts 3, but he could also discern the unspoken thought of Ananias. Ananias pretended to be a Christian convert. He pretended to be true to his Lord. This was impossible unless he should be true to himself as well.

Not only could Peter restore health and read the thoughts, he could also direct and death followed. As in the case of restoration of life, so in this case of death, no instrument was needed. The word of God spoken by His Son or His Son's apostle was sufficient to bring forth the results. Ananias died; Sapphira died. No weapon was required. God's word was, and is, all-powerful.

Mon.—June 21—Acts 5:22-42 Mem. V. 42

The many miracles of Peter, v. 15, caused resentment of the high priests, and Peter was imprisoned. His life of godliness brought him persecution. But the angel of the Lord opened the prison doors and Peter, undaunted, went forth and spoke boldly in the temple. Being again reprov'd of the rulers, Peter spoke boldly with an answer that is well to be memorized by Christian people everywhere: "We ought to obey God rather than men".

How much more strikingly and effectively would the Gospel of the Kingdom of God appear to the world to-day if those professing discipleship to Christ would stand true yet kindly for Him whose name they bear, and for His words and teachings.

The miracles, evident as they were, and the righteousness of the works, evident as they were also, were not sufficient to cause the rulers to humble their ways and teachings to the way and truth of Christ as revealed by Peter. Nor would their human nature permit Peter to escape without being beaten and further reprimanded.

Tues.—June 22—Acts 6 Mem. V. 4

The number of Christians was multiplying. Their stations in life were varied. Undoubtedly many of the healed ones were in poverty. Inspired by the Holy Spirit "the twelve", v. 2, instructed the brethren to look out "seven men of honest report, full of the Holy Ghost and wisdom". These they appointed to attend to the physical needs of the brethren, to provide food and other necessary things. Paul later while at Corinth and other places taught this same truth and gathered from those churches benevolences to carry up to Jerusalem for the poor of the church.

Wed.—June 23—Acts 7:1-21 Mem. V. 2

Thurs.—June 24—Acts 7:22-43 Mem. V. 37

Fri.—June 25—Acts 7:44-60 Mem. V. 60

Stephen was one of the seven appointed for service, Acts 6:5. Because of the works mentioned in chapter 6 those whose popularity was beginning to weaken began to cry out against the works of the apostles and Christians. Stephen was especially accused. Undaunted, full of faith, confident as to Him in whom he trusted, Stephen in chapter 7,

strengthened by power for the hour, delivered to his accusers one of the strong, far-reaching discourses relative to the teachings of Moses and the prophets concerning Jesus whom they had crucified.

He begins with God's dealings with Abraham. Abraham was the acknowledged forefather of all of Stephen's accusers. Stephen shows in v. 5 that unless Israel should be re-gathered and re-established under the direction of some mighty one the promises to Abraham regarding the seed would never be fulfilled. With masterly argument and logical sequence Stephen brings the history of Abraham's people down through the days of Moses and Aaron and later times, citing evidences of God's presence with the people closes his statement, vs. 51-53, with a terrible arraignment against his accusers.

Evidently they were doubly convinced of the correctness of Stephen's words and of the wrong in their own words and conduct. In their uncontrolled anger they rushed on Stephen and stoned him. Stephen's trust in Jesus, v. 59, was complete else it would have been difficult for him to have offered the prayer for their forgiveness in v. 60, "Lord, lay not this sin to their charge". The impressions stamped upon the minds of those who heard and saw on that day were impressions that probably went with them to the end of life. Thus the Gospel influence was being stamped upon many lives.

Sat.—June 26—Acts 8:1-25 Mem. V. 12

Aiding in the death of Stephen was one Saul of Tarsus. V. 1. Undaunted by the punishment meted out to Stephen, Philip, another member of the seven, Acts 6:5, after the burial of Stephen went to Samaria and preached "Christ unto them".

His reception was different than Stephen's had been. Philip not only preached the name of Jesus Christ but he preached "things concerning the kingdom of God", which of necessity had to do with the re-establishment of Israel as God's chosen nation, the crowning of their Messiah as King of that kingdom, and the name of Jesus as that Messiah—anointed for that Kingship. Samaria believed, and many were baptized.

From this record, that of Peter in Acts 2:38, and others, there is no doubt but what the apostles understood the Savior's farewell commission to them to be that they should baptize all believers; and from Paul's statement in Gal. 3:27-29 we understand that baptism was "into Christ". Its form was that of burial. Of this Paul teaches in Rom. 6 that those who "were baptized into Jesus Christ were baptized into His death". They were "buried with Him by baptism into death". The death of Christ was a death to the old man or first Adam nature; the resurrection was unto newness—immortal, incorruptible, spiritual.

So also the one baptized into Jesus Christ, being baptized into His death, is reckoned of God to be dead, unanswerable to the old Adam and alive unto God—a new creature in Christ. Therefore, being new creatures in new and different relationship before God, all such are instructed to "come out from among" the old in manner of life and "walk in newness of life". Rom. 6:1-7.

(John 6:38.) The crown of gold betokens the kingship of Christ, and here may be fittingly called to mind the express injunction for the kings of God's people to know God's Word, and to do it. See Deuteronomy 17:18 and 19; Joshua 1:8. Note also in 2 Kings 11:12 (R. V., margin) how the crown and the testimony are beautifully linked together. Had our Savior not lived up to these injunctions He could not have expounded "from Moses and all the prophets, the things concerning Himself."

Brass pillars seem to stand for strength and endurance, and the fact that each one is "capped" with silver from the same source as were the sockets of the Tabernacle remind one of the "helmet of salvation". Further, that each pillar is linked together by a fillet of silver is surely indicative of the union that should exist on the common ground of redemption, of which the silver is typical.

Next let us view the Door, our Gateway, and we shall find as in all edifices of note, so here, there are special features having unique objective characteristics, and perhaps with enhanced significance. Several important and outstanding ideas are at once suggested to us, each claiming equal recognition. Perhaps that which appeals most to the outsider is that it answers the purpose of a gate in the simplest form possible. A curtain offers at one and the same time the most simple form of exclusion and the easiest method of access that can be devised. A "little child" can open the folds of a hanging curtain, yet there is sufficiently indicated by its presence the right to grant or deny both entrance and exit. Jesus Christ said, "I am the Door". How glorious beyond thought is the fact that access to eternal life through Christ is typified by a curtain instead of by a gate with bars and bolts. Though made of the *same material* as the hanging of the court (linen), thus indicating one chosen from among the people, there is no possibility of mistaking it, for the colors blue, purple and scarlet combine to make it unique, and by these colors are indicated the divine, kingly and sacrificial character of our Lord Jesus Christ. The four pillars to the gate suggest an entrance open to the whole world—"God so loved the world . . .". All tribes, nations, peoples and tongues make entrance by the same gate. The four pillars like the four horns of the Altar evidently typify this truth. The curtain into the holy of holies, unlike the others, had gold woven in its fabric signifying how Christ as our High Priest had *entered into glory* there to make intercession for us, and it is only as we pass through to the other side of the rent veil that we inherit the fulness of the blessing of the Gospel of Christ.

For want of time and space we feel that further search into this deeply interesting subject must be carried on by the reader himself, and it is hoped that sufficient interest has been aroused to induce extended study. No single finite mind can grasp the varied aspect in which God has presented "His Christ" to us in these pictures of the tabernacle, but the varied aspects thus brought together make individual appeal to individual minds.

We then, like the material for the tabernacle, must first be "gathered together" (Matt. 18:20; Rev. 7:9); "joined together"; them "framed and builded together" for

then shall we "caught up together" that in that glad resurrection day we may "live together" with Him.

It was our thought to enter somewhat into the subject of Christ typified in the sacrifices, but further consideration seems to point the way that this will be best left to the individual student. We will therefore next survey briefly some important allusions to Christ in the Psalms. Then we hope to touch upon the grand prophecies of Isaiah and others concerning this great theme until we come to the actual life of Him of whom it is our joy and privilege to write, and it is our earnest hope that though this study is extensive in scope, interest may be sustained throughout.

NOTES FROM MY BIBLE

Luke 6:35, 36

"Be ye therefore merciful". Luke, in recording this part of the sermon, says, "For He (God) is kind unto the unthankful and to the evil." "Be ye therefore merciful, as your Father also is merciful." This describes the degree of mercy required of us. It places no restraints upon our affections and good offices toward those from whom we have received, or might reasonably expect to receive, a like kindness. That degree that forgives our enemies and expresses our love for them in acts of kindness, freely and cheerfully. By this we show to them that we intend doing only good to them. This is putting in practice the example of our Savior and the principle of love of our Father in heaven who grudges not the many blessings of life to those who, by neglect to serve Him, have forfeited all claims to His mercy and benefits.

Matthew 5:48

"Be ye therefore perfect". This degree of perfection does not signify sinlessness, but a completion in Christian character in contrast to one half finished. Complete in your love of others. Not one-sided like those who lend hoping for something in return. A god-like love, all-embracing. Do not stop with that degree of love that extends only to those who love you, but with that harder task of showing mercy to those who do not like you.

It has been said that one may be an imperfect Christian, but not a partial one. One may obey imperfectly but he can not obey in one part and disobey in another. The perfection which is required of us is similar to that which a teacher holds up before his pupils, not censuring those who have not learned their lessons so perfectly as some others, especially when he knows that they have studied and labored as diligently as any.

A good apple is rendered worthless by one bad spot. Some people who are good in the main, may have some weak spot, but a Christian should be found, "not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27.

Matthew 6:1-5

Righteousness in preference to alms. The Pharisees were noted for making a display in their worship. The giving of alms, making long prayers and fasting were

the three favorite methods of manifesting their piety, and Jesus accused them of doing it to be heard and seen of men. "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven." This they did to seek honor of men, but he who thus seeks honor of men is unworthy of it. Good ends do not make deceitful actions lawful or worthy of praise. A musical instrument may sound ever so sweetly, but it does not hear its own melody. It is too modest to boast of it. Most people are not so. If one bestows a few dollars to build or to repair a church building his gift must be recorded in a beautifully stained window, and his donation favorably mentioned in the press. This is self-centered devotion and will be rewarded by other agencies than by our heavenly Father. He who would traffic in His service to gain the praise of men is apt to become a moral and religious bankrupt. In doing good to our fellows and in giving alms we should eliminate self and not do either to be seen and heard of men. We need not sound a trumpet for anything we do or bestow; because every work, good or ill, will be revealed. The gospel of the kingdom professed may make one feel secure, but the possession of a sound faith in the gospel is the only assurance of an inheritance in the kingdom. Hypocrisy is a very cheap cloak and used to procure influence, respect and love. It is much like a mirror which shows a face that isn't in it. One may see the image but not the substance.

NO ROOM IN THE INN

By Sydney E. Magaw

WHEN Caesar Augustus sent out a decree that all should be taxed, Joseph and Mary were in Nazareth of Galilee. Being of the house and lineage of David it was necessary that they go to Bethlehem, the City of David, to be taxed.

So many people had come to this little town to be taxed that the lodging place was too crowded for Mary and Joseph to get in. Many might have made room for Mary if they had known that Jesus was to be born that night. No room in the inn caused the birth of Jesus in the manger.

To-day the world is one great inn. It is crowded. All have gathered there. The duties of this life are taxing them. All are burdened with worries and cares. Some are quarreling, some cheating, others are clamoring for power and wealth. There is no more room in the inn.

Standing at the door, Jesus wants to come in. But as the crowd turned Mary and Joseph away, so now the crowd turns Jesus away. Many might gladly bid Him come in, but the noise of the mob and the lure of sin quench the deeper feelings that are striving to let Him in.

The wise men of old who sought Jesus followed the path of the star that led them there. There could not have been room in the inn for them either, but they did not stop there. They followed the path that led them to Jesus. And so wise men of to-day must follow the path of the STAR if they seek Jesus, for there is no room in the inn of the world.

Doings Among the Churches

CONFERENCE ANNOUNCEMENTS

GENERAL CONFERENCE—OREGON, ILLINOIS
AUGUST 3 to 15

STATE CONFERENCES

INDIANA—NORTH SALEM JUNE 15 to 27
MINNESOTA—MORA JUNE 17—20
MICHIGAN—DUTTON JUNE 20 to 27
NORTHWEST, CORVALLIS, OREGON,

JULY 8 to 11
VIRGINIA, MAURERTOWN, JULY 18 to 25
TEXAS—GOLDTHWAITE JULY 23—AUG. 1
ILLINOIS—OREGON AUGUST 3 to 15
IOWA—WATERLOO AUGUST 21 to 29
KANSAS—OKLAHOMA, ARKANSAS CITY,
AUGUST 21 to 29

Bro. Paul C. Johnson will fill Bro. Siple's appointments at Kewanee and Ripley over next Sunday, the 20th.

Bro. and Sr. Wm. C. McGraw were called to Macomb, Ill., over the week end because of the poor health of his father.

Born to Mr. and Mrs. Ralph Canode, Dunkerton, Iowa, June 11, 1926, at Allen Memorial Hospital, Waterloo, a ten pound girl.

INDIANA REPORT FOR MAY

Sermons: Hillisburg, 2; Rensselaer, 2; Burr Oak, 1; Plymouth, 1; Lakeville, 1; Pleasant View, 2. Funerals: 1.

Money Collected: Rensselaer, \$25.00; Burr Oak, \$5.00; Plymouth, \$15.00; Ernest Logan, \$5.00; Pleasant View, \$30.00. Expenses: \$10.72.
J. H. Anderson.

WALDECK, MINNESOTA

The meeting that started here May 30, is still progressing. Nearly every night so far there have been some who could not find seating room.

Sunday, June 6, five young people were baptized in Esquagama Lake, taking on the all-saving name of Jesus.

They are Fred Allen, 24 years; his sister, Jessie, 15 years; and Mrs. Harry Thomas, of Bain, Minnesota; and Roy and Levi Packer, 24 and 15 years respectively, of Waldeck.

May God bless them each, and may we soon meet in the kingdom of God, is our prayer.
Sydney E. Magaw.

MICHIGAN

The dread enemy of mankind has again dealt Michigan a severe blow. Sr. Lawrence Bridgam dropped dead in the yard last Thursday. As she was apparently in her usual health it was a great shock to her family and friends when the sad news became known.

Bro. and Sr. Thomas Hill of Blanchard, Michigan, recently suffered serious loss when their farm home and practically all its contents burned. Bro. and Sr. Hill, with whom lives their widowed daughter, Sr. Grace Ward, and her four children, are not only getting along in years, but are not as rugged as once. Our sympathy goes out to all in their serious loss.

Bro. Patrick and family returned home from Fonthill, Ontario, and other points east on Thursday, June 3. He reports a large attendance and fine interest at the Fonthill meeting. Two services were held near Niobe, New York, near where Bro. Hughes lives. These meetings were of special interest to Bro. Patrick and family as they met several whom they had known in Minnesota and whom they had not seen for a number of years.

MICHIGAN CONFERENCE

The Michigan Annual Bible School and Conference will be held as usual at Dutton, June 20 to 26, inclusive.

Everyone is not only cordially invited to attend but we urge you to come as you are needed, and to all Michigan brethren we would say, it is your duty to come.

Bro. Austin will be there to work with Bro. Patrick and you all know that Bro. Austin always has the best to offer. Let us not miss it.
Fred E. Hall, Secretary.

THOMAS WILSON

Publisher of the "Last Days", died May 8, 1926, being nearly 91 years old, as he was born June 22, 1835. He was early converted to the truth and has been engaged in religious publishing from his conversion. He founded the old time

OUR HEADQUARTERS

Elsewhere will be found a short article entitled, "Our Churches". It is with the analysis contained in that article in mind that your Secretary has been lately suggesting that the members of the General Conference shall adopt a regular method for maintaining Headquarters with a view to accomplishing certain aims which cannot be accomplished by the local churches or individuals separately.

It has been suggested that each one will undertake to devote to the use of the headquarters the sum of \$10.00 per year or such decimal thereof or multiple thereof as he may feel best. This suggestion is made with this analysis: namely, each individual member of the Church of God should be an affiliated worker with a local church. As such his principal effort both in time and money should be devoted thereto. But as it is advisable to have district or state conferences for the purpose of bringing local churches into position where they can serve each other and their communities better, therefore, each individual should also labor for the healthy upbuild and support of his state or district conference. For this purpose a lesser personal financial contribution should be required. Then for the national work which is a unification of the several district and state conferences and the National Berean Society, a still smaller individual contribution of effort and finances is needed. With this in view the suggestion as to systematic effort through the headquarters of the National Bible Institution has been made that each one will endeavor to contribute annually to these headquarters on the basis of \$10.00 each, or a division or a multiple thereof.

Earnest effort is being made to bring some of the features of the general work unto a self-supporting basis. Our best judgment is that we have arrived at this point with reference to our Golden Rule Home. But self-support does not provide for growth. We are now earnestly laboring with a view to bringing the print shop into a like position, wholly self-supporting, and this with the fact always standing before us

Restitution, which later became two papers. He has published the "Last Days" for twenty-seven years in Oakland, California.

He was the nephew of Benjamin Wilson, who published the "Emphatic Diaglott", and was one of the helpers in that work.

Some of the ones he leaves behind are strong for the religion of Jesus Christ and if the Lord tarries we shall hear from them.

Yours in the Master's service,

Lillie M. C. Wilson,
1716 E. 20th St., Oakland, California.

EDWARD S. SHEETS

The oldest child of Isaac J. and Catherine E. Sheets, was born near Lansing, Mich., March 20, 1866.

He was united in marriage July 3, 1890, by Eld. Bower to Lottie E. Decker. To this union were born three children, Edith Sheets Tupper,
(Continued on page 296, column 2)

that the publication of The Restitution Herald has never yet been self-supporting; nor will it be, in itself, for years to come. Other labors in the print shop must make up the deficit in this particular. Besides this there is the Bible Class work, the final benefits from which go mostly to individuals and local churches. This department has no earning power. Then there is the general office work which has no remuneration excepting that the office enjoys whatever income your Secretary receives from his ministerial labors.

While it appears self-evident that every member of the Church of God should surely give hearty, earnest effort most largely toward the strengthening of the work in his local church, yet he should reserve a portion of his strength for the state conference labor, and another portion for the General Conference field. A division thus of one's strength, systematically planned and executed, assures to each branch of the work a certain cooperation which can be relied upon to further the common labors.

It was with this in mind that your Secretary in the last two issues of The Herald, under the heading, "Our Labors with Our Master", has presented the request that all members of the church, in so far as circumstances will permit, adopt the method of annually supporting the general work to the amount of Ten Dollars, or some decimal or multiple thereof. With a definite system undertaken by all, the local, the state, and the national work will, with God's blessing, be promised increased strength for steady growth.

With each promise of Ten Dollars we will gladly send The Herald for the remainder of the year to a designated person—preferably to some member of the church not now a subscriber.

We are glad to report that 61 times Ten Dollars have thus far been paid or promised. We are very anxious to hear from ALL on this suggestion at the earliest convenience.

See printed Form; please use if convenient.
F. L. Austin, Secretary.

For the furtherance of the National Bible Institution, that it may, year by year, with increasing strength better serve the Church of God in its labors unto Christ, we the undersigned will, God being willing, undertake to pay yearly into the National Bible Institution, at Oregon, Illinois, the sum set opposite our respective names, on the date and in the manner indicated.

(Please print name very plainly, and give accurate Post Office address.)

	<i>Amount per year</i>	<i>Time of payment</i>
Name -----		
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Send The Restitution Herald to -----		
Address -----		

"As God hath prospered him"—1 Cor. 16:2.

The Restitution Herald

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

NATIONAL BIBLE INSTITUTION

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THE RESTITUTION HERALD

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

Bro. R. H. Judd wishes to thank heartily those who have sent him literature, and asks that they please excuse personal reply.

THE General Conference is made up of state conferences. We cannot urge too earnestly that every state conference send one or more delegates to the coming General Conference.

EVERYONE is urged to look well to the upbuild of his respective state conference. Be a lifter; try to help the work along in every possible manner. It requires continued united effort to accomplish in the Lord's field as well as in any other labor.

By this it is not presumed that man can do and accomplish in his own way and strength. But it is nevertheless believed that man must use the ability given of God if he is to mature as God would have him.

So at these many conferences let us all lift for the upbuild of one another.

TO OUR GRADUATES

HERE'S hoping that in youth you'll drink so deeply of true wisdom as to sustain you across the desert of life's "commencement" unto the fertile oasis of eternal success—Life in Christ.

RESPONSIBILITY

IT might be well to re-state that the responsibility for the things taught in the different articles in The Restitution Herald rests with the authors of the various articles. The editor does not presume to assume responsibility for them.

The Restitution Herald endeavors to stand for certain definite things and to affirm

these truths in its columns. But there are numerous mooted questions concerning which The Herald does not take a stand. The editor gladly permits a few of these articles from time to time without presuming that they should agree with his conviction or even with the conviction of the majority of Herald supporters. Truth is what we are all searching for, and every lead that has promise of even guiding finally unto truth is personally welcomed by the editor and is granted position as space permits.

One thing The Herald does, however, urgently request of its writers, namely, that each one will use diligent care to avoid expressions that would cut or wound his readers. Remember, most people are conscientious. The fact that we differ in conclusions is no reason to presume that one or the other is more intolerably ignorant, or superstitious, or bent on personal egotism, than the other.

Therefore, all writers are urged to endeavor to simply and kindly state the truth as they see it and omit slams, and bangs, and digs at others.

OUR CHURCHES

THE church is to present day spiritual life as the nation is to carnal life. Humanity had multiplied but little and population was yet figured in small numbers when the people were grouped into tribes and nations. Thus banded together the individual received better service and greater advantages than could possibly accrue were he to stand alone in life.

So also with the Christian church. Early in its career the members thereof were grouped into local churches. This grouping was arranged and provided by Heavenly Authority and should be recognized as God's provision for the benefit and upbuild, not of the church as a church, but of the individuals who together constituted the church.

Looking to the interests of all the churches the disciples traveled throughout the various districts instructing these churches and upbuilding the common cause.

These same principles still stand true. The individual is the one objective in the presentation of the Gospel. But for the mutual good of all a healthy condition of the church should be carefully safeguarded and nurtured. This is very important. Likewise also for the strength and upbuild of the individual churches there should to-day, as of yore, be a common fellowship and mutual cooperation between these various local groups. Much work that cannot be done by an individual church can be accomplished by a group of churches. Thus the earnest aims of the individual can be more or less realized through cooperation with all other individuals of the same local church and of the various cooperating churches.

It is for this reason that we are free to urge that the members of the Church of God everywhere shall look well to the upbuild of the local churches in active, constant labor and service, and to the upbuild of the state conferences, and of the General Conference, which are but phases of cooperation by which and through which labors can be performed which would be impossible for the individual or the local church to perform, and, in the instance of the General Conference, the performance of labors which could not be performed by any of our state conferences singly.

Let us study earnestly to discern more accurately the apostolic method along this line and let us adopt and practice those methods as thoroughly as possible.

GOD'S TYPES

ONE of the most beautiful, impressive, and instructive forms of Scripture is that of types or other figures of speech. The Savior used the figure of parable very much. In the Old Testament God inspired holy men in the use of types. In many instances these types were concrete facts of the then present day used for the purpose of illustrating what some would call spiritual facts that would mature in later periods. Thus the old temple and many of its parts and programs were shadows or types, as stated in Hebrews 8: 9, 10, of the true temple "not made with hands", not material. It should also be noted that the facts which the types foreshadow are also more or less thoroughly defined and taught later in plain, literal language. Thus Paul speaks frequently in his epistles of the church that it is the temple of God, that is, "the true tabernacle". This is in perfect accord with the same instruction given by the types on this subject.

Many subjects are presented in Scripture in this style. We question, however, whether one is justified in too liberally construing the Old Testament teachings after this manner. Especially do we feel to hesitate in building a theory upon the foundation stones of presumed types. It is quite probable that one could find Scripture which he could construe as a type and use as a support for almost any speculative imagination man might dream. And we feel that too many theories of Scriptural interpretation have for their principal foundation a presumed type. It seems to the writer that all Gospel truth should be discovered in its plain, literal teachings, and that the types should be used more as illustrations from and through which he gets thoughts and ideas that beautify and clarify these literal teachings to the finite mind.

Like parables, types should never be the foundation stones of Scriptural interpretation.

HERALD RECEIPTS

Anna Smith; Blanche M. Hart; Wm. C. Tiffin; Mrs. Jennie L. White; Mrs. Lanie Lovelace; G. A. Boyer; John B. Raish; Mrs. E. L. Griffin; Mrs. R. A. Robinson; J. W. Macallister; Mrs. C. H. Simpson; John Porter; Lynn Leighty; Mrs. Cora Cole; Mrs. J. G. Adams; Wilbur Mosby; Miss Gertrude Miller; Eugene Howard; Elta M. Fitz; S. E. Haney; Clarence Carpenter.

WINCE MEMORIAL FUND

Previously mentioned \$2233.29

Dear Bro. Austin, Your letter received and oh, what a joy it made in our hearts! Mr. Williamson just danced around like a boy, but I could only hop. I never was much on the dance, anyway.

To say we were joyful in our hearts is putting it mildly; I cried for joy to think that the brethren and the Home have been so good. Our good Father surely put it in their hearts to help us.

We know the brother who sent the \$300 and we know he is a good brother. May God bless those who have helped us, and may they never want for anything, is our prayer.

We are so glad we can come before Conference. I will write you when we can start

With love to you and all the Home folks

Yours in hope of the soon-coming King

Bro. and St. Williamson

eth us not, because it knew Him not.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

To be at peace with God is to do His will, never doubting, but fully trusting; then discontentment will not exist.

"Prove the spirits, whether they are of God". Then skim off the cream. No matter how poorly a cow may be fed there is sure to be a little butterfat in her milk.
—Haney.

THE BINDING OF SATAN

By Alma Orr

IN Revelation twenty we find present day events plainly portrayed by means of symbols easily discerned. Beginning with the first verse the revelator says, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand."

It is generally conceded by Bible students that "heaven" is sometimes used figuratively to denote a high political place, a place of rulership or authority. The term "angel" is sometimes applied to mortal beings and means one whom God uses to carry out His plans. In other words an angel is God's agent and is not always a spiritual being, neither is an angel always a righteous being. (1 Cor. 6:3; 2 Peter 2:4). The term "pit" is sometimes used to denote trouble or confusion that results from wicked scheming (Psa. 7:15; 9:15) and in this instance probably represents a state of chaos, of confusion and strife, following the overthrow of kingdoms and the establishing of new ones. A bottomless pit would be endless trouble and confusion.

The angel or ruler had in his possession a "key" and a "chain"—a key to open the way to an adjustment of the chaotic conditions, and a chain to bind the Dragon or Satan. We may determine the meaning of "Satan" by the work which he performs. When he is loosed he goes out to deceive the nations which are in the four quarters of the earth to gather them together to battle. It is the spirit of war that causes nations to go to battle. Therefore "Satan" represents the spirit of war and not all forms of sin as some suppose.

No other type would have been as well fitted to represent the binding of the spirit of war as the type of a chain. A chain is made up of many individual links joined together for a common purpose. We have only to read the daily papers to learn that the spirit of war has now been bound by the nations joining themselves together in the League of Nations and the World Court, a chain composed of many individual nations joined together for a common purpose, the prevention of war.

The text also says that a seal was set upon the book. The seal is the official mark of the nation signing the treaty and it is this seal which confirms or establishes the treaty,

and is required to make the treaty binding.

The angel must have been Woodrow Wilson since he was the author of the League of Nations and the provisions of the League opened the way to an adjustment of affairs. Since he was the ruler of a great nation it may be said that he came from "heaven".

Never before in the history of this country did a President leave his office and go in person to arrange a treaty. He was the only ruler of a nation at the peace conference, all other nations being represented by their prime ministers and other notables. No wonder he was so determined and so persistent in his efforts to have the League adopted. He was moved to act by a power which he could not resist.

Satan is to remain bound for a thousand years and after that he is to loosed a little season. The thousand years here spoken of is also a representative term and corresponds to the time that elapsed between the betrothal and the marriage of the bride and bridegroom according to Israelitish custom. The reason for this conclusion is based on the fact that the martyrs are raised at this time and reign with Christ in His Father's house during the thousand year period. This is the first resurrection. Those who reign with Christ during this time are called the bride. Referring to the type of Isaac and Rebecca (Gen. 24), we find that Rebecca went to Isaac's country and lived in an apartment of the house of Isaac's father (his mother's tent) during the time of betrothal which was usually one year or at the least ten months (see verse 55 and marginal reading). Therefore the "thousand years" spoken of in Revelation 20 is not a literal thousand years but a representative time and taken together with the "little season" probably represents forty-eight years. The thousand years, representing ten months, with four weeks to the month, and each week representing a year, would be forty years; and the little season representing two months or eight years finishing the year of betrothal.

My reason for thinking the literal time is forty-eight years is based on Acts 3:20-21—"And He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." "Times of restitution" denotes plurality and must refer to more than one event. Among the many observances of the Israelites, which were types of future events, was the observance of the jubilee year. This was to be observed the fiftieth year after the children of Israel entered the land which the Lord gave them. This year was a year of restitution when every man's possessions were returned to him (Lev. 25). We also learn from a study of the Scripture that there is to be a restitution of the earth to its former Edenic condition, when it will be given into the possession of Christ and the saints, at His second coming.

Now Israel has again come into the promised land, and according to the command given, the fiftieth year should be their jubilee year or time of restitution. If this jubilee year and the year of Christ's coming should coincide, it would be proper to speak of the time as "times" of restitution, because it would be the time of the jubilee restitution and also the time of the restitution

of the earth. We know that Israel is now in the land, yet one cannot set an exact date as the time when they entered. The surrender of Jerusalem in 1917 would no doubt be an approximate date while the signing of the peace treaty in 1919 would be an approximate date for the binding of Satan. This would make the fiftieth year of Israel's entrance into the land, or jubilee year, and the forty-eighth year, which ends the binding and loosing of Satan, coincide. Hence if Christ comes at this time it will be at the "times of restitution of all things".

Let us study the prophecies and watch for their fulfilment, and watching, let us be willing to believe. Israel was watching for the coming Messiah, but because He came in a manner different from their expectations they were not willing to believe in Him. Let us lay aside our prejudices and when we see the events taking place that were foretold by prophets long ago let us be willing to believe although they may happen differently from the way we have heretofore been taught to expect. I believe the next great event will be the separation of the nations as foretold in Matt. 25:32, 33. It seems that this separation may already be forming. Some of the nations are becoming dissatisfied with and threaten to withdraw from the League. Germany considers forming a rival league of nations which would include Russia and others. Sooner or later this state of affairs must exist, then we know that war must follow in due time. This will lead to those nations that are opposed to Israel coming against Jerusalem for the last great battle which precedes the coming of Christ.

"And, behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be." Rev. 22:12. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16:15.

"And what I say unto you I say unto all, Watch".

Let's do it NOW—this month—Get behind the General Conference and National Bible Institution with one thousand Ten-dollar subscriptions.

VATICAN BROADCASTS

The Pope Accepts Radio Transmitter from John Hays Hammond, Jr.

By Hiram K. Moderwell

THE Vatican has announced that the first radio transmitting apparatus ever installed within its precincts will be ready for installation in June in the Vatican observatory.

The plant is the gift of John Hays Hammond, Jr. Space already has been cleared in the observatory, a large room beside the Hall of Honor being set aside for it.

The plant will broadcast scientific communications from the observatory and from the Pontifical Academy of Sciences. It is said the gift was accepted by the Pope "for scientific purposes", but it is considered probable that later the plant will be used to broadcast Pontifical messages to the world. Copyright, 1926, by The Chicago Daily News.

The Sunday School

Prepared by Alta King

REVIEW

LESSON 13 JUNE 27, 1924
RESPONSIVE READING HEBREWS 11:1-22
HEBREWS 11:1-13

Golden Text: And we know that all things work together for good to them that love God, to them who are the called according to His purpose.—*Romans 8:28.*

FOR STUDY

The lessons of the quarter are divisible into three distinct groups.

I. Lesson 1. An Easter lesson based on Jesus' appearance to His disciples after His resurrection. In it we considered the meeting at which Thomas was convinced and a later meeting at which Peter was reinstated and commissioned to his work. Sketch through the Lesson Leaflet and John 20:24 to 21:25 to get helpful review points.

II. Lessons 2, 3, 4, and 5. Lessons which gave the story of creation, and the beginning and process of sin.

How should the story of creation affect our attitude toward God? Lesson 3.

When and how did sin first become manifest? What fact did Adam and Eve learn concerning themselves through their first sin? How did they deal with this fact? How did God deal with it? Is this same process going on to-day? Gen. 3:1-24 and Lesson 4.

How does the story of Cain and Abel demonstrate the continuance of sin and man's attitude toward nakedness in the posterity of Adam and Eve? What fundamental principle underlying human relationships did Cain set aside? Did God acquiesce in this and consider Cain the progenitor of a race of people distinct from the Sons of God? Gen. 4:1-26 and Leaflet.

What does the story of God's covenant with Noah have to do with the progress of sin? Does the fact that God destroyed all people excepting Noah and his sons argue that God's purpose to make man in His image had failed up to this point? What evidence of a step forward came out of this awful destruction? Were Noah and his sons a new start, or were they tainted with the sins of the former age? Gen. 5:28 to 9:29 and Lesson 5.

III. Lessons 6, 7, 8, 9, 10, 11 and 12. Lessons which set forth God's plan to deal with the nakedness and the resulting sins which Adam and his posterity manifested. These lessons center around the Abrahamic covenant.

Make use of the Leaflets and the following Scripture readings and make a historical summary of the covenant noting all evidences of progressive fulfillment of growth of faith in those with whom the covenant was made, and of world-wide application.

Lesson 6. Abram Called. Gen. 12 to 15.

Lesson 7. God's Covenant with Abraham. Gen. 17:1-27.

Lesson 8. Isaac and His Wells. Gen. 26: 12-25.

Lesson 9. Jacob at Bethel. Gen. 27 and 28.

Lesson 10. Jacob and Esau. Gen. 29 to 33.

Lesson 11. Joseph's Fidelity. Gen 39:1-25.

Lesson 12. Judah's Plea. Gen. 44:18 to 45:15.

In what sense is Abraham heir of the world and the father of all nations?

Why is circumcision a fitting ceremony by which the people of Israel were to keep in memory the Abrahamic covenant? What process does flesh circumcision symbolize? Does this have any bearing on getting rid of the nakedness in which Adam and his posterity are created and born?

FAR-REACHING REDEMPTION

Selection by A. D. Donaldson

WE sometimes make sorrowful calculations respecting the comparative numbers of the foes and friends of our blessed Jesus, and wonder in our hearts more painfully than we venture to express by our lips, that, to this hour only the small minority give evidence of spiritual benefit from His work of redemption; but let us take courage. The dispensation in which we live does not close His dealings with the human family, although that is the doctrine so very widely taught. The Church, which is His body, is a grand fact; very illustrious is it destined to become. The grace which has saved it will issue in a plenitude of glory.

But the perfecting of the body of Christ is not the final act of divine beneficence. The nations of the earth are seen in vision walking in the light of the holy city, in which the glorified Church dwells with the Lord, the Head. The length, and breadth, and the height and depth of the divine plan are altogether too vast for our vision; but when we gather together the rays that gleam upon the field of revelation, we are convinced that it is a plan of infinite wisdom; that our God is a Being of infinite love; and that He ought to be loved and trusted entirely.

If we limit deliverances from sin and its consequences to those who are called by grace during the present dispensation which is obviously drawing to a close, what an appalling blackness settles down upon us!

But let us receive the testimony that He comes "mighty to save", and that all nations are brought into willing subjection to Him after His return and accession to His throne, and then we have the vision of a thousand years, when the mind and heart of humanity are His. What a large harvest will He reap during that long period! How will His converts be like dewdrops in number during those ten happy centuries!—*Dr. Leask.*

Note—The words "mighty to save," as quoted by Dr. Leask are found in Isaiah 63:1. The entire verse reads, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." Neither in the text, nor in the context can we find anything that to our mind would suggest the second coming of our Lord. The doctrine of Christ's redeeming power being exercised during the thousand year period, according to our thought, cannot be proved from the Scriptures and therefore is dangerous to teach. In the Scriptures we have enough gospel truth of the "thus saith the Lord" variety to keep us busy. There is no need to guess, calculate, or speculate.—*A. D. D.*

Berean Column

Edited by

NATIONAL BEREAN SOCIETY

LEOTA B. HANSON, EDITOR

106 S. Second Street St. Louis, Missouri

Motto: Search the Scriptures Daily

Slogan: We Stand for Unity, Truth and Righteousness

AT PEACE

By Jessie M. Wilson

CAN we enter thoroughly into the peace of God and be discontented?

The dictionary meaning of discontent is "uneasiness". In Young's Concordance it is "bitterness of soul". We can see on the start that uneasiness and bitterness of soul do not harmonize with the peace of God.

Uneasiness leads to doubtfulness and distrust. Living in this state of mind, we are far from being at peace within ourselves and not at all at peace with God.

Paul said, "To be carnally minded is death". Again he tells us that the wages of sin is death. Does it pay to live in discontentment? Let us turn from it and find something that will lift us out of this dreadful state of mind.

Paul said in 1 Tim. 6:6, "But godliness with contentment is great gain." Gain is the opposite of loss. Death is loss, but godliness is great gain.

Again Paul said in Heb. 13:5, "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." Oh, why live in the darkness of discontentment when we have these wonderful statements that are so uplifting? Yes, there are many more of them. "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. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." Rom. 15:13, 14. The God of hope fills us with all joy and peace in believing that we may abound in hope. If we abound in hope, we have faith. Being justified by faith, we have peace with God through our Lord Jesus Christ and rejoice in hope of the glory of God. So to be spiritually minded is life and peace. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4.

Hope, faith, trust and peace are four links of a chain perfectly fitted together.

"Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." The margin reads, "the Rock of ages", for "everlasting strength."

Jesus gives us great comfort in His parting words in John 14:27: "Peace I leave with you, My peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." The world cannot give the peace that Jesus gave, because it does not know the peace. Neither does it know the love that the Father hath bestowed upon us to be called the sons of God. The world know

THE RESTITUTION HERALD

VOLUME 15

OREGON, ILLINOIS, JUNE 22, 1926

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THE FIELDS ARE RAPIDLY WHITENING

By F. L. Austin

LIFE is a long time," writes one of our N. B. I. folks, "and to pledge \$10.00, more or less, per year for life is more than many people care to do." Very true! But, just like so many other statements that have been made, this statement also reveals a misunderstanding of the statement in The Herald.

No one can rightly pledge himself to do this or that, for, James 4:14, "Ye know not what shall be on the morrow". Rather, "Ye ought to say, If the Lord will, we shall live, and do this, or that". Therefore, the suggestion and request has been worded after this fashion, that each one "*undertake*" to pay \$10.00 yearly to the N. B. I. (Please read article, "Our Headquarters", page 293, again.)—Such information will reveal to headquarters the heart, the wish, the intent, the purpose of the individual. It serves as a sounding board by which the Headquarters office knows who is heartily behind the work and who will do, circumstances permitting, with a view to carrying the work forward. Such information tells Headquarters how far the Church wants the work to be carried.

"Because I Live, Ye Shall Live Also"

By N. H. Geiselman

IF the enemies of righteousness would rise up, as of old, to destroy this Book, I would plead with them before they did to give me this one text where Jesus says, "Because I live, ye shall live also."

I would bind these beautiful words upon my brow and inscribe them upon my memory, and not forget. Yes, and like a torch of liberty I would bear them aloft within my hand, that he who runs might read that we have not labored in vain but that eternal vigilance is the price of liberty. The liberty Jesus promised conquers both death and the grave. "Therefore . . . be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Were I to be led to the stake, as others have been, for this faith, by His grace I would show my willingness to go. Only let me be comforted by these words of Jesus, "Because I live, ye shall live also"; "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live."

The destruction of death and him that caused it will be the last victory in the triumph of earth's mightiest Chieftain, the Son of the living God. It is no wonder that we love to sing:

"Wonderful words of life;
Sing them over again to me,
Wonderful words of life."

"He that steals my purse steals trash:
But he that filches from me my good name
Robs me of that which not enriches him,
And leaves me poor indeed." Shakespeare

No, many times, No! The writer would refuse a long time to obligate himself for years to come, not knowing what those years hold in store. But he can reveal his purpose and can assure that he will *undertake* to do certain things; then, whenever it is found that he cannot do as much as he purposed, or that he can do more than he thought, he can so notify Headquarters and thus Headquarters has a constant chart which gives understanding of the moral and financial standing behind the N. B. I. labor.

Therefore, we again ask the brotherhood one and all to consider the work carefully and to notify the N. B. I. office at Oregon how much each one feels that he can *undertake* to do for the up-keep and enlargement of the N. B. I. work.

Remember This

Effort has been made to provide for the yearly maintenance of Golden Rule Home in its present capacity. According to our best judgment this provision has been accomplished. And, while we are not making any promises, yet we feel that, if the Lord

will, we can see where in a few years Golden Rule Home will not only be thus maintained but where the present average of \$1600.00 per member now required can be reduced.

But, Remember Again

that *maintenance* does not provide for *growth* or enlargement.

Also Remember

That Headquarters is working literally day and night with a view to perfecting plans whereby the publication of The Herald with other religious literature for the presentation of the Gospel may be made self-supporting. The Herald itself is not self-maintaining. It never has been. It probably never will be. Other work must be done by the Print Shop in order to accomplish self-maintenance for the printing of The Herald and our religious literature. Therefore, plans are constantly being considered, with a view to this end.

Remember Again

A Bible Training Class cannot at any time become self-supporting. Neither is there any revenue to speak of that can ever return to the general offices. These labors are dependent upon the good will of the people, *unless it be that other revenue-producing side lines can be pushed*. It is the effort put forth with a view to establish such lines for revenue that has made the office work so heavy.

Now the question is: Shall the Church of God depend entirely upon the creation of side lines for revenue with which to spread the Gospel through print and through Bible class preparation, or does the Church of God wish to continue to stand behind the work, one and all, and each indicate what he feels he can *undertake* to do regularly with a view to most rapidly spread the Gospel in these times of the end?

Recently some figures came to the eyes of the writer relative to a denomination

(Continued on page 304, column 2)

KNOCK

By Dorothy W. Lyon

OVER and over again we hear expressed a lack of faith in the promise that God hears the prayer we offer. The cares and interests of life seem to go on without the intervention of divine wisdom, and we forget the need and power of prayer.

Do you say prayer is of no avail? We need to cease thinking of prayer as something to talk about, dream of, and set aside as a privilege for the sanctified. *God does answer prayer!* And each of us has that opportunity beyond measure — intimate closeness to and companionship with God that transfigure lives and turn weakness into strength, and the commonplace into that which is beautiful.

It has been well said, "Men may be too little for your great matters; God is not too great for your small ones." It makes no difference what may be troubling your heart—an unfair condemnation, an altered friendship, a need you cannot fill, an error you cannot erase, a path in which you cannot see the light—bring it in prayer to the throne of grace. Not an humble, earnest petition goes unanswered. Sometimes God delays His fulfillment, in order that the fruits of the blessing may ripen into richest, mellowest sweetness before He bestows them, but "faith cannot go unanswered". Its reward is sure.

Your dearest earthly friend cannot know your heart's inmost longings except through their expression, but God knows your deepest thoughts even before they find words. "Thou understandest my thought afar off."

What an opportunity—the power of prayer with God! And you need not even voice your request to Him—just "knock, and it shall be opened unto you".

CURRENT EVENTS or FULFILLMENT of PROPHECY

THE SUFFERINGS OF POLAND

THE cup of Polish unhappiness is filled to overflowing—and no one must drink as deeply of that cup as Polish Jewry. As if it had not sufficed that all trade and commerce had been dislocated by the fall of the zloty; as if the old tangle of problems, the old muddle of prejudices, had not sufficed, the country now finds itself torn by revolution. It is not for any outsider to take sides in the controversy which is being settled by the force of arms. But it is easy enough to see the plight of the Jews in this situation. Whatever they do, with the good of Poland in mind, they are always exposed to invidious accusations. The only crime which a Jew can commit is to be on the losing side—quite irrespective of the sincerity of his convictions, or the merits of the case. It happens that Pilsudski's record with regard to all minorities—not the Jewish alone—is one which must evoke sympathy amongst all liberal peoples. His first act was a declaration on behalf of the minorities. And if Jews are tempted to see in him the representative of that reasonableness which is Poland's great need, they will at once be accused of being partisan, and of keeping their own interests to the fore rather than those of Poland. The accusation would be unjust. Among the bitterest and most permanent of Poland's problems is that of her minorities—German, Jewish, Russian, Lithuanian. The man who will give a new turn to the Polish mind in regard to this problem will be the country's greatest benefactor. And whether it be Pilsudski or another, this man is entitled to the support and sympathy of his country, and of all those outside of Poland who wish to see that country take rank among the progressive and liberal nations of the world.—*The New Palestine.*

ANCIENT BIBLICAL CITY UNCOVERED

*Old Wall Built by Israelites Found by
Americans*

The city wall of the ancient city of Mizpah, which was probably erected in the bronze age before the occupation of Palestine by the Israelites, has been unearthed by the archaeological expedition, headed by Professor William F. Bade, of Berkeley, California.

The wall, which is about five meters thick, represents a fortification that is unprecedented in Palestine. The outside face of the wall was constructed of huge stones.

Within the wall, seven grain bins, six feet deep, were uncovered. Two cave tombs were discovered underneath the wall, where were found a hundred jars and other pottery dating back two thousand years before the Christian era. A cistern of solid limestone was unearthed. This is thought to be the place where Ishmæl threw the body of Gedaliah after murdering him.

SAFEGUARDING HEALTH

By Dr. Nathan Ratnoff

IT is, by now, a matter of common knowledge that a union has been effected between Hadassah, the Women's Zionist Organization, and the American Jewish Physicians' Committee to raise a fund of \$1,000,000 to establish in Palestine a chain of hospitals to meet the health needs of its constantly growing population. Existing hospitals are to be renovated and enlarged, or, wherever necessary, replaced by entirely new buildings, and to erect hospitals in communities where none now exist. These hospitals are to be modern in every sense of the word, with equipment equal to the best American standards, and adequate not only for the present, but for the increasing demands of the future.

The first task of the Joint Hospital, whose objective is to meet the general needs of Palestine, will be the erection of the University Hospital in Jerusalem. It is both the hope and plan of the Joint Hospital Committee that the University Hospital ultimately shall become the medical centre not only of Palestine, but also of adjacent countries, with an ever-widening sphere of influence greatly influencing for the good the health conditions and health standards of that part of the world. With the completion of the University Hospital buildings, it is the purpose of the American Jewish Physicians' Committee to invite eminent medical men from all over the world, authorities in various special fields, to join its faculty, to supervise the treatment of patients, to inaugurate and develop a post-graduate school for physicians coming from the Orient, Europe, and even America, and finally at some future time, to establish an under-graduate school where the youth of Palestine may enroll as students of the science of medicine in all its branches and receive their training from the most eminent men in that field.

The American Jewish Physicians' Committee has already purchased sufficient land on Mt. Scopus for the building of a Medical School and University Hospital. The Microbiological Institute for Medical Research has already been completed and scientific research is being carried on at this time.

EDWARD S. SHEETS

(Continued from Church page)

of Clare, Mich.; Virgil, of Blanchard, Mich.; and George, of Chicago.

After a short illness he died at the home of his son near Blanchard.

He and his wife were united with the First Day Adventist Church in 1892, afterward uniting with the Church of God.

He leaves to mourn his loss, his widow, three children, three grandchildren, four sisters and two brothers, besides a host of other relatives and friends.

The funeral was held at the Church of God, Rev. C. F. Grim officiating. Interment at the Decker cemetery.

Sr. M. A. Woodward and Bro. J. A. Patrick were called to conduct the funeral services. Sr. Woodward was sick and Bro. Patrick was just ready to start on his trip to Fonthill so neither could go.

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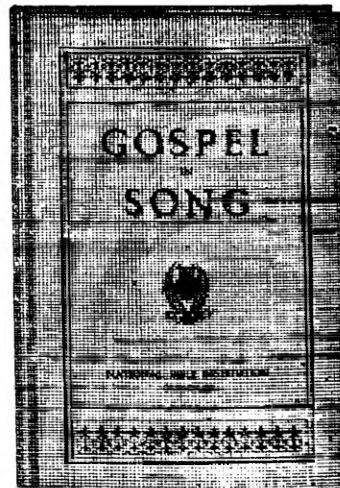
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National Bible Institution
Oregon, Illinois

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—June 27—Acts 8. 26-40 Mem. V. 35

THE truth of the last words of Jesus to His apostles, "Ye shall receive power, after that the Holy Spirit is come upon you", Acts 1:8, is being evidenced in practically every narration that is given in this section of the Book. Power in yet another direction is manifested in this reading. The angel of the Lord directed Philip to journey southward. Overtaking the Ethiopian eunuch returning to his queen Candace, Philip was instructed by the Spirit to draw near. Approaching the eunuch, Philip asked him if he understood the Scripture that he was reading. It was Isa. 53. And Philip began from that Scripture to teach Jesus. He had been like a sheep led to the slaughter. It is hardly possible to think of Philip teaching Jesus from this Scripture excepting that he taught of His death and of the resurrection which followed; not only to teach these events as facts but to show also the great redemptive work for Israel and for Gentiles accomplished by virtue of Christ having laid off the old in death that He might take on the new in resurrection, even the new life with which He was increased in power and position, enabling Him to fulfill in all its completeness the work measured out unto Him by the Father as revealed not only by Isaiah in 53, but by Moses and all the prophets. Nor can we imagine Philip doing otherwise than associating himself with that risen Lord and attributing to Him the direction and the power Philip was then and there enjoying.

The eunuch believed "that Jesus Christ is the Son of God". Water being present, the chariot was stopped and Philip and the eunuch "went down both into the water", and Philip baptized him. Coming forth from the water "the Spirit of the Lord caught away Philip", and the eunuch "went on his way rejoicing".

It is suggested by some that the angel of the Lord, V. 26, and Spirit, VV. 29 and 39, are one and the same. Others think the Spirit referred to was the Holy Spirit and not the angel as a spirit.

Mon.—June 28—Acts 9:1-22 Mem. V. 6

"I obtained mercy, because I did it ignorantly in unbelief." 1 Tim. 1:13. In this section of Acts 9 the background is first revealed that the miracle performed later may stand out more strikingly clear as the work of the risen Lord. Saul, a leading scholar of his day, zealous of the Mosaic law, standing foursquare against every condition which he regarded as being against God, was devoting the energy of his being and of his conviction to the persecuting of Christians in his mad effort to prove the falsity of Christ.

He journeyed toward Damascus thither to prosecute his work against Christians. Damascus is probably the oldest city in the world. It is first mentioned in Gen. 14:15. Ere Saul had reached the city there broke over him "a light from heaven, above the brightness of the sun", and from that light there came a voice "in the Hebrew tongue" saying "Saul, Saul, why persecutest thou Me?" The speaker tells Saul, probably still in the Hebrew tongue, "I am Jesus whom

thou persecutest". Little wonder that Paul was trembling and astonished, V. 6. Little wonder that he was convinced of his wrong. And little wonder that one with such devotion to his convictions would immediately reverse his attitude and humbly petition information as to what he should do. It showed Saul not as an arbitrary egotist but as one thoroughly devoted and consecrated to his deepest convictions before God. Little wonder that he received mercy.

Blindness covered his eyes. He was led by the hand into Damascus, and for three days was "without sight", without food, and without drink. Then Ananias was miraculously instructed to go to a certain street "called Straight". He hesitated. He instructed the Lord that Saul was persecuting Christians. But the Lord reproved Ananias and said, "Go thy way; for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel". He went. He found Saul, "and putting his hands on him said, Brother Saul, the Lord, even Jesus, . . . sent me". Immediately his sight was recovered, and Saul arose and was baptized.

How different the character of Saul, devoted to his convictions, than the character of Judas, the Lord's betrayer.

Tues.—June 29—Acts 9:23-43 Mem. V. 27

The writer listened to William Jennings Bryan in an address at Plymouth, Indiana, in which he said that the greatest miracle that he could think of was the conversion of a man unto a true Christian. And as we read this section of Acts 9 one is almost convinced that Mr. Bryan was right. The wonderful change in Saul after he was convinced and became Paul is marvelous. At once Saul became the object of anti-Christian hatred. His life was now sought. He "preached boldly at Damascus in the name of Jesus".

At Lydda, V. 32, Peter finds Aeneas bedfast eight years of the palsy. Peter said unto him, "Aeneas, Jesus Christ maketh thee whole". Note the honor bestowed upon Christ. Peter took no glory to himself. He was the agent just as at the Beautiful gate of the temple when the lame man leaped, but Peter takes no honor to himself; the power was the gift of Jesus through the Holy Spirit.

At Joppa, which was nearby, Dorcas, a beloved disciple of the Lord, had sickened and died. Peter "kneeled down, and prayed". Then, turning to Dorcas, he said, "Tabitha, arise". "She opened her eyes", "she sat up". Resurrection was not so strange; Jesus had raised the dead. But that one of Jesus' hated, persecuted disciples should raise the dead speaks anew of the truth of Christ's statement, "Ye shall receive power after that the Holy Spirit is come upon you".

In all these miracles performed through the disciples there is still another miracle presented to all, namely, the impartation of power from heaven to mortal man of such sufficiency and quality as to enable him to perform works wholly impossible for human nature alone to perform. And is not the same great miracle resting upon every

Christian to-day, for is it not true that the human nature, alone, of itself, cannot think, know, or live the life of the new creature in Christ Jesus? Does it not require the touch of Heaven, a blessing sent forth from Him who intercedes in the Holy of Holies for us, in order that any can live even ever so feebly the life of the new man, the second Adam? Truly, conversion itself is a miracle.

Wed.—June 30—Acts 10:1-24 Mem. V. 15

Cæsarea was a town on the seacoast, a little more than midway between Joppa and Mt. Carmel. Here a devout, God-fearing man, a Roman centurian, lived with all his house. He was an alms giver, he "prayed to God alway", he knew no Christ, he had no Savior, he was an alien from the commonwealth of Israel; but he was a habitual worshiper of God.

The angel of the Lord came to him about 3 p.m. with the word "thy prayers and thine alms are come up for a memorial before God". He sent to Joppa, fifty or sixty miles, for Simon Peter. About noon the next day Peter too, had a vision in which he was taught that all mankind, regardless of race, are clean unto God if they are cleansed by Him who cleansed the Apostle. John 13:8-10.

Thurs.—July 1—Acts 10:25-48 Mem. V. 36

Peter confesses, V. 34, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Peter then teaches the great truths respecting Jesus, His work, His crucifixion, His resurrection; and the great truths concerning Christ's appointment of God, concerning "the quick and dead". Remission of sins could come only through Him.

Another miracle is now wrought. Neither Cornelius the Gentile nor Peter the Jew were able to understand as yet how a Gentile could be brought into the same relation with God and Jesus Christ as the Jew. The Holy Spirit was sent forth and visibly assured all present that God had accepted and received Cornelius as His own. Therefore, immediately, in full compliance with the teachings of Christ, Cornelius and all those "Which heard the word" were "baptized in the name of the Lord". VV. 47, 48.

Fri.—July 2—Acts 11 Mem. V. 26

"Then Hath God Also to the Gentiles Granted Repentance unto Life".

Beautiful and joy-thrilling as was the Gospel to the apostles, yet they were disappointed or amazed that the same glad news and hopes should be conveyed to the Gentiles. Was this because of the weakness of the flesh or was it because of their inability to realize that God was the God of the Gentile as well as the God of the Jew?

When Peter reached Jerusalem the church reproved him for his work with Cornelius. But when Peter explained all, they were not only convinced but "glorified God, saying, Then hath God also to the Gentiles granted repentance unto life". V. 18.

Sat.—July 3—Acts 12 Mem. V. 7

Herod, the king, at Jerusalem, "stretched forth his hand to vex certain of the church". James was killed. Others were imprisoned, including Peter. Would Christ, in His apostles, or Herod prove stronger? Bound in chains, between soldiers, within the prison walls, Peter slept. The angel of the Lord loosed Peter and led him forth. Past the

(Continued on page 302, column 3)

WHY MEN BE- COME ATHEISTS

By S. Roxana Wince

WE left the Israelites penned up in that almost inaccessible district between the Caspian and the Zagros Mountains with the Caucasus Mountains on the north, and the fierce Parthians on the south-east. Be sure to take your maps and fix the geography of this country firmly in your minds. You must do this if you want an intelligent understanding of the story. We wonder how the Assyrians ever got their captives across that long stretch of country and over the Euphrates and Tigris rivers and the Zagros mountains beyond. It must have been a pretty hard job. And to think, they not only did this, but took the people from the territories where they were placing the children of Israel and transported them to Syria.

And all the while, they thought this conquest and subjection of the kingdom of Samaria was for their own glory and advantage, when instead, it was for the glory of the God of the Israelites and for the everlasting welfare of the Israelites themselves, coupled with that of all the families and nations of the earth. Captive though they be, and the atheist mockingly asking, "What about God's promises now?" those promises will yet be fulfilled to the letter, the very letter. When they seem to have failed, they are on the way to fulfillment. God is using every possible means to educate His people and prepare them for their future destiny.

They were forced by the narrow limits in which they were placed at Halah and Habor, into intimate association and acquaintance with the hardy Japhethic race and learned much from them.

And even yet, as if God had planned it so, the fairest women of the world and the most beautiful are still to be found there to prove that Israel tarried there when on her way to the far distant western continent of America.

And now if you have, or can get hold of Esdras II. turn to 13:39-48. It tells us how they made their escape from these Caucasian regions. But perhaps I had better quote it, lest some of you may not be able to secure the book. One would have thought there was not much room for growth and expansion within those narrow limits, yet grow they did, and so rapidly that at the end of one hundred sixteen years of their captivity here, they made up their minds they were strong enough to move. And it is of them at this juncture that Esdras says:

"These are the ten tribes which were carried away prisoners out of their own land in the time of Osea (Hosea) the king, whom Shalmanezzer the king of Assyria led away captive, and he carried them over the waters, and so they came into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen and go forth into a farther country where never mankind dwelt, that they might there keep the statutes, which they never kept in their own land. And they entered into the Euphrates by the narrow passages of the river, for the Most High then shewed signs for them and held still the flood (as He had before held still

the Jordan) till they were passed over. For through that country there was a great way to go, nearly of a year and a half; and the same region is called Arsareth. (Marginal reading, Ararat.) Then dwelt they there until the latter time and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through; therefore sawest thou the multitude with peace. But they that be left behind of thy people are they that are found within thy border."

And now, whether we count Esdras as an inspired, or as an apochryphal book, the facts related are perfectly reliable and Prof. Totten thought we had "good reason to accept this utterance as inspired".

The Israelites had grown sick of idolatry. They had found to their cost that an idol was nothing and were longing to be where they could keep the commandments and statutes of the Lord, who alone could help, guide and bless them.

"One only way lay open. A way rugged and toilsome, beset with dangers and labors, over dashing mountain torrents and across rugged hills, but it was a way", and they took it, took it just when Babylon had risen again into power, and Assyria had crumbled to pieces.

It was an opportune time, for the Assyrians with so many troubles of their own on their hands did not notice the slipping away of their captives, nor did they miss them when they were gone.

(To be continued)

OUR FAITH

By Dorothy Magaw

LET us hold fast the confession of our hope that it waver not." Dear young folks, this is a verse for us. Let us hold fast our faith in the Bible, in God as our heavenly Father, and in Jesus as the Son of God and the Savior of mankind. Let us not listen to the so-called religious people who say, "If you do not do this or that, or if you do not believe this or that, you are not a Christian." Ah, my friends, let us "prove all things", and be sure in our minds, before we let ourselves be drawn in with the popular beliefs. Let us love God with all our heart and soul, but let us not be drawn into the sensational and emotional display of that love, which some people think so necessary. For if we do our danger will be in accepting the sensational and the emotional, and in forgetting our pure and simple faith in the fundamentals, which is our foundation and salvation.

Luke 18:17 says, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." Our faith, then, should be simple, sure, and strong. When people tell us we have to experience certain emotional public ceremonies then let us remember this verse, "Whosoever believeth that Jesus is the Christ is begotten of God." That seems a simple thing to do, doesn't it? And then think of the promise we have that we are begotten of God, and if begotten of God, then are we children of His and heirs to eternal life according to His promise.

If we are begotten of God we will overcome the world, and it is our faith that makes this possible, "For whatsoever is be-

gotten of God overcometh the world and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Then let us remember this verse also, "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. . . . Whosoever believeth on Him shall not be put to shame."

So let us hold fast our simple, pure faith in Jesus as the Son of God and our Savior, and let us not let any thing or any person separate us from that faith. Surely the fight of our simple faith against the almost blasphemous emotional ceremonies of some would-be religious meetings is worth while. If for no other reason, it is worth while for this one promise: "Behold, what manner of love the Father hath bestowed upon us, that we should called the children of God: and such we are. . . . 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 we shall be like Him, for we shall see Him even as He is."

THE BIBLE PROVED BY ITS INTERNAL EVIDENCE

Selected by Alice B. Curtis

HAVING reached the conclusion that our reason accepts the credentials and authenticates the truth of revelation, we proceed to cite the proof afforded by the Bible itself, the internal evidence, and to examine the contents of the holy volume as forming the rule and guide of our life, and acquainting us with a knowledge of the destiny of our race and world.

There are few things in which the divine wisdom is more conspicuous than in the great age attained by the patriarchs. At that early prehistoric period men were dependent chiefly on the personal testimony of eye witnesses of the divine manifestations, or, what was of the next value, on the accounts of those who had received the facts with as little of secondhand statement as possible. When we remember that the flood occurred 1656 years after creation, and that Adam lived 930 of these years, and that Noah was 600 years old when the deluge occurred, there remains only a gap of 126 years between Adam and Noah, and as Noah's father Lamech, was 182 years old when Noah was born, he lived with Adam 56 years, and was contemporary with Noah 595 years, dying but five years before the flood. Noah had thus the advantage of this long intercourse with one who had lived 56 years with Adam, the father of mankind. Thus Noah had a knowledge of man's history from one, himself but one degree removed from the first man.

The generations after the flood were but little less favored. When we remember that the birth of Abram was 1996 years before Christ, and taking that sum from 4004, the age of the world at that time, it was but 2008 years from creation: and if we take the epoch from the flood from the

(Continued on page 204)

Doings Among the Churches

We expect Brother and Sister Williamson to reach Oregon on the morning of the thirtieth.

We cannot urge too strongly that each member of the Church of God will take active interest in the coming General conference, and if he finds that he cannot be present to aid in the work of the Conference that he shall then at once fill out the proxy form on this page, appointing someone who he knows will be present to represent him. Send the proxy to F. L. Austin, Secretary, Oregon, Illinois, who will deliver it at the time of the Conference to the proxy named.

NORTH SALEM, INDIANA

"Forty present for first dinner; forty-seven for supper; still coming." This is a report of attendance on the first day of Indiana Bible School.

All Hoosiers ought to go.

TO IOWA BRETHERN

Will those interested in the work of the Iowa Conference send in their contributions and pledges as soon as possible, that the work may go on? Mail all checks or money orders to the treasurer, Ferne Moore, 223 Vine St., Waterloo, Iowa.

A LETTER TO A FRIEND

Just off the press—another edition of the excellent booklet, A Letter to a Friend, by the late Mrs. C. C. Woodruff. Old and young should read it. Fine as a letter to your friend whom you wish to interest in the Gospel. Well printed, Manila covers, 30 pages. Postpaid: single copies, 10c.; 12 for \$1.00; \$7.50 per 100.

ELDORADO'S NEW CHURCH

According to present plans a ten day meeting will be held at Eldorado, Illinois, beginning Tuesday, July 6, and closing Thursday, July 15. The dedication services of the new church building will take place on Sunday, the 11th. Come and rejoice with us.

F. E. Siple.

LOUISIANA

Our meeting at Springfield, Louisiana, came to a close with one young man obedient in baptism. We wish to present for your fellowship and prayers, Bro. Ellsworth Richardson. He is not yet through school, so life's work and opportunities lie yet ahead.

Our work in the South done, the return drive to Illinois was made very successfully and now we are all busy in the Indiana Bible School.

F. E. Siple.

WAUKENABO, MINNESOTA

Following a week's meeting here nine were baptized on the morning of June 17. They are Mrs. C. H. Pratt, Opal Ellis, Ida Sexton, Howard Bailey, Louis Pratt, Goldie Pratt, Margaret Keath, Murl Pratt, Paul Sexton.

All may be addressed at Bain, Minnesota, and we are sure that a letter to any of them will be appreciated.

May God bless each in Christian service and save them in His coming kingdom, is our prayer.

Sydney E. Magaw.

THOMAS WILSON

Was born in Halifax, Yorkshire, England, June 22, 1836. He was the eldest son of Joseph and Martha Wilson.

He came to America with his parents and one brother, Wm. H. Wilson, in May, 1849. When a young man he married Mary Appleyard. To this union were born one daughter and two sons. The daughter and one son preceded him in death. A few years later, his wife fell asleep in Jesus.

He married Lillie M. Cockroft January 6, 1873. To them were born two sons and two daughters. One daughter preceded him in the sleep of Jesus.

At an early age he believed the Gospel truth and was immersed, putting on the name of Jesus. He was a firm believer till the time he fell asleep, May 8, 1926.

He did much good in spreading the Gospel news both by tongue and pen. For many years he published "The Restitution" and in later years he published "The Last Days". He was a nephew of Benjamin Wilson who published the Emphatic Diaglott.

For several months he had not been able to attend church services so the communion service was held in his home.

He was ninety years, ten months, and sixteen days old. He was laid to rest in Mountain View Cemetery, Oakland, California, where he will wait till the call of the Master, and waken to that bright, new day, when sorrows and heartache will be unknown.

He leaves his wife, Lillie M. C. Wilson, one daughter, Mrs. N. F. Turner, three sons, Ira F., Kansas City, Missouri; Elmer and Irlon C. of Oakland, California; eleven grandchildren and four great-grandchildren, and one brother, Samuel Wilson, of New Jersey.

The large attendance and the beautiful floral offerings paid tribute to his high esteem.

Jessie M. Wilson.

CONFERENCE ANNOUNCEMENTS

GENERAL CONFERENCE—OREGON, ILLINOIS
AUGUST 3 to 15

STATE CONFERENCES

INDIANA—NORTH SALEM JUNE 15 to 27
MICHIGAN—DUTTON JUNE 20 to 27
NORTHWEST, CORVALLIS, OREGON,

JULY 8 to 11

VIRGINIA, MAURERTOWN, JULY 18 to 25
TEXAS—GOLDTHWAITE JULY 23—AUG. 1

ILLINOIS—OREGON AUGUST 3 to 15

IOWA—WATERLOO AUGUST 21 to 29

KANSAS—OKLAHOMA, ARKANSAS CITY,

AUGUST 21 to 29

"WORDS OF LIFE" is a monthly published in Great Britain, advocating Life and Advent Truths. 65 cents per annum. Send for a sample copy. Mrs. J. W. Donaldson, 10 Oakmere Drive, Baldwin, New York.

"LORD, TEACH US TO PRAY"

(Continued from page 300)

der strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves". Or, again, Titus 3:9, "Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain". And James 4:1, 2 teaches a like thought: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"

The finite mind is universally more or less able to grasp the great fundamental truths taught by God of Himself and by Christ of His Father and of Himself. But the comprehension of the details, the relationships, the workings of the various phases of God's great plans, beautiful though they are, wonderful to contemplate, are not so easily grasped and comprehended by all alike. Many of the beauties of God's instructions thus cause contention and fightings among would-be Christians. So, when we pray the Savior to teach us, and when we humbly go to His word for that instruction, let us also learn from the same kind Master to be meek and humble, regarding the thoughts we glean from such study. Others may not get exactly the same thought. They may have started their study with different mental promptings and may glean different instructions in the Master's words. Were it not that each one was earnest and honest in his effort to understand he would not be concerned with such differences. But because of his earnestness to contend for the truth he allows, according to James, the lusts of the flesh to "war" and to "fight" with the other lusts of the flesh in others over questions that, though beautiful, actually are not questions over which Christians should contend.

"Lord, teach us", should be our earnest desire and it should emphasize the thought of teaching us not only the great outlines of truth but of teaching us the true Christian attitude toward our Savior, His Father, and toward one another.

"Lord, teach us".

Were many Christians to exchange their ninety per cent of affection for "the things that are in the world" which are temporal, for "the things which are not seen"—"eternal", (1 John 2:15-17; 2 Cor. 4:18), ninety per cent of their troubles would cease. The proof of the pudding is the eating. Taste and be convinced.—*Samuel E. Haney.*

PROXY

I,, of the state of

City ofdo 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, Oregon, Illinois, July

27, (adjourned to August 3 to 15,) 1926, and at any adjourned meeting thereof.

In witness whereof I have hereunto set my hand this day of

....., 1926.

.....

Signed

In the presence of

The Restitution Herald

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

NATIONAL BIBLE INSTITUTION

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Elder F. E. Siple.....Assistant Editor
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THE RESTITUTION HERALD

advocates the establishment of the Kingdom of God on earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites 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 RESTITUTION HERALD is the official organ not only of the General Conference, but also of several of the state conferences. This is one reason why we are anxious that The Herald shall be read in every home of the Church of God.

We therefore ask every interested worker to consider himself a representative of The Herald and endeavor to secure subscriptions therefor from all possible.

We also urge that the several state conferences will emphasize this matter in their conference work.

ON THE BASIS OF TEN

Please read again the article "Our Labors with Our Master", page 1, Section 2, of Herald for June 8, and "Our Headquarters", page 293. We are anxious to hear from every member of the Church of God with reference to the work therein outlined. For the maintenance of that work we are earnestly soliciting that every member of the church will undertake to stand behind the General Conference work morally and financially year after year. And, that the N. B. I. offices may have information on which to plan for the work, we are soliciting that each one will immediately notify headquarters as to the amount which he feels that he can undertake to contribute annually to this work.

Remember, this is not seeking a pledge. It is merely soliciting information as to what each one feels that he can and will justly undertake to do. We are suggesting that \$10.00 be the basis. Most people could give that much; some ought not to give more than a portion of that amount; while others

will find it desirable to give several times Ten Dollars.

May we not hear from each one immediately? Please see blank form for convenience in mailing this information.

Also, with every Ten Dollars subscribed kindly endeavor to send name and address of some person, preferably a member of the Church of God, not now a subscriber, to whom we can send The Restitution Herald for the remainder of the year.

CHURCH CONFERENCES

A CHURCH conference is but a church upon a larger scale. Just as the church is for the benefit of the individuals, so the conference is for the advantage of the several churches. It should, therefore, be conducted on like principles as the church with a view to the greatest possible Christian good, not only to the individuals participating but to the individuals of all the churches.

It is untrue that the individual church can progress as well without the conference. This is proved over and over again in the fact that the individual church is often deprived of the advantages of pastoral help simply because there has been no united state or national effort to stand back of and encourage individuals to devote their lives to that work.

Other denominations long since saw the advantages to be derived from church organization by districts and by nations. As a result they have a larger teaching force, who, like salesmen to the merchant house, are constantly out soliciting others to accept their presentations.

Few single churches can alone do such work more than locally. And even then there is always the possible need of outside assistance should the local help for any reason become disabled. Therefore, the great advantage of the state conference.

The general conference is to the state conference what the state is to the local church. It, too, is a church itself, but on a larger scale, that is, including a larger district. Its work is to do the work that the individual state conferences are unable to perform, producing literature, ministerial talent, Sunday School workers, etc. for all.

Thus the individual either directly or indirectly is behind not only the local church but also the state and the general conferences. Of necessity this must be true. It is because of this truth that we wish constantly to keep before the mind of the individual the necessity that he interest himself intelligently in the efforts, the problems, the achievements of each of these phases of church work.

Let us one and all as quickly as possible disabuse our minds of the idea that we can succeed in a local church as well without the larger organizations. Then let us one and all take intelligent interest in preparing and prosecuting the plans for both the state and general conferences.

"LORD, TEACH US TO PRAY"

THIS request of the apostles that the Lord should be their teacher means much. We teach the members of the body to accomplish certain things, even marvelous feats, but the thing that the apostles wanted was that the Lord would teach their minds to operate along given channels of thought

for the perfection of the individual before God.

Teaching the mind is perhaps the greatest of all instruction, and why should not the apostles have sought their Lord, who was the Master Teacher of all time, to be their own teacher, not only in things pertaining to prayer but in all things pertaining to God? This attitude upon their part indicated a great distinction between them and some others of their day. Some had made void the word of God, teaching for doctrine the commandments of men. That is, they had set their own self-evolved thoughts up against the thoughts and instruction of God. They were contending with God on these given points, quarreling, really asserting that their own thoughts were in advance of God's thought.

The request of the apostles should well be the request of every Christian to-day: "Lord, teach us". And He has so undertaken. He not only taught the people in His day but He, by inspiration, arranged that His teachings should be recorded and preserved even unto this our present generation. Thus, we, too, are taught. He not only, by inspiration, gave to us His own oral teachings, but after He ascended and received of the Father the Holy Spirit, He gave it forth unto the apostles and disciples through which He inspired them in things which heretofore were mysteries. How grandly beautiful the unfolded teachings concerning the church making up the members of the body of Christ; the church as the temple of God for His own indwelling, the true tabernacle which the Lord pitched and not man; the church whose members shall be changed and fashioned like unto Christ's glorious body; the church as she shall sit with Him, and work with Him, in the days of His return! With what painstaking care we should endeavor to lay aside our own self-evolved ideas to the end that we may receive and understand most plainly and accurately the teachings of Christ! He not only teaches us how to pray and what are the great plans and purposes of God, but He teaches us how to think orderly with reference to these great truths; thus, how to perfect, develop, increase Christian life; how to grow.

With these great truths in mind, the teachings of the apostle, 2 Timothy 2:23, have added meaning: "But foolish and unlearned questions avoid, knowing that they do gen-

(Continued on next page)

HERALD RECEIPTS

N. H. Geiselman; H. H. Hawkins; Geo. Watt; Mrs. A. M. Siple; B. S. Dittmar; R. H. Judd; Russell Harman; Emil Fredlund; James Tilton; R. C. Railsback; Ray Cochran; Mrs. C. H. Nye; S. J. Wilson; Mrs. W. R. Rodd; Mrs. Ella Skeels; N. Goodrean; Fannie S. Knight; Jacob Christensen; Alden Grim.

HELPING FUND

Milton Long \$4.00

WINCE MEMORIAL FUND

Previously mentioned	\$2233.29
Mrs. C. H. Nye (Maine)	3.00
Mr. and Mrs. P. N. Benn (Ohio)	5.00
Sac City Berean Society (Iowa)	5.00
Mrs. Rebecca Anderson (Kansas)	2.00
Miss Evangeline Harman (Indiana)	.62
J. A. Johnson (Illinois)	10.00
Fannie S. Knight (California)	3.00

Total \$2261.91

Young People's Page

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

Golden Text: Ephesians 1:17-19

WHY WE SUFFER

Laughter and sunshine and mirth,
 Sorrow and heartache and pain;
 Living our days on the earth,
 These ever present remain;
 Never a joy we can choose
 And the hurt of its passing refuse.

Nothing from sorrow is free,
 Nothing is hopelessly bad;
 The sinner, repentent, may be
 Restored to the place he once had.
 The loss that we suffer was sown
 In the soil where our pleasure was grown.

Who smiles in the love of a friend
 Must carry with him through the years,
 For the day when that friendship shall end,
 An equal proportion of tears.
 The richer the treasures we reap
 The bitterer some day we'll weep.

You take not a babe in your arms
 Without risking the pain of the day
 When your little one's glorious charms
 From your arms may be taken away.
 And the things which most proudly you boast
 Bear the stings that shall hurt you the most.

We are creatures of possible pain,
 We have naught that shall not pass away;
 We must give up whatever we gain,
 Things eternal are not for the clay.
 This world and this life we must give
 If eternal life with Jesus we'd live.

CHRIST IN YOU THE HOPE OF GLORY

"THE first thing to consider in salvation is *faith*, or *belief*. But what must one believe? A Bible answer is: 'Faith cometh by hearing, . . . the word of God.' Rom 10:17. Then we must know what the Word of God teaches before we can believe it. Mark 1:15 says we must believe the *gospel*.

"Well," says one seeking salvation, 'what is that?'

"The Bible answer is: the gospel is good news about God's kingdom that is to be set up on the earth when Christ comes. Matt. 25:31-40. Do you believe that? It was what Jesus preached when He was here on earth. Matt. 4:23."

Recently we read a pamphlet touching on the things necessary for salvation, of which the foregoing was a part. And before proceeding further we wish to say that as an old-time, as an old-fashioned Christian the good news of the kingdom is dear to our heart. It was the major thought in the mind of the Savior, as also the apostles, and was used by them to focus the attention of their hearers to that time when God would be all and in all, when sin and the result of sin would be no more, and righteousness and peace would reign; for the world and its governments would be under the dominion of the King of kings and Lord of lords. And there is no one living to-day who is more anxious than the writer to witness the establishment of that kingdom.

And in saying what we will say we do not wish to be considered either over-critical or controversial. To our mind the kingship of Jesus—while grand—is not all of Jesus. Jesus as the Christ is the Anointed of God. That is, He is consecrated by God to the service of God, and is much more than a King only. He is Prophet, He is Priest, He is King. One of these is past, one is now present, and one still is in the future. When Jesus was on the earth He was the Prophet of God. He told of God's purposes. He told of God's part in the plan of man's redemption. He told of the part He would take Himself and He told what man must do.

He not only spoke the words that God would have Him speak, but He lived the life that God would have Him live. And in the end He died, a horrible death, still according to the plan, and all in the interest of man, for your salvation, for mine.

He was buried, He arose from the dead and in time ascended on high to assume the office of Priest. As such He is the Mediator between God and man. He is the Advocate of man, making intercession for His people. Yes, Jesus is our High Priest. He has entered into that within the veil and is in constant communication with His Father. "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And so no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee. As He saith also in another place, Thou art a priest for ever after the order of Melchisedec."

A time is coming, and we feel it is not far distant, when Jesus shall come a second time upon this earth. Then the earth shall be purified and the saints shall be blessed. Ultimately the kingdom of God shall be established; then man shall reach that position for which he was created by God. For all that, the kingdom of God is not what man is expected to look forward to. It is not man's hope. Man's hope is the coming of our Lord and Savior Jesus Christ. The kingdom of God, grand as it is, is dependent upon the coming. I do not belittle the kingdom of God when I say it is an incident connected with the coming of Christ. Remember this. Should not Christ come there would not be a resurrection. There would be no change. There would be no kingdom. All future things would be void. The resurrection is glad tidings. The establishment of God's kingdom is glad tidings. But *The Gospel* is not an event, nor a series of events. It is Jesus Christ the individual. And this embraces all things that have taken place, all things now being done, as well as all things that shall be. For all things commence in Him, all things center in Him, and all things end in Him. Jesus said to Martha, "I am the resurrection and the life: *he that believeth in Me*, though he were dead, yet shall he live: and whosoever liveth and *believeth in Me* shall never die. Believest thou this?" "She said unto Him, Yea, Lord: I believe that Thou art the

Christ, the Son of God, which should come into the world." He also said, "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." Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth". And in another place, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, *Christ* the power of God, and the wisdom of God."

In stating that Christ is the gospel we do not annul any portion of Bible teaching. We believe that the establishment of God's kingdom on earth is an important part of the gospel, and should be taught to those seeking salvation. Still it is only a part. In the use of the word Christ is embraced His life, His example, His teaching, His suffering, His death, His burial, His resurrection, His ascension, as well as the promise of His coming, with all things that that coming will accomplish. Christ includes all, and it is through Christ that all the promises of God shall be fulfilled.

Do you wish to take part with Christ in this grand and glorious kingdom of God? Then remember that "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."

BIBLE QUESTIONS

1. What will the Bible be to those who follow its teachings throughout the year?
2. The Lord is good to whom?
3. Who told Abram to leave his country and his kindred?
4. What blessing did God tell Moses to give to the Israelites?
5. Who does Isaiah say will guide good people and what shall they be like?
6. When Saul desired to kill David, who persuaded Saul to reconciliation and with what words?
7. What great choice did Joshua ask the children of Israel to make?
8. Repeat the shortest Psalm.
9. On what terms will God be gracious?
10. What was Pharaoh's butler's dream in prison?

ANSWERS TO LAST SERIES OF QUESTIONS

- | | |
|------------------------|---------------------------|
| 1. Hebrews 11:3. | 6. Romans 8:28. |
| 2. 2 Corinthians 3:17. | 7. Colossians 3:16. |
| 3. Acts 5:38, 39. | 8. Mark 14:20. |
| 4. Galatians 1:17, 18. | 9. Mark 12:17. |
| 5. 1 Timothy 6:17. | 10. Philippians 2:10, 11. |

A REQUEST

THE writer would like to ask the readers of *The Herald* what is the real significance of the word "begotten" in John 3:16, as one of his correspondents maintains that the use of the word proves Jesus Christ to have been of one substance with the Father, namely, God.

R. H. Judd.

ALL men, whether they know it or not, are dependent upon God, else no man could live out a day. The religious man is one who is aware of that truth, and who seeks by active choice and will to know and do the will of Him in whose great hand he stands.—*Joseph Fort Newton*.

The Sunday School

Prepared by Alta King

MOSES TO SAMUEL

THIRD QUARTER
JULY 4 to SEPTEMBER 26

ISRAEL ENSLAVED IN EGYPT

LESSON 1 JULY 4, 1926
LESSON TEXT: EXODUS 1:1-14
RESPONSIVE READING: PSALM 94
EXODUS 1:1-14

Golden Text: Jehovah will not cast off His people.—*Psalm 94:14.*

Memory Verses: *Psalm 94:14, 15.*

FOR STUDY

Last quarter's lessons were taken from Genesis—"The Beginnings". There are many "beginnings" related in Genesis, but the one most emphasized in the lessons was the beginning of God's covenant relationship with mankind, at first by word of mouth and then by fulfillment of that word. And thus did God begin a definite, systematic development of faith-thinking in man on a national scale, by which development, brought to completion, all men of all nations shall become His children.

Describe briefly the steps which God took in this direction in last quarter's lessons.

The New Quarter: This quarter's lessons will continue the same line of thought, with emphasis placed upon God's dealings with one nation, since God Himself places it there by narrowing His direct dealing with men down to one nation. But let us not, as did Israel, lose consciousness of the wide scope of all nations as we study the development of faith in one nation.

I. The Story of Israel in the Book of Exodus: "*The Increase of the Israelites.*" For at least fifty years after the death of Joseph, the Israelites enjoyed peace and plenty in Egypt, witnessing the constant increase of their families and flocks; their fields waving with abundant crops, and their gardens gay with beautiful flowers. It is evident that from the first they had a government of their own—a government of elders.—William G. Blaikie. Their surroundings and their prosperity doubtless tended to draw them away from their pure monotheism into the foul and silly idolatry of Egypt; but God had a way to wean them from this temptation, though it was a way hard for them to follow.

"*The Purpose of the Book.*" Exodus covers a period of two hundred and fifteen years. Its purpose is to trace the history of redemption from the beginning of national life in Israel to the erection of the Tabernacle, one year after the exodus. Its keywords are 'redemption by blood,' 'a redeemed people,' 'deliverance by power.'—Rev. Martin Anstey."

"In the book of Exodus we have a credible account of the great events connected with the departure of Israel from Egypt, and of their consolidation, under a constitution given by the hand of Moses, into a nation with a great future before them. This conclusion is confirmed by the minute accuracy of details, and is the only conclusion that seems in keeping with an unbiased interpretation of the concurrent testimony of the nation from the earliest times.—Prof. James Robertson."—*Peloubet's Notes.*

Do you see in Exodus' account of God's redemption of Israel from slavery, and His organization of her into a nation, the central power and influence of which emanated from the tabernacle, a type of God's redemption of all nations from ignorance and unbelief into the relationship of faith in Himself?

II. The Israelites Feared. Ex. 14:1-10. What partial fulfillment of the Abrahamic covenant do these verses depict? Was it a direct and immediate blessing? What was the relationship between these two neighboring but opposite nationalities?

III. The Israelites Enslaved. Exodus 1:11-14. How did the king of Egypt decide to deal with the people of whom he was envious and afraid? Verse 10. What was his idea of wise dealings? Verses 11-14.

"Burdens"—"Heavy burdens of forced labor." "Were grieved because of"—felt a loathing for, or, as in the revised version, margin—abhorred. Their fear soon became hatred.

"To serve with rigour"—the word translated "rigour" is a very rare one. It is derived from a root which means "to break in pieces, to crush"—*Pulpit Commentary—Peloubet's Notes.*

Does the above still represent man's idea of wisdom as concerns national and smaller class relationships? The following commentaries on present-day conditions are taken from *Peloubet's Notes.*

Many oppressions "are practiced in direct opposition to the teachings of Christ and the principles of Christianity. They will all die away as Christ comes to live in human hearts, and not till then; for pride and selfishness are on their side, and only the love that Christianity inspires can conquer selfishness and pride. Let every Christian see to it that he is not in any way an oppressor, and work zealously for the destruction of all oppression as far as he can reach."

Contrast this wisdom with God's wisdom. James 3:13-18. Does the last commentary above depict the revealed way by which the wisdom from above is to gain universal sway in the hearts of men? What is the revealed way from the viewpoint of personal leadership, and political and religious organization and education? *Isa. 55:1-5* and *Isa. 2:1-5.*

In the meantime, is it well for individuals to heed well the admonition in the last part of the last commentary?

Only those who, in this age, practice the wisdom from above on an individual scale will be fit and able to work with the great Leader of the People in the national work described in *Isaiah 55:1-5* and *2:1-5.*

TO THE CHILDREN

By Daisy Nokes

NOW that school is over you will have more time for hiding God's Word in your heart. Each day you ought to read some from the Bible, read out loud if you can. One family has the little girl stand at the breakfast table and read one chapter. Besides starting the day right such children become the best of readers. If a child can read well he will be quicker at Arithmetic and other studies. Try it and see for yourself.

Tell your mother and father they may not be able to give you much money, but it will cost them nothing to help you learn of Jesus

Children's Column

PREPARED BY LOIS HUNT

A WICKED KING

By Daisy Nokes

WHEN Joseph died he said to his people, "Do not leave my bones here in Egypt, but take them with you when you go back to our home in Canaan."

So they had this hope to cheer them during all their troubles, that some time they would go back home.

The good king died and a bad king was in his place. He was jealous of the Israelites. Now when people are jealous they don't want others to get ahead of them in anything. The bad king saw how strong Joseph's people were and thought, "I must weaken them or they will yet get ahead of us." So he said and did all the unkind things to them that he could; he wanted them to die. You see there are different ways of killing. Bad people can really tease and worry and make life so hard for others that they die. But Joseph's people kept growing in numbers and strength, for God was caring for them. This made the Egyptians try harder to put more burdens upon them.

The king said, "They are so many and so strong that they might fight us in battle and win out." so he next did a very cruel thing. He called two of the Hebrew women to him and said, "You must kill all of the little boy babies of your people."

But these women would rather obey God than the king. They knew God did not want them to be so cruel so when the bad king saw they would not obey he was angry, and gave orders to all the people to cast the little boy babies in the river.

In the next lesson we shall learn of one little baby that was taken from the river.

DAILY SCRIPTURE READINGS

(Continued from page 299)

wards and past the gate, the angel withdrew and Peter stood alone. Peter approached the house where prayer was being made for him. He knocked. Rhoda answered. Knowing Peter's voice, in gladness she ran back and told all of Peter's presence. Though praying for him, they thought her mad. How natural—prayer without faith. How often it is so!

Peter went forth from the city. In the morning Herod was greatly displeased. The keepers of the jail were killed for loosing Peter. Herod's strength had not been sufficient to cope with the power of Jesus Christ in loosing His disciples.

Thus closes the first section of Acts in Jerusalem where it commenced. Peter had first conveyed the Gospel to the disciples about Jerusalem, and then, chapter 8 and onward, he had been the leading instrument in proclaiming by voice and work the Gospel to the disciples and others out from Jerusalem. Now Peter's work largely ends. He goes to Caesarea and Paul becomes a leader among the disciples. The book of James has now probably been written.

THE RESTITUTION HERALD

VOLUME 15

OREGON, ILLINOIS, JUNE 29, 1926

NUMBER 39

How Much Do You Believe In Jesus Christ?

By R. H. Judd

YOU probably often wonder at our apparent unwillingness to join heartily in your many endeavors for good. Have you, however, given the matter serious consideration? We are, after all, human like yourselves, and naturally desire communion and fellowship with those around us. Not only so, it is not infrequently the case that our social and financial interests are adversely affected by absenting ourselves from your religious assemblies. Those things being so, it must be apparent to you that very cogent reasons underlie our actions. The statement so often made by you that the majority of "good people" differ from us is no proof that the truth lies with the majority. Indeed, anyone at all conversant with the Bible incidents cannot but be aware of the fact that there the exact opposite obtains—all through Bible history. The very names so familiar to us in the Sacred Record bear ample evidence that *minorities*, and not *majorities*, were most generally in line with the truth.

When we find that you exhibit an unaccountable indefiniteness regarding the fundamental truths of God's holy Word, and that you do not consider that it "really matters what man's belief may be", so long as he is morally good and active in doing good works, we cannot but take issue with him. We feel that a man cannot really believe in the Lord Jesus Christ, and at the same time make of little account, and in fact repudiate, the most solemn teaching of our Lord. We are very much inclined to ask, "How much do you believe in Him?" Examination proves it to be very little, a belief that does not go very deep, and for which no reason is produced, and no proof is forthcoming.

Take, for instance, your doctrine of the trinity. Where can you find any sanction in the Bible for such an extraordinary belief? We challenge you to bring one single statement of the Lord Jesus that can honestly be quoted in support. You may perhaps quote, as many do, "I and My Father are one"; but two certainly never made a trinity; and if that verse really means what you say (which we deny), then to introduce a third person would unquestionably tend to destroy the oneness named. The plain, unequivocal statements of the Lord Jesus were that God was His God, and that He was "come in His Father's name". He Himself asked the question, "How can you believe, which receive glory one of another, and the glory that cometh from the *only* God ye seek not?" (John 5:44, R. V.) He always made a distinction between Himself and God, for did He not say, "My doctrine is not Mine, but His that sent Me"? You

see at the very outset we find that we do not worship the same God. The doctrine of the trinity is borrowed from the heathen world. The God of the Bible is *one* God. Paul said, "To us there is *but one* God." To you these things are not essential—they

The Day of the Lord, It Cometh!

THE day of the Lord, it cometh,
It comes like a thief in the night;
It comes when the world is dreaming
Of safety and peace and light.
It cometh, the day of sackcloth,
With darkness and storm and fire,
The day of the Great Avenger,
The day of the burning ire.

The day of the Lord, it cometh,
When the virgins are all asleep,
And the drunken world is lying
In a slumber yet more deep.
Like a sudden lurch of the vessel
By night, on the sunken rock,
All the earth in a moment reeleth,
And goeth down with the shock.

The flash of the sword of havoc
Foretelleth the day of blood,
Revealing the Judges progress,
The downward march of God.
The fire which no mortal knoweth,
Quick seizes the quaking earth,
And labors the groaning creation
In the pangs of the second birth.

Then the day of the evil endeth
And the righteous reign begins;
Like a cloud of sorrow vanish
The ages of human sin.
The light of the coming gleameth,
A dawn without cloud or gloom;
In chains lies the ruler of darkness,
And the Prince of Light has come!
—Selected by Auntie Wince.

do not matter—but we feel them to be vital. We believe the Lord Jesus is the Son of God. He Himself claimed no more, and we cannot harmonize your teaching with either the Bible or common sense. A person cannot be both God, and the Son of God.

We believe the Gospel (or Good News) to be a very different matter from what you teach. We believe it is a message from GOD to *mortal, perishing man*, who through *sin* comes under the power of *death*. We believe with Paul that "death reigns", and that the Gospel of Jesus Christ is GOD'S remedy for the misery of sin, and the terrible reality of death. We believe death to be the "wages of sin"—its end and its finish—for "sin when it is finished bringeth forth death"; "the end of these things is death." We believe in the awful reality of death, hence we

(Continued on next page, column 1)

Ashamed of Jesus

By a Sister

ARE you ashamed to be numbered with the few who have believed the Gospel message? Even you who have named the name of Jesus yourselves, do you make apologies for having no place of worship, but the home of some brother or sister? Do you absent yourselves because you do not like to be seen with the few who do attend regularly? Does pride keep you away?

My dear ones, do you not know that wherever God's name is glorified by His believing children there He is with them, and that to bless? Where Jesus is, is hallowed ground, let it be home, the desert, the mountains, or the little churches that dot our land. We do not have to have a big, fine church, in order to serve God. We do not have to have pipe organs, big choirs, or large numbers. Jesus tells us where two or three are gathered together in His name there He will be and that to bless.

I have often wondered, when we see such big demonstration, if the people who are making them and boasting of their numbers in Sunday School, and so forth, ever think about the lowly men of Galilee or whether it isn't more of a show to see who can outdo the other fellow and get the largest crowd and the most money.

Was Jesus speaking to people of large numbers and fine churches when He said, in Mark 8:38, "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels." No, He was speaking to a different class, a class who would be called upon to deny themselves and take up their cross and follow Him, (how?) through the pathway of trials, and selfdenial, willing rather to suffer with Christ that they might reign with Him.

He knew that to follow in His footsteps would cause those who were trying to do so to be ridiculed, and scorned, as He was scorned. But He tells us to lift on high the blood-stained banner, and not to be ashamed of the crimson stains, unless we want to have Him ashamed of us before His Father and the holy angels.

Dear ones of the precious faith, when you absent yourselves from the place of worship, an hour set apart for God, do you ever think how Jesus must feel, when He says to meet often one with another and so much the more as we see the day approaching? There will be no time to make excuses then. When Jesus comes the talents entrusted to your care will be required of you and if you have staid at home because you were ashamed of the small crowd, remember it is Jesus you were ashamed of.

For not many mighty, not many wise, not

The Bible Proved By Its Internal Evidence

(Continued from page 298)

era of creation, that is, 1656 from 2008, we have from the flood to the birth of Abraham, 352 years. But as Noah lived 350 years after the flood, it appears that he lived with-in two years of Abraham's birth, and Noah's son Shem (probably the Bible Melchisedec), who lived 502 years after the flood, was the contemporary and companion of Abraham for 150 years, the difference of time between Abraham's birth and Shem's death. This gives us only four witnesses from the creation to Abraham, to wit, Adam, Lamech, Noah, and Shem.

The interval from Abraham to Moses is bridged over by the long lives of Isaac (180 years), Jacob (147), Joseph (110), and their successors in Egypt to Moses. Meantime the Israelites preserved their isolation as a distinct race by circumcision, and jealously guarded their traditional history, refusing to be incorporated with their Egyptian task-masters, thereby escaping the danger of losing their identity and the memory of their traditions.

To Moses revelations were dictated by Jehovah personally, and by him they were recorded in written language, and super-naturally in the ark of the covenant, and by the Levites up to the building of the temple, and in that sanctuary afterward, and to their conquest and captivity by Nebuchadnezzar, King of Babylon, and during that captivity and exile, by the prophets Daniel, Ezekiel, and Jeremiah, and by Ezra, and Nehemiah, for, on their restoration and the rebuilding of the temple, we find the last two in possession of the sacred oracles, and reading them publicly in the audience of the people.

Their safe custody in the second temple continued unto Christ, for we learn that the law, the prophets, and the Psalms, from which our Lord quoted (Luke 24: 27-44, and elsewhere), were all in the possession of the Jews up to that period, and have remained with them to this day. The authenticity of these chronicles of the Jews as a people is further established by the references to them in the New Testament, in which the genealogy of Christ is traced by Matthew up to Abraham, and by Luke to Adam. It is impossible to suppose, humanly speaking, that His lineage could have been thus traced without these Jewish records, which were accepted as genuine and indisputable.

As to the books of the New Testament, the eastern world, especially the the literature and learning of Greece and Rome, presented unusual facilities for multiplying copies of such remarkable books, in many languages, and for their preservation and circulation. This seems to preclude the possibility of their loss or essential mutilation. It should be added also, that by a special providence of God, the Hebrew, Greek, and Latin tongues, in which the Holy Scriptures were written, became, not long after the death of Christ, by reason of the overthrow and dispersion of the Jewish people and early downfall of the Roman Empire, dead languages, and were no longer subject to those changes in the use and meaning of words which a living language always undergoes. Thus the divine revelations became stereo-typed, if we may use the expression, and so remained to the discovery of the art of

printing, which being "the art preservative of all arts", multiplies and secures to the mil-lions, at this day, the cheap and well-nigh universal diffusion of the blessed book, heaven's best gift to man.

(Continued next week)

TO THE CHRISTIAN

By Beatrice Walter

HOW many of us are striving to be ready when the Lord came? We know the time is at hand, yes, even at the door. Can we look back on our life, and say, "Lord, I am satisfied with my life and feel it has been perfect in Thy sight"?

How many of us bear our crosses with pa-tient endurance, and can feel that what-

THE FIELDS ARE RAPIDLY WHITENING

(Continued from front page)

which, while considerably larger numerically than the Church of God, is yet one of the small denominations. One of its papers with a circulation of approximately two thousand, according to figures printed two months ago, is suggesting the contribution of \$25,000.00 for a new publishing house. The same denomination, with a school enrolling less than 100, is asking that the endowment fund for the maintenance of the school be increased to \$500,000.00. Other plans are also being urged for the enlargement of the denomina-tional work. Practically every religious den-omination is doing likewise.

We are asking whether or not the Church of God shall also show its hand, and, while it recognizes the right and duty of every other denomination to press forward the presenta-tion of the Scripture as it understands, yet that we too, of the Church of God shall show seriousness, earnestness, and zeal in pro-viding for the proclamation of the Gospel by every means at our hand.

The field is just as large and open for the Church of God as for others. The world is just as ready to consider our presenta-tion of Bible truths as the presentation of any other people. Indeed the world is eager for some of the truth we emphasize. The

ever comes no matter how hard the task, God's power is guiding us in the way we should go?

Do we want to be left in a world with all the Christians taken out, without a chance to do right, at a time when they shall cry unto Him and He cannot hear their voice?

Therefore let us pray God to make our lives perfect, that all who know us may be better because we have lived.

Let us pray with faith that God does see, and will answer in a way that seemeth wrong unto man but in the end will lead us unto eternal life.

What a wonderful and blessed thing to know we are in the light, and walk not in darkness. Can we look up and say, "Father, I'm glad Thou hast heard me"?

"Unkind language is sure to produce the fruits of unkindness, that is, suffering in the bosom of others."

great responsibility rests with us as to wheth-er or not we shall endeavor to present these truths in an acceptable, attractive, earnest manner, or whether we shall continue to move on in more or less lethargy as has been the case in many instances.

The writer cannot think but what there are many of the Church of God people who, as they see the end of the age approaching, and the fields whitening for harvest, are not only willing but anxious to enter into the work with vim and zeal as also with earnest prayer and hearty co-operation to press forward Christian effort in every possible way.

Therefore, with a view to maintaining and enlarging our work with our greatest possible strength, we again urge that now, im-mediately, each one will prayerfully con-sider his probable ability year by year and will indicate to the N. B. I. at Oregon, Illi-nois, what he feels that he can undertake to do.

This will not lessen the effort to do all possible in our various phases of labor toward self-support. Indeed, that will be done. But the great aim is to grow and strengthen as rapidly as possible.

The following blank form is for your con-venience. It is also a convenient form for the office files. Kindly use it.

Yours in the Master's service,
F. L. Austin, Secretary.

For the furtherance of the National Bible Institution, that it may, year by year, with increasing strength better serve the Church of God in its labors unto Christ, we the undersigned will, God being willing, undertake to pay yearly into the National Bible Institution, at Oregon, Illinois, the sum set opposite our respective names, on the date and in the manner indicated.

(Please print name very plainly, and give accurate Post Office address.)

Name	Amount per year	Time of payment
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"As God hath prospered him"—1 Cor. 16:2.

inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise". Then he adds: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to promise"—not *the* promise, but according to promise, R. V.

Now when Abraham was ninety and nine years old, the Lord appeared unto him, saying: "I am Almighty God (Al-Shaddai); walk before Me, and be thou perfect. And I will make My covenant between Me and thee, and will multiply thee exceedingly". To obviate confusion, this covenant will here be referred to always as an agreement. In the New Testament it is spoken of as "God's counsel"—His "determinate counsel". (Acts 2:23; Heb. 6:17.) This agreement in substance was this: That if Abraham would obey perfectly all the words of the Lord, He, the Lord, would, at some time in the future, establish a covenant, which should be an everlasting covenant, to give unto Abraham and his seed in all their generations, everlasting possession in the land of promise. Abraham fulfilled all his part of this agreement, when he by faith offered up his son, his only begotten. Then the angel of the Lord called out of heaven: "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son (his heir): that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of His enemies; and in thy seed shall all the nations of the earth be blessed."

To fulfil His part of this oath-bound agreement, God offered up His Son, His only begotten, that He might establish this covenant, this everlasting covenant, whereby the promised inheritance might come to the seed of promise. Of this we read: "God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel (His agreement), confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we (Jews) might have a strong consolation, who have fled for refuge (from the law) to lay hold upon the hope (the better hope of life) set before us",—set before us in the new, or everlasting covenant.

This is the covenant which God promised He would establish between Himself and Abraham, and his seed in all their generations, not only to the fleshly seed of Abraham according to his faith, but also to the heirs of promise, who, as Isaac was, are born after the spirit—a new generation. To the fleshly seed the inheritance is land, but to the spiritual seed in Christ, the elect according to the foreknowledge of God, are given exceeding great and precious promises, that by these they might be partakers of the divine nature. This inheritance is not of land, but an inheritance incorruptible, undefiled, reserved in heaven for all who are being guarded by the power of God through faith unto salvation. These God hath predestinated, that they should be to the praise of His glory. Thus when Abraham said unto the Lord: "O that Ishmael might live before Thee!" the Lord graciously blessed Ishmael, yet He said: "But My covenant will I establish with Isaac, which Sarah shall bear." And we, brethren as we are, are seed of promise—the seed of the promise—Gal 3:19

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—July 4—Acts 13:1-25 Mem. V. 23

AFTER his conversion Saul went up to Jerusalem, Acts 9:26, to join himself to the disciples. He was later sent to Jerusalem, Acts 11:30, even to the elders. In 13:1 we learned that Saul was dwelling at Antioch with other prophets and teachers, at which place the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." The word was obeyed, and Barnabas and Saul were sent forth.

From Antioch they go to Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe, from thence they return through the same places on their way back to Antioch from whence they started, excepting that instead of passing through Cyprus it is said, Acts 14:25, that they went down into Attalia.

Mon.—July 5—Acts 13:26-52 Mem. V. 46

At Antioch, v. 14, Paul and his company went into the synogogue on the Sabbath day. After the customary reading of the law, the rulers of the synogogue addressed Paul and his company, saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on."

"Paul stood up" and from the Scriptures recalled to the people prophecies and history of Old Testament days, leading down in due order until he showed to them in different ways that Israel's Savior was Jesus, the Christ. So well pleased were many of the congregation that they were besought to speak again. Accordingly, v. 44, on "the next Sabbath day came almost the whole city together to hear the word of God."

This was too much for the Jews. "They were filled with envy" and at once began to speak against Paul. It was then that the memorable words, v. 46, were given: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

From that day on the Gospel of the kingdom of God and the name of Jesus Christ have been proclaimed to all creation, both Jews and Gentiles alike. This Gospel injected into the veins of the world in those days is destined to increase until the whole world shall come to be purified and renewed in the glory of the Lord. It was a marvelous work for Paul and Barnabas. It is still a marvelous and blessed work for the engagement of each and every member of the church.

Tues.—July 6—Acts 14 Mem. V. 23

At Iconium they also went into the synogogue "and so spake, that a great multitude both of the Jews and also of the Greeks believed." But unbelievers stirred up the minds of would-be followers. Paul and Barnabas stayed there a long time bearing testimony in word and sign as to the greatness of Him whose name they proclaimed.

At Lystra, v. 8, was a man lame from birth "who never had walked". When Paul perceived that he "had faith to be healed", he constrained him to "stand upright on thy feet". Power or strength was in some way

conveyed to the lame man. His limbs were made whole; he stood; he leaped; he praised God. It was a place of idolatrous worship. Jupiter and Mercurius were recognized as gods. The people cried: "The gods are come down to us in the likeness of men". Oxen were brought for sacrifice unto Paul and Barnabas, and it was with no little urging that the apostles restrained the people.

Evil men from Antioch and Iconium arrived and stirred up the people, v. 19, who "having stoned Paul, drew him out of the city, supposing he had been dead".

This word "supposing", Greek "*nomizo*", which occurs fifteen times in the New Testament, "always means to conclude from custom, law, or evidence"—Companion Bible. The word "rose" where "he rose up", v. 20, is the same word "stand", v. 10, where power was imparted to the lame man that he might "stand".

Some commentators are convinced that Paul was dead, and that the great miracle of resurrection was wrought upon him there. At least a marvelous miracle was here wrought, for a stoning that would have convinced the enemies that he was dead must have at least seriously injured the body. But Paul arose "and came into the city: and the next day he departed with Barnabas to Derbe". Thus Paul, who was stricken down at noon-day outside Damascus, to whom was given the Holy Spirit, was working and experiencing marvelous signs in the name of Him whom he formerly persecuted.

Derbe was the farthest point of travel on this journey. From there he returned to Lystra, Iconium, and Antioch, confirming disciples on the way. Elders were appointed in every church. Prayers and fasting were common. And Paul returned, v. 26, to Antioch on the seacoast, "from whence they had been recommended to the grace of God for the work which they fulfilled."

Wed.—July 7—Acts 15:1-21 Mem. V. 11

Thurs.—July 8—Acts 15:22-41 Mem. V. 36

Men from Judaea taught: "Except ye be circumcised after the manner of Moses, ye cannot be saved". After Paul and Barnabas discussed at length on this question, the church sent them "to Jerusalem unto the apostles and elders about this question".

This was Paul's third visit to Jerusalem since his conversion.

Peter, v. 7, explained his own experiences relative to the conversion of Cornelius, a Gentile, how that God, v. 9, "put no difference between us and them, purifying their hearts by faith". Barnabas and Paul, v. 12, declared what miracles and wonders God had wrought among the Gentiles by them". Then James, reviewing the work of Peter, Paul, and others, declared their conviction that these works and signs performed under the power of the Holy Spirit were in hearty agreement with prophecies of Scripture and with the word of God. Greetings were sent to the brethren at Antioch commending the brethren in the name of Christ without laying upon them those burdens, vs. 26-29, that had been urged in v. 1.

Later Paul and Silas, v. 40, started to

(Continued on page 311, column 3)

many rich, are to be among the elect of Christ. But to the little flock is the promise made of the kingdom.

We are to have fiery trials. 1 Peter 4:12 says not to think it strange that trials come but to be glad and rejoice inasmuch as we are partakers of Christ's sufferings, that, when His glory shall be revealed, we may be glad also with exceeding joy.

Yea, we will have great reason to rejoice and be glad if we have been true to our King and not ashamed of the Gospel, and have been faithful at all times, and under all circumstances, and have never once forsaken our Guide, knowing that anchored within the veil is Jesus our Savior and Redeemer who will come again and receive us unto Himself.

HOW MUCH DO YOU BELIEVE IN JESUS CHRIST?

(Continued from front page)

are forced to believe also in the sublime truth of "the resurrection of the dead".

You, on the other hand, say, "There is no death—there are no dead"; that Christ came to save immortal (never-dying) souls from an eternity of torment. You say all men are immortal, whereas the Bible declares that all men must *perish* unless they believe in the only begotten Son of God.

When pressed about these things you charge us with having our eyes fixed on the future, and having regard only for that which is to come. But in doing so you close your eyes to facts. Sin and death are ever present with us. It is sin that mars this otherwise beautiful world. It is death that robs us of the fruits of our labors and tears from us with ruthless hands the ones we love so well. By your traditions you would make void the sayings of Christ and put yourselves outside of many of His precious promises. Listen, "But they which shall be accounted worthy to obtain that world (you see Christ thought a good deal of the future, and you will find the future looms largely in the sacred writings), and the resurrection from the dead (note that), neither marry, nor are given in marriage: . . . neither can they die any more: . . . being the children of the resurrection." If there are no dead there can be no resurrection of the dead; and this teaching of Christ does not apply in your case. By your own confession you do not (in this) believe on the Lord Jesus Christ.

So small is your belief in the Lord Jesus Christ, and so little do you regard His example and precept, that you designate as "non-essential" the confession of faith by baptism. Surely actions speak louder than words, and we feel compelled to ask once more, "How much do you believe in the Lord Jesus Christ?" Paul says, "Buried with Him by baptism", yet you affirm that "sprinkling will do", nor does it matter according to your way of thinking whether the Lord's command is honored or not.

We look for a new heavens and earth wherein dwelleth righteousness, and pray daily that God's Kingdom may come, and His will be done on earth even as it is in heaven. We thank God for all the blessings we have now, and bless Him for the promise that we shall reign with Christ on the earth; we can therefore see some consistency in the training which we are each undergoing that we

may take part in the "wonders of the age to come" and the glories that God hath in store, of which we are now getting the earnest; for where sin abounded grace shall much more abound, and the earth shall be full of the knowledge of the Lord as the waters cover the sea.

How different, how very different, are your hopes from ours. We look forward to the time when death, "the last enemy", shall be destroyed. You deny the reality of death.

The Lord Our Shepherd Is

By Auntie Wince

The Lord our Shepherd is:
No fear to us may come,
For though the way so narrow is,
His hand will lead us home.

Safe all the way our steps shall go,
He will not let us slide;
Up rugged hills, through tangled vales,
He still will walk beside.

No lion e'er shall cross our path,
Nor bear to us come near,
Nor foeman fierce e'er threaten us,
With gleaming sword or spear.

Our every want He doth supply—
By waters still our feet are led,
In pastures green He makes us lie,
With manna sweet our souls are fed.

And though we walk through vale of death,
No evil will we fear;
For God, "our refuge and our Strength",
Will e'er to us be near.

His rod and staff our comfort are,
On them we safely lean,
Sure they will help our feet to cross,
Old Jordan's rolling stream.

A table He for us prepares,
In presence of our foes,
And when we up and on must press
He still before us goes.

With oil our hearts He doth anoint,
Our cups are running o'er,
His goodness and His mercy still
Increasing more and more.

And all our days it shall be so
Till we within His house shall dwell,
For ever and for evermore,
And there His love and mercy tell.

Death is no enemy to you for it does not exist, and cannot therefore be "the wages of sin". By doing so you make void the Word of God, and yes, and you "make God a liar". How awful the thought! Paul must have felt the awfulness of it, for he said, "Let God be true, and every man a liar". With you sin and evil are *never* eliminated from the universe of God; *sin is never conquered*, but men, women and children must suffer indescribable agonies to untold ages.

We might continue much longer pointing out how totally at variance are your views with plain Bible statement, and how you do not hesitate to use the very language of Scripture in denying its most positive assertions. Again we cannot refrain from asking, "How much do you believe on the Lord Jesus Christ?" For reply you say, "Better men than you hold the views to which you so strongly object." Truly so. Cornelius, in some respects, is a splendid case in point, yet a message was required to be sent that he might hear words whereby he "might be saved", even though he "was a devout man . . . and prayed to God alway". The church to-day would have made him a member without question, and would probably have drawn

preferential comparison between him and St. Paul who so frequently "contended earnestly" in the synagogues and market places and turned the world upside down.

GOD'S IMMUTABLE COUNSEL

By Alex. Allan

WHEN Abraham came into the plain of Moreh, the Lord said unto him: "Unto thy seed will I give this land". Let it be said for the present, that this seed is Christ. When he had come up from Egypt into Canaan, the Lord said unto him, "All the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth".

But Abraham desired an heir; for the Lord had said: "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." To this Abraham enquired: "What wilt Thou give me, seeing I go childless, and . . . one born in my house is mine heir"? The Lord assured him that this should not be his heir, but that one begotten unto him of his own body should be his heir. So in the evening, the Lord brought him forth abroad, and said: "Look now toward heaven, and tell the stars, if thou be able to number them: . . . so shall thy seed be".

Here are two classes of seed, one an earthly class, and the other a heavenly class. So the Apostle reminds us, that in this allegory, Abraham had two sons, one born of the flesh, but the other by promise, which was Isaac, and he says: "We, brethren, as Isaac was, are the children of promise". Then Isaac was not a type of Christ; at least, this is not authorized by the Scriptures. But of Abraham's seed and heirs, Paul says: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect".

But Abraham wished to be sure about this inheritance, so he enquired of the Lord. "Whereby shall I know that I shall inherit it?" In answer to this the Lord confirmed the promise of inheritance in a covenant made over the dead bodies of animals, thus making the promise immutable. The Apostle, referring to this, says: "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed (by law), no man disannuleth, or addeth thereto." And now the Lord informed Abraham that the inheritance should come from a certain one of his seed, from the seed of whom He had already said: "Unto thy seed will I give this land." So we read in this connection, that "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land". Of this Paul says (with slight difference): "Now to Abraham were the promises spoken; but to the seed, He said not, Unto seeds, as of many, but as of one: even, Unto thy seed, which is Christ". He then continues: "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 if the

Doings Among the Churches

Every State Conference is solicited to send a representative to the General Conference, August 3 to 15, to act for the State Conference. A statement of State problems and needs is solicited.

Let us make the coming General Conference of greater benefit than any heretofore.

Furnish your representative with the power of proxy to voice the wishes of all of the Conference other than those personally represented.

NEBRASKA

The annual conference of the Church of God in southwestern Nebraska will be held at Holbrook, August 21 to 29, inclusive.

Eva Phelps, Secretary.

MICHIGAN

Sr. Fred Cross of Middleville, Michigan, is spending many very lonely and anxious days and nights in St. Mary's Hospital, Grand Rapids, with her little nine year old son who has undergone a very painful operation, and is in a very critical condition at this writing. May God be her rock of refuge in this time of anxious waiting.

The Michigan Bible School has increased from twelve on the first day to thirty. One woman from Grand Rapids said she would not miss the lessons if she had to walk from the city—10 miles—every day.

The Conference has also increased in attendance over last year with fine interest.

The Michigan Conference has lost 12 members by death during the past year.

Bro. Patrick is badly crippled up with his annual foot ailment.

Bro. Howard Pearson and family were expected Friday, the 25th, from the Brush Creek, Ohio, church.

TO IOWA BRETHERN

Will those interested in the work of the Iowa Conference send in their contributions and pledges as soon as possible, that the work may go on? Mail all checks or money orders to the treasurer, Ferne Moore, 223 Vine St., Waterloo, Iowa.

A LETTER TO A FRIEND

Just off the press—another edition of the excellent booklet, A Letter to a Friend, by the late Mrs. C. C. Woodruff. Old and young should read it. Fine as a letter to your friend whom you wish to interest in the Gospel. Well printed, Manila covers, 30 pages. Postpaid: single copies, 10c.; 12 for \$1.00; \$7.50 per 100.

ELDORADO'S NEW CHURCH

According to present plans a ten day meeting will be held at Eldorado, Illinois, beginning Tuesday, July 6, and closing Thursday, July 15. The dedication services of the new church building will take place on Sunday, the 11th. Come and rejoice with us.

F. E. Siple.

CONFERENCE ANNOUNCEMENTS

GENERAL CONFERENCE—OREGON, ILLINOIS
AUGUST 3 to 15

STATE CONFERENCES

- NORTHWEST, CORVALLIS, OREGON, JULY 8 to 11
- VIRGINIA, MAURETOWN, JULY 18 to 25
- TEXAS, GOLDTHWAITE, JULY 23—AUG. 1
- ILLINOIS, OREGON, AUGUST 3 to 15
- NEBRASKA, HOLBROOK, AUGUST 21 to 29
- IOWA, WATERLOO, AUGUST 21 to 29
- KANSAS, OKLAHOMA, ARKANSAS CITY, AUGUST 21 to 29

TEXAS CONFERENCE

The annual meeting of the Texas Conference and Bible School will be held at the new park and fair grounds (D.V.) Goldthwaite, Texas, July 24 to August 1. Every lover of Bible truth and study is cordially invited to meet with us. There is a good place to camp. Those who do not wish to camp out may get rooms by writing the committee. A table will be set for all without charge. Freewill offerings will be taken to pay for this service. We advise that all who can bring their tents and cots as the ones who have them to rent do not favor us in the amount charged. However, they will be furnished to those who apply a week or ten days before the time. Goldthwaite is on the Santa Fe R. R.

We are expecting Bro. Austin to be with us this year, and with our local preachers and teachers a good program is assured.

Write Bro. E. M. Wilson, Goldthwaite, Texas, as early as possible and let him know how many cots and tents will be needed, or rooms wanted.

Come and bring the whole family and enjoy a season of refreshing and rest.

E. W. Moses, President.

SARAH J. OVERHOLSER

Sarah J., daughter of Noah and Mary Harold, was born in Sugar Grove, Virginia, March 25,

1845. September 17, 1861, she was united in marriage with Lamoil T. Finch to which union one son, Lamoil McClellan, was born. Mr. Finch gave his life for his country in the civil war, dying January 31, 1863.

December 13, 1866, she was united in marriage with Peter Overholser, to which marriage one daughter, Algenora Belle, and one son, Alden Earl, were born.

August 18, 1875 she was baptized into Christ, since which time she lived a consistent, upright Christian life until she fell asleep in Christ June 9, 1926, in the 82nd year of her age, leaving surviving of her immediate family, her husband, one daughter, and two sons, and three grandsons.

Sr. Overholser was a remarkable woman. When she became a member of the body of Christ she apparently made a complete surrender of self to her Lord, as she not only took advantage of every opportunity to speak a word for Him and do a good deed in His name, but she seemed to be able to create new opportunities for such service. Teaching truth and living righteously brought joy and happiness to her and caused her family to love her deeply and sincerely, and her neighbors and those who knew her to love and respect her. She fell asleep in the full assurance that only faith and hope and a consecrated life can bring.

Appropriate services were held in the Lutheran church house just across the street from the Overholser home in Lawrenceville, Ohio, and which church house was kindly offered for such service, after which we laid her away in the cemetery near by, to rest from her labors for her Lord and loved ones, until He comes to bring eternal life and peace, and wipe our tears away.

L. E. Conner.

THESE ARE FOR YOUR CONVENIENCE

PROXY

I,, of the state of
City ofdo 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, Oregon, Illinois, July 27, (adjourned to August 3 to 15,) 1926, and at any adjourned meeting thereof.

In witness whereof I have hereunto set my hand this day of
....., 1926.

Signed

In the presence of

For the furtherance of the National Bible Institution, that it may, year by year, with increasing strength better serve the Church of God in its labors unto Christ, we the undersigned will, God being willing, undertake to pay yearly into the National Bible Institution, at Oregon, Illinois, the sum set opposite our respective names, on the date and in the manner indicated.

(Please print name very plainly, and give accurate Post Office address.)

Name	Amount per year	Time of payment
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Name -----
Address -----

Send The Restitution Herald to -----

Address -----

"As God hath prospered him"—1 Cor. 16:2.

The Restitution Herald

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

NATIONAL BIBLE INSTITUTION

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Elder F. E. Siple.....Assistant Editor
John RailtonCirculation Manager

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THE RESTITUTION HERALD

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

Have all yet notified the Secretary of their intentions in regard to regular yearly assistance in the General Conference work. There are some things which should be furthered next year, the ability to do which will depend upon the united cooperation of all. One of these is the Bible Training Class. This should be decided at once. But the decision rests upon the decision of the people. We are anxious to know the will of the church at once.

Fill out the form found at the bottom of the next page, telling what you will undertake to do (not a pledge) and mail it to the National Bible Institution, Oregon, Illinois.

"IF GOD BE FOR US"

"IF GOD BE FOR US, who can be against us?" There is great consolation in these words to any one who is truly trusting in God. Following Paul's previous utterances, Rom. 8:26-30, they recall a truth which can but confirm the assurance—"We know that all things work together for good to them that love God, to them who are the called according to His purpose." Under such conditions there is but one conclusion, namely, God is "for us". As there is no one who can successfully oppose God, then, there is no one who can successfully oppose us, "if God be for us".

EQUALLY ASSURING

are the true reasonings of Gamaliel in Acts 5:33-39—"If this counsel or this work be of men, it will come to nought: but if it be of God ye cannot overthrow it". And why

should not any true Christian long for his work to speedily "come to nought", if it be of man? For such to "come to nought" is for the best and greatest good.

"BUT IF IT BE OF GOD

ye cannot overthrow it". To endeavor to overthrow a work of God is to "be found even to fight against God", and Gamaliel assumed the sanction of his friends who were persecuting Christ and Christians that none of them would want to be found fighting "against God".

WHAT RELIEF AND PEACE

the truths in these foregoing scriptures afford one! There remains nought to do but to seek to know God and His righteousness, and, "whatsoever ye do, do it heartily as unto the Lord and not unto man". To know Him in word and in work is man's whole duty; and thus to know Him is to be engaged in His work and therefore to be recipients of justification and glory from Him who is "for us".

"There is therefore now (Rom. 8:1) no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."

IT'S TIME TO GET READY

To attend the General Conference, August 3 to 15, at Oregon, Illinois. Those who cannot attend personally are urged to appoint some one who will be present to act as their proxy. Fill out the Proxy form found on the next page, and send at once to National Bible Institution, Oregon, Ill. The same will be kept on file and presented to the designated person at the time of the covening of Conference.

OUR CHILDREN

JUST what provisions are we, in our homes, in our churches, in our conferences, making for the instruction of our children unto a knowledge of God and His Word? This question becomes more serious as we realize that more and more all education is mapped out and enforced by the public school. One result is that the home gives less and less thought and labor to the training of the child. The child not only learns literature, computations, sciences, under state rules and laws, but sewing, cooking, sawing, hoeing, are also taught by the "public" education. One thing only is forbidden in the school course—the Bible.

The science of life unto salvation through Jesus Christ is the greatest study of all—the one of most lasting result, the one of far greatest importance to every person.

Religious denominations everywhere, realizing the great need for the education of child life in things pertaining to God are consecrating increasingly large efforts to this end. The Church of God is hereby urged to survey its efforts in this direction.

First, recall as well as possible the age of life in which the majority come to profess Christ: Is it in life's "teen" age, before responsibility, care and duty settle heavily upon its shoulders? Is it in middle life when the mad race and struggle are on? Is it in declining years when either in the disappointment of partial or complete fail-

ure, or in the self satisfaction of success, as the declining pathway leads down and out into the great night? Numerous inquiries reveal that far the larger number enlist for Christ during the early years of life. It is then that life can be trained "up in the way he should go".

God has provided luxuries for man far beyond man's most fanciful imagination. The vast stores of water, coal, oil, gas, electricity, from which man has developed the present unspeakable advantages—highways, autos, railways, aircraft, telephones, radios, machinery, hospitals, etc.—are provisions of God. All these developments afford advantages with which to press life's aims. They give life greater opportunity, greater strength.

This advantage should be used just as earnestly to effectively increase Gospel work as it is used to increase any other line.

THE CHURCH OF GOD IS URGED TO GIVE ANXIOUS STUDY TO PRESENT DAY ADVANTAGES WITH WHICH TO FURTHER GOSPEL LABOR. IT IS ALSO URGED TO STUDY CHILD LIFE AND ITS CRYING NEED THAT CHRISTIANS EVERYWHERE WILL SEIZE THEIR ADVANTAGES AND KEEP UP WITH—YES, OUTRUN—THE WORLD TO COUNTERACT ITS EVER-GROWING SEDUCTIVE INFLUENCES BY PROVIDING, WITH INCREASING STRENGTH, HELPS, AIDS AND ENCOURAGEMENTS UNTO CHRISTIAN LIFE BY THE YOUTH AND FLOWER OF LIFE.

The Sunday Bible School offers one of the very best methods for the accomplishment of such education. Because of this fact numerous facilities have been perfected—maps, charts, cards, books, tables, hand work, etc.—that are especially applicable to this phase of work.

May not the Church of God conscientiously study this important question and arrange for a system of work with helps that will be beneficial to all in an effort to effectively aid the young life as it steps out upon the great pathway of duty.

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.

HERALD RECEIPTS

J. E. Hammond; Mrs. Dell Herrick; Mrs. Ray Saylor; J. S. Hindman; Ernest T. Poole; Mrs. J. A. Swihart; H. B. Hathaway; Emma S. Main; J. T. Whitley; Mrs. Robert Larington; Mrs. Nettie S. Evans; Bertha Logan.

HELPING FUND

Miss Lillian King \$10.00

WINCE MEMORIAL FUND

Previously mentioned \$2261.91
Mrs. Ida F. Orem (Calif.) 25.00
Emma S. Main (Mich.) 5.00
Pine Woods Bible Class (Louisiana) 25.00
Plainview Church (Nebraska) 25.00

Total \$2341.91

"WORDS OF LIFE" is a monthly published in Great Britain, advocating Life and Advent Truths. 65 cents per annum. Send for a sample copy. Mrs. J. W. Donaldson, 10 Oakmore Drive, Baldwin, New York

The princess named him Moses, a name which means "saved from the water".

Miriam and the mother, day by day, taught the little boy about God and His love. They trained him so well that nothing could change his mind. You see the Egyptians worshiped idols and some were very wicked so when at last the little boy was old enough to go and live with the princess, Miriam and her mother knew he would not forget the true God.

They gave him great learning at the king's palace so when he grew to manhood he was one of the wisest men in the land. But what helped the most to make a strong, manful boy was the mother's and sister's watchful care. He loved the princess but his love for his mother and sister made him ready and willing to do their bidding also.

Berean Column

Edited by

NATIONAL BEREAN SOCIETY

LEOTA B. HANSON, EDITOR

106 S. Second Street St. Louis, Missouri

Motto: Search the Scriptures Daily

Slogan: We Stand for Unity, Truth and Righteousness

OUR IDOLS

By Verna Himmelright

GIDEON was chosen by God to deliver the Israelites from the hands of the Midianites. While he was judge he did this and also carried out God's other command—to destroy the altars erected to the false god Baal which his people were worshiping. However, as soon as he died they built again the altars and restored the old heathen worship. They turned away from God.

At a later time Jeroboam, King of Israel, made two golden calves and placed them in Bethel and Dan to be worshiped. He was a selfish ruler who thought his people, if they were permitted to go to Jerusalem to worship, would return to their Lord and he would be killed. So the calves were made and the people were told to worship them since they were the gods which brought them out of Egypt. (1 Kings 12:28) The true God was rejected and these images were accepted.

We do not worship idols in the same way in which these Israelites worshiped them, since we have no visible or material image before us. Our idolatry rather exists in our own minds; it is the product of our thoughts. Our actions correlate with the mind and if we allow those thoughts to predominate and guide us surely we are idolaters just as much as Israel was who sacrificed offerings to Baal.

In Ephesians 5:5 we read that a covetous man is an idolater. Desire for certain worldly things may become so intense that God is forgotten and great effort made to secure those things so much longed for. God is forsaken and in His place is an idol—strife to secure something which we wish and covet. Jesus said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15.)

Wealth may be made a false God. We think of a miser as one who hoards money for the pleasure its possession gives him. Gold is his idol; he thinks of nothing but

ways of increasing the amount he has; he spends only what is absolutely necessary. Wealth does not have in it inherently the quality of bringing about idolatry—it is all in the way we think of it. To the person of means who obeys the words of Paul, "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," wealth would not be an idol for he would use money advantageously seeking to do the will of God.

Desire for popularity may cause idolatry. We are so prone to wish to do the things which make us "good fellows" in the crowd. If the fad of the moment happens to be dancing the Charleston or going to the movies on Sunday we must do those things also. Minds so occupied hold in them only those things and are turned from the ways of God.

"And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols." (1 John 5:20, 21.)

CHILDREN—MEN

By Alexander D. Donaldson

THE twentieth verse of the fourteenth chapter of first Corinthians reads thus, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men."

There is a great contrast between childlikeness and manliness, and while childlikeness in many ways in a man is to be commended, still in a man childlikeness is both comical and dangerous.

When childlikeness in a man leads him to be joyful of heart, clean of mind, eager, hopeful, sympathetic, strong, and without guile or malice, that man is headed toward Him who said, "I am the way, the truth, and the life." If you think otherwise read Mark 10:14, 15; also Luke 18:16, 17.

But to have a childish mind when we are grown up men and women is to neglect the gift of reason and the power of mental advancement, a growth that must come with years, which growth is a blessing from God, and must be cultivated so it can be used in His service, to His glory, His honor, and His praise.

A manly mind is firm but not fixed.

It is ready to hear new evidence, to welcome more light, to sift the truth, and adopt that which it finds to be true.

It is eager to learn by experience, and is not afraid of any truth that God has written in the Holy Scriptures, or in the book of nature.

A manly mind is one that says, "Show me the truth, prove to me that it is true, and I will believe it and obey it, with my reason as well as with my heart", and such a faith once fixed is the kind of faith that upholds the believer through trouble and shows him the peace that is beyond. It relieves him

while he is laboring under difficulties for he knows that Jesus is both willing and able to share his yoke, and he sees the promise of the rest beyond. It brightens his way through the darkest night of sorrow, yea, even while he travels through the dark valley of shadows; for he sees ahead the form of Him who is the Light of this world, and he realizes that his feet will be led to the "green pastures and the quiet waters."

The Spirit of God, speaking through Paul, distinctly states that we are not to lay aside our reason, nor shut our eyes to facts, but to realize that all things come from God, and be childlike enough to place our full trust and confidence in Him, knowing Jesus to be our "wisdom, and righteousness, and sanctification, and redemption."

The best followers of Jesus are those who, by their growth, have learned to put away childish things and in mind be men. As Paul says in the preceding chapter, "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."

DAILY SCRIPTURE READINGS

(Continued from page 307)

again visit the brethren, v. 36, in the cities where he had formerly spread the Gospel.

Fri.—July 9—Acts 16:1-18 Mem. V. 14

On this second journey they come to Lystra where Paul had been stoned and cast out as dead, where he received Timotheus, who from this time forth was a close companion with Paul. They left Asia Minor and went into Macedonia. In their ministry at Philippi a woman named Lydia from Thyatira heard them and believed. She and her household, v. 15, were baptized.

Sat.—July 10—Acts 16:19-40 Mem. V. 33

It was at Philippi that the damsel who brought much gain to her master because of her spirit of divination was cleansed by Paul. This so enraged the people that they rose up against Paul and Silas, beat them, "thrust them into the inner prison, and made their feet fast in the stocks". It was at midnight that a great earthquake, v. 26, shook the foundations of the prison, opened its doors, and loosed the bands. Paul and Silas fled not. The prison keeper evidently saw in them character that was in no other. Christianity made them different. His earnest question was: "Sirs, what must I do to be saved?" The answer was brief; it was clear: "Believe on the Lord Jesus Christ", and then, inasmuch as faith comes by hearing, "they spake unto him the word of the Lord". The prison keeper believed. He washed the blood stripes from the flesh of the apostles, and immediately, while yet night, he and all his were baptized.

Thus, the Gospel was being introduced into Europe. Nor did it stop there in that seacoast, but it has traveled on through country after country. One can hardly avoid the question: By what means, or power? And then the consequent urging comes to the living of to-day that they, too, in the name of Christ their Lord, should continue sending forth the Gospel message to man far and near to the end that whosoever will may have everlasting life, and that the earth may in due time, Isa. 11:9, "be full of the knowledge of the Lord, as the waters cover the sea."

The Sunday School

Prepared by Alta King

CHILDHOOD AND EDUCATION OF MOSES

LESSON 2 JULY 11, 1924
LESSON TEXT: EXODUS 2:1-10
RESPONSIVE READING: PSALM 105

Golden Text: Train up a child in the way he should go; and when he is old, he will not depart from it.—*Proverbs* 22:6.

Memory Verse: Hebrews 11:23.

FOR STUDY

Review: Describe the status of God's chosen people in last week's lesson. To whom does David ascribe this condition? *Psa.* 105:24, 25. Through what human characteristics did God work to accomplish these conditions?

The New Lesson: In this week's lesson God's hand works in a positive direction for His people, Israel, though at the time, perhaps, no one recognized that God's hand was working at all. In His silent, mysterious way God takes in this week's lesson His first definite step toward the nationalization of His people, an ignorant mass of slaves; and He began with the birth of a child, however much we are inclined to think that God does not exercise His power in the life of an individual in any determining way before that individual can consciously choose.

I. The King's Decree and God's Disposal: *Exodus* 1:15-22. During their enslavement did the people of Israel receive instruction in the religion of their fathers? Were some, at least, faithful? Was the decree of the earth's monarch able to break that faithfulness?

"The very measure which Pharaoh had taken for the destruction of Israel eventually led to their deliverance. Had it not been for the command to cast the Hebrew children into the river, Moses would not have been rescued by Pharaoh's daughter, nor trained in all the wisdom of Egypt to fit him for his calling."—*Alfred Edersheim*.

II. The Birth and Rescue of Moses. *Exodus* 2:1-10. Note the parentage of Moses. Had the people of Israel lost their tribal organization during centuries of unorganized slavery and degradation? Why not?

Through what idolatrous agency and human emotions did God work to save Moses? How did He manage that Moses should receive full instruction in the one true religion?

"Quick-witted Miriam, her mind made even keener by love, read the compassion in the face of the princess, and knew that her brother was to be adopted. But the princess would need a nurse for the child; the Hebrews were unpopular. No Egyptian woman would be willing to nurse a Hebrew child—'Shall I go and call thee a nurse of the Hebrew women?' . . . No doubt this daughter of a king was shrewd enough to see through the loving deception, but she wanted the babe nursed and she knew that no nurse would be so careful as the child's own mother. . . . With what joyful triumph she (Miriam) ran to her mother and summoned her, and how her eyes laughed as she presented Jochebed to the princess. It is one

of the merriest scenes in the Bible." *Peloubet's Notes*.

Is it possible that Moses' parents might have had some intimation of God's purpose in him? We know that they at least had the parent faith that put the safety of their child in God's hands. *Heb.* 11:23.

III. A Providential Education. *Acts* 7:22. "Those whom God designs for great services, He finds out ways to qualify and prepare beforehand. Moses, by having his education in a court, is the better fitted to be a prince and king in Israel; by having his education in a learned court, is the fitter to be an historian; and by having his education in the court of Egypt, is the fitter to be employed, in the name of God, as an ambassador to that court."—*Matthew Henry*.

"And Moses was instructed in all the wisdom of the Egyptians. This verse is from the sermon in which Stephen, just before his martyrdom, eloquently set forth the course of history which had its climax in Jesus Christ. In Egypt much was made of physical training, accomplished through wrestling, fighting with singlesticks, ball playing, the throwing of knives and daggers, and the lifting of bags of sand. Mental training began with writing and reading the enormously difficult Egyptian language with its thousand complicated picture signs. Arithmetic was studied (including fractions), and vocal and instrumental music with harmony (and here Moses was especially proficient). At a suitable age Moses was sent to a university, tradition naming Heliopolis (On), the Oxford of ancient Egypt. Here Moses studied geometry, literature (especially poetry), astronomy, law, medicine, and chemistry. Above all he was taught the mysteries of Egyptian religious symbolism, for the inner meaning of the gross polytheism of the land—a meaning hidden from all but the few—was that every god, in human or animal form, was a mere symbol of some characteristic of the One God, above all and in all His manifestations. Moses might have adopted the literary life, becoming a scribe, or the life of a government official; but tradition states that he chose the military life, and distinguished himself in the wars which Egypt waged in that period of her history. *And he was mighty in his words and works*. Though Moses became a soldier and did 'mighty works', and though he became the greatest statesman in the world's history, the virtual founder of the greatest modern governments, yet the records he left behind him show that he was equally 'mighty in words'. He became a poet, as his noble psalm, the Ninetieth, superbly witnesses. He became a historian, a writer of laws, and a matchless orator. Perhaps in all the course of human history no one has risen more diversely gifted than Moses, and with a larger number of qualities in which he attained supreme rank."—*Peloubet's Notes*.

Thus slowly, and many times through human instrumentality, and ways, and even evils, has God been fulfilling His covenant to Abraham, and is still fulfilling it.

Was God thinking only of Israel when He took these steps toward her nationalization or did He have you and me also in mind?

"There is little pleasure in the world that is true and sincere besides the pleasure of doing our duty and doing good. I am sure no other is comparable to this."

Children's Column

PREPARED BY DASY NOKS

TO THE CHILDREN

HOW many of you have a sand pile? I know some children that have and they do enjoy them so much. Did you know that you could teach little children that can't read or write, these Sunday School lessons from your sand pile? Try it.

Take the lesson for next Sunday. Tell them the story and then you can help them make their kings, soldiers, a Moses, etc. A very good basket for the baby Moses can be made of leaves; a needle and thread will be a help. Use sticks for the Egyptians and you can cut the princess and her maids out of heavy cardboard.

Be sure and cover up your sand pile every time you leave it, for chickens, cats and sometimes birds will get it all dirty for you. If you keep your sand covered there is nothing cleaner and more healthful for children.

CHILDHOOD AND EDUCATION OF MOSES

TODAY we learn how an older sister helped to save her little brother's life and afterwards taught him to love God and trained him to become a great hero.

This little boy's name was Moses. His mother's name was Joch-e-bed and his father's was Amram. The sister's name was Miriam. He also had an older brother Aaron.

They kept the little boy hid for three months but by this time the mother was afraid the soldiers would find him; she could not keep it a secret any longer. The bad king might put the whole family to death for disobeying his order.

So the mother Jochebed and Miriam made a little basket and covered it with pitch so that water could not soak through. Into this they placed the little one and then sent the basket afloat among the tall plants by the river Nile. These plants were umbrellas for the little baby as the basket slowly floated in and out among them. After a time it drifted down to where the king's daughter and her maids came down to the river to bathe. It was early morning and the princess was in her bath robe. She saw the tiny boat and told her maids to bring it to her.

When the princess looked at the baby she knew he was one of the Hebrew babies but he was such a pretty one and started to cry so that she loved him at once and wanted to keep him, but "how will I care for such a young child?" she thought.

Just then the older sister Miriam, who had been watching all the time came up and offered to get a Hebrew nurse for the baby. The princess told her to run quickly and find one. Now whom do you suppose Miriam came back with? Why, the baby's own mother! Of course the princess did not know, and she paid Jochebed for taking care of the child. How happy they must have felt now to know that they would not have to fear the soldiers any more!

Don't you think the mother and sister had great faith in God? Don't you believe God helped them think of the plan?

THE RESTITUTION HERALD

VOLUME 15

OREGON, ILLINOIS, JULY 13, 1926

NUMBER 41

The God-Breathed Book

Who Hath Provided?

By S. Roxana Wince

THERE is a Book that claims to be literally God-breathed. It is a startling expression, yet it is the claim made by the Bible for itself in the remarkable statement:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works."

The words "given by inspiration of God" mean literally "God-breathed". And this is applied to all Scripture—that is, all the writings that constitute the literature that came when "holy men of God spake as they were moved by the Holy Ghost."

The inspiration of the Bible is its unique characteristic, and its glory. True, ever since the writing of this amazing book began, men have denied or rejected its divine character. For they have known only too well that, if its divine origin is admitted, it then has a binding claim upon their own lives. And its claims are very searching. Yet those who have unreservedly submitted themselves to the message of this Book have found a blessing that can come in no other way.

The Bible, which claims in more than 3000 passages to be the Word of God, is necessarily the foundation of the Christian faith. Of course, in a sense beyond even the Bible, Christ is the foundation. "For other foundation can no man lay than that is laid, which is Jesus Christ." But Christ is the theme of the entire Bible; and our only objective source of knowledge of Christ now is this Book. Therefore in these days, when there are so many varying and opposed views as to what the foundations of the Christian faith are, it is well to remember that the Bible is basic, and that the inspiration of the Bible is necessarily a basic fact.

It is sometimes said that the Bible is a valuable record of man's search for God, and that it gives us the best discoveries the men who wrote it were able to make of spiritual truth and of the nature of God. But this is very far from what the Bible says of itself; indeed, its writers say just the opposite. They tell us habitually throughout the sacred writings that what they are setting down is not what they have discovered of God, but what He was pleased to reveal to them concerning Himself. That is, the statement "God-breathed" assumes that the Book came from God to men, and that it is not a man-achieved piece of work, but a gracious gift from man's Creator and Redeemer.

The more we study this Book the more we realize that here is something essentially and infinitely different from any other book the world possesses. We have in it not only God's revelation of Himself, but His unspar-

ing exposure of the awful character of sin and the hopeless condition of sinners. In God-breathed fulness and finality we learn of His righteousness and necessary condemnation of sin, yet at the same time of His provision of an all-sufficient Savior from sin.

It is a striking fact that this Savior, the only begotten Son of God, whose earthly or human name is Jesus, while His heavenly

He Knows

Ungathered beauties of a bounteous earth,
Wild flowers which grow on mountain-
paths untrod,

White water-lilies looking up to God
From solitary tarns—and human worth
Doing meek duty that no glory gains,
Heroic souls in secret places sown,
To live, to suffer, and to die unknown—
Are not that loveliness and all these pains
Wasted? Alas, then does it not suffice

That God is on the mountain, by the lake,
And in each simple duty, for whose sake
His children give their very blood as price?
The Father sees. If this does not repay,
What else? For plucked flowers fade and
praises slay.

—Selected

name is Christ (the Anointed One), is called also the Word, even as the Bible is the Word. There are impressive parallelisms between Christ and the Bible, the Living Word and the written Word. Both came forth from God to men, in a supernatural way, by the Holy Spirit—the one by inspiration, the other by virgin birth. Both are divine, complete, infallible expressions or manifestations of God Himself. And salvation, or the new birth by which alone men can enter the kingdom of God, comes by the written Word and by the Living Word; indeed, in some Scripture passages referring to life through the Word it is not easy to tell whether Christ or the Bible is meant, so intimately are they identified.

Thus we read, in one instance, that "of His own will begat He us with the word of truth." Again: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." And in the first chapter of the Gospel of John, which tells us that Christ is the Word, we read that "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

It is a wonderful thing that God did for us when He gave us His God-breathed Book. It is no wonder that a dying Christian once said, as Spurgeon told it in one of his sermons: "Speak to me now in Scripture language alone. I can trust the words of God; but when they are the words of a man it

(Continued on page 328, column 3)

SURE enough, who plowed those deep, deep channels all the way from the rise of the Missouri River to the Gulf of Mexico? Who heaved out those mighty channels for the Potomac and the Oregon?

Answer, Mr. Atheist, if you can.

You say there is no great and all-wise Creator to do these marvelous things, that they just happen, but I cannot so believe. Why did it happen? Who made one part of our continent of North America slope to the east, another part to the west, and still another to the south? If it happened so, why did it not happen to all slope one way? Is there not evidence of design in this and of a wise Designer? The volume of the water would have been too great for one way to carry, so many ways were provided.

And why were men created so stupid and ignorant, more so even than the beasts and birds? Why have to begin with their "A, B, C's" and learn everything?

That they might have the pleasure of learning. There is joy in achievement, real pride in coming off more than conquerors. What would we do, how spend our time, if there were no tasks to perform, no lessons to learn? It would be a very monotonous, uninteresting world. We would soon tire of it and clamor for something to do.

God did not tire. He is not tired yet. He is still at work making great islands in the ocean for the dwelling places of man. And He knows just how to keep the balance of the sea and the land, and just where and how He is to get the materials to make these islands of. Do you, Mr. Atheist? Try it. Gather your sand, your clay, your loam, where there is none to gather. Heap them up on the great waters, and where no foundation is, make them stay. You can not do it, and they could not do it themselves. It is a miracle, a stupendous miracle that no human being can explain. And who planted these mighty continents of Europe, Asia, and America to fruit and grass and flowers? Who made them, their sister continent of Europe, smile like the rose? Where did the seed come from? From the stars?

We do know, we read in Genesis, that in the beginning God created the heavens and earth and that "the earth was without form, and void; and darkness was upon the face of the deep." But God spoke light into being, and caused plants to grow out of the earth, that it might be a fit dwelling place for man, and of course a way had to be provided for the overflow of the waters, that his fields when sown might not be drowned out, his buildings be swept away, and his life be endangered.

"His tender mercies are over all His works." "In wisdom hath He made them all."

The Sunday School

Prepared by Alta King

CHILDHOOD AND EDUCATION OF MOSES

LESSON 2 JULY 11, 1924
LESSON TEXT: EXODUS 2:1-10
RESPONSIVE READING: PSALM 105

Golden Text: Train up a child in the way he should go; and when he is old, he will not depart from it.—*Proverbs 22:6*.

Memory Verse: Hebrews 11:23.

FOR STUDY

Review: Describe the status of God's chosen people in last week's lesson. To whom does David ascribe this condition? Psa. 105:24, 25. Through what human characteristics did God work to accomplish these conditions?

The New Lesson: In this week's lesson God's hand works in a positive direction for His people, Israel, though at the time, perhaps, no one recognized that God's hand was working at all. In His silent, mysterious way God takes in this week's lesson His first definite step toward the nationalization of His people, an ignorant mass of slaves; and He began with the birth of a child, however much we are inclined to think that God does not exercise His power in the life of an individual in any determining way before that individual can consciously choose.

I. The King's Decree and God's Disposal: Exodus 1:15-22. During their enslavement did the people of Israel receive instruction in the religion of their fathers? Were some, at least, faithful? Was the decree of the earth's monarch able to break that faithfulness?

"The very measure which Pharaoh had taken for the destruction of Israel eventually led to their deliverance. Had it not been for the command to cast the Hebrew children into the river, Moses would not have been rescued by Pharaoh's daughter, nor trained in all the wisdom of Egypt to fit him for his calling."—*Alfred Edersheim*.

II. The Birth and Rescue of Moses. Exodus 2:1-10. Note the parentage of Moses. Had the people of Israel lost their tribal organization during centuries of unorganized slavery and degradation? Why not?

Through what idolatrous agency and human emotions did God work to save Moses? How did He manage that Moses should receive full instruction in the one true religion?

"Quick-witted Miriam, her mind made even keener by love, read the compassion in the face of the princess, and knew that her brother was to be adopted. But the princess would need a nurse for the child; the Hebrews were unpopular. No Egyptian woman would be willing to nurse a Hebrew child—"Shall I go and call thee a nurse of the Hebrew women?" . . . No doubt this daughter of a king was shrewd enough to see through the loving deception, but she wanted the babe nursed and she knew that no nurse would be so careful as the child's own mother. . . . With what joyful triumph she (Miriam) ran to her mother and summoned her, and how her eyes laughed as she presented Jochebed to the princess. It is one

of the merriest scenes in the Bible." *Peloubet's Notes*.

Is it possible that Moses' parents might have had some intimation of God's purpose in him? We know that they at least had the parent faith that put the safety of their child in God's hands. Heb. 11:23.

III. A Providential Education. Acts 7:22. "Those whom God designs for great services, He finds out ways to qualify and prepare beforehand. Moses, by having his education in a court, is the better fitted to be a prince and king in Israel; by having his education in a learned court, is the fitter to be an historian; and by having his education in the court of Egypt, is the fitter to be employed, in the name of God, as an ambassador to that court."—*Matthew Henry*.

"And Moses was instructed in all the wisdom of the Egyptians. This verse is from the sermon in which Stephen, just before his martyrdom, eloquently set forth the course of history which had its climax in Jesus Christ. In Egypt much was made of physical training, accomplished through wrestling, fighting with singlesticks, ball playing, the throwing of knives and daggers, and the lifting of bags of sand. Mental training began with writing and reading the enormously difficult Egyptian language with its thousand complicated picture signs. Arithmetic was studied (including fractions), and vocal and instrumental music with harmony (and here Moses was especially proficient). At a suitable age Moses was sent to a university, tradition naming Heliopolis (On), the Oxford of ancient Egypt. Here Moses studied geometry, literature (especially poetry), astronomy, law, medicine, and chemistry. Above all he was taught the mysteries of Egyptian religious symbolism, for the inner meaning of the gross polytheism of the land—a meaning hidden from all but the few—was that every god, in human or animal form, was a mere symbol of some characteristic of the One God, above all and in all His manifestations. Moses might have adopted the literary life, becoming a scribe, or the life of a government official; but tradition states that he chose the military life, and distinguished himself in the wars which Egypt waged in that period of her history. *And he was mighty in his words and works*. Though Moses became a soldier and did 'mighty works', and though he became the greatest statesman in the world's history, the virtual founder of the greatest modern governments, yet the records he left behind him show that he was equally 'mighty in words'. He became a poet, as his noble psalm, the Ninetieth, superbly witnesses. He became a historian, a writer of laws, and a matchless orator. Perhaps in all the course of human history no one has risen more diversely gifted than Moses, and with a larger number of qualities in which he attained supreme rank."—*Peloubet's Notes*.

Thus slowly, and many times through human instrumentality, and ways, and even evils, has God been fulfilling His covenant to Abraham, and is still fulfilling it.

Was God thinking only of Israel when He took these steps toward her nationalization or did He have you and me also in mind?

"There is little pleasure in the world that is true and sincere besides the pleasure of doing our duty and doing good. I am sure no other is comparable to this."

Children's Column

PREPARED BY DAISY COOK

TO THE CHILDREN

HOW many of you have a sand pile? I know some children that have and they do enjoy them so much. Did you know that you could teach little children that can't read or write, these Sunday School lessons from your sand pile? Try it.

Take the lesson for next Sunday. Tell them the story and then you can help them make their kings, soldiers, a Moses, etc. A very good basket for the baby Moses can be made of leaves; a needle and thread will be a help. Use sticks for the Egyptians and you can cut the princess and her maids out of heavy cardboard.

Be sure and cover up your sand pile every time you leave it, for chickens, cats and sometimes birds will get it all dirty for you. If you keep your sand covered there is nothing cleaner and more healthful for children.

CHILDHOOD AND EDUCATION OF MOSES

TODAY we learn how an older sister helped to save her little brother's life and afterwards taught him to love God and trained him to become a great hero.

This little boy's name was Moses. His mother's name was Joch-e-bed and his father's was Amram. The sister's name was Miriam. He also had an older brother Aaron.

They kept the little boy hid for three months but by this time the mother was afraid the soldiers would find him; she could not keep it a secret any longer. The bad king might put the whole family to death for disobeying his order.

So the mother Jochebed and Miriam made a little basket and covered it with pitch so that water could not soak through. Into this they placed the little one and then sent the basket afloat among the tall plants by the river Nile. These plants were umbrellas for the little baby as the basket slowly floated in and out among them. After a time it drifted down to where the king's daughter and her maids came down to the river to bathe. It was early morning and the princess was in her bath robe. She saw the tiny boat and told her maids to bring it to her.

When the princess looked at the baby she knew he was one of the Hebrew babies but he was such a pretty one and started to cry so that she loved him at once and wanted to keep him, but "how will I care for such a young child?" she thought.

Just then the older sister Miriam, who had been watching all the time came up and offered to get a Hebrew nurse for the baby. The princess told her to run quickly and find one. Now whom do you suppose Miriam came back with? Why, the baby's own mother! Of course the princess did not know, and she paid Jochebed for taking care of the child. How happy they must have felt now to know that they would not have to fear the soldiers any more!

Don't you think the mother and sister had great faith in God? Don't you believe God helped them think of the plan?

was because in later times their fiendish descendants sacrificed helpless children, and practised cannibalism, that the Hebrews were commanded to slaughter every individual of the accursed breed.

The above events, and many others, are described in ancient records, whose true purport, however, like that of Genesis, has been completely obscured owing to the fact that the translators employed the Anglo-Saxon *eorthe* or *earth* to represent the Hebrew *eretz*.

RELIGION AND THE HOME

BEFORE there were schools or churches, there were homes. Before any child is influenced by the school or the church, he is influenced by the home. The home is the first place, the most effective place, and the most logical place for religious education. As soon as a child can love his mother, he should be taught to love God. As soon as a child is able to talk, he should be taught to pray. As soon as a child is able to realize his desire and need of companionship, he should be taught to enjoy fellowship with God. As soon as a child is capable of understanding the meaning of words like "will" and "ought" and "must" he should be taught to recognize the will of God as the supreme law of life. As soon as a child is able to realize the meaning of gladness and grief, he should be taught that righteousness and service mean joy, and sin and selfishness mean sorrow.

Parents should understand that their first duty in life is to their children, and that their first duty to their children is to prepare them for right living. One's duty to his children has only begun when he has provided them with food and clothing and shelter and intellectual training.

In a small meeting of the Boy Scouts the scoutmaster in opening the program asked that one of the boys offer prayer. The boys were all from church homes, most of them members of the church. Yet one by one they positively refused, and treated the matter as a sort of joke. At last the pastor's twelve-year-old son prayed. He had prayed in the home every day since he could talk, and for him it was natural and easy. Perhaps the others had never been asked to pray before, and it was an experience which they faced with consternation. It is a condition which all who believe in the kingdom of God should face with consternation.—*J. Sherman Wallace, in Young People.*

Born by baptism into the death of Christ, who was put to death in the flesh, prepares one to rise and walk in newness of life with Christ, who was quickened in the Spirit. This work is not yet done in fact, but being done by faith it is accepted of the Father at the faith and hope and intent of the individual and thus the Father reckons it as done not in the flesh but in the Spirit, a new creature in Christ Jesus.

... the law of Moses was a "pattern of good things to come". ... Were the work of the ... a pattern of the judg ... as Judge?

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—July 18—Acts 21:1-19 Mem. V. 14

PAUL'S parting with the elders of Ephesus at Miletus, 20:36-38, was not only touching but indicates to us the depth of feeling between them.

Whether Paul is traveling toward Jerusalem in fulfillment of his vow made at Cenchrea, 18:18, may be uncertain. At Tyre, v. 4, he was warned not to go to Jerusalem. At Caesarea, Agabus tells Paul he will be bound when reaching Jerusalem. All urge him not to go farther. But Paul in the depth of his convictions for Christian service rebuked them, v. 13, declaring he was "ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus". The brethren reluctantly granted "the will of the Lord be done".

Mon.—July 19—Acts 21:20-40 Mem. V. 20

We have now reached the beginning of the end of Paul's missionary work among the Jews. Just as the Savior's hour came for the close of His personal ministry so the hour is approaching Paul for the close of the special effort of ministry among the chosen people.

Paul reaches Jerusalem. The brethren take him to the elders. He declares one by one the things "God had wrought among the Gentiles by his ministry". They glorified God for these works but terribly feared the Jews. Racial and religious prejudice was keen. The Jerusalem church implored Paul to openly attest that he was a keeper of the law, that in so doing he might appease the fearful prejudice standing against him. Paul agreed and in fervor of Christian spirit entered the temple to purify himself. See Num. 6:2-20.

The outcry against him when certain ones recognized him in the temple and the uproar that followed were because "they supposed", v. 29. Their hateful jealousy of their own carnal conceit, fearful lest Paul should in any wise detract people from their announced beliefs, inspired them to oppose Paul even unto death. The meanness of human nature, the unspeakable injustice aroused by man's own vision of self-esteem and importance is here depicted in all of its hideousness. It is the spirit of the inquisitions of all centuries. Though less pronounced to-day it nevertheless is visible ever and anon as it breaks out in the manifest ill will because of regarded spite or humiliation.

Tues.—July 20—Acts 22 Mem. V. 16

Having been rescued from their vile madness, Paul at the head of the stair leading to the citadel recites to the infuriated mob a narration of his Christian experience. He recalls to them his own fanatical persecutions against Christians and his energetic labors to destroy them. He then recites the miracle of his conversion, a record that should have appealed to the heart of every truly ardent Israelite. Paul exalted God over it all. They heard with apparent patience till Paul recited the Lord's instructions "Depart: for I will send thee far hence unto the Gentiles", v. 21. Their insatiable prejudice was again aroused. Paul's life is demanded. The captain with his soldiers protects him.

Wed. July 21 Acts 23:1-16 Mem. V. 11

On the morrow Paul is brought before the

council that the captain may know the truth. The high priest falsely charges him. Paul, perceiving "that the one part were Sadducees, and the other Pharisees" announces his own faith, declaring: "of the hope and resurrection of the dead I am called in question". At once the hideousness of human nature bursts forth. The Pharisees, whose doctrines Paul emphatically announced, were at once appeased of their jealousy against him and stood for him. Their chiefs no longer saw evil in the conduct of Paul which a moment before they declared was conduct worthy of death. How utterly unreliable is man as a guide or a staff. Paul recites more of his inspired knowledge, but all the time he was God's chosen messenger and was under the Father's watch-care and guardianship.

Thurs.—July 22—Acts 23:17-35 Mem. V. 21

Paul's nephew, having overheard forty Jews plotting to take Paul's life before they would eat or drink, notified the chief captain. The circumstance recalls to one's mind the evident Hand of God. The same Hand directed Pharaoh's daughter to the bulrush ark in which Moses was hidden. God's Hand is never short. He is always abundantly able to bring His divine purposes to fulfillment. He had told Paul that he should witness unto Him in Rome and no human power could thwart that purpose. God is God indeed, always true to His every word and decision.

Fri.—July 23—Acts 24 Mem. V. 16

Back in Caesarea under the protection of the governor, Paul is again accused of the high priest aided by "a certain orator named Tertullus". They were unable to prove their charges. Paul narrates the events leading up to his arrest and in this, as in his previous reviews of life, made at Jerusalem, shows forth convincingly that his life and works have been directed by the same God who directed the law-giver Moses in all his doings. Sober judgment seasoned with honesty of purpose would have brought his accusers to an acknowledgment of their wrong and to a petition for forgiveness. But not so. Human nature—not religion, nor the righteousness of the law, nor justice between man and man—ruled. With such facts ever before one's life how necessary it is to discern between the unrighteous works of a humiliated mind or of a Pharisaic mind lauded by a Paul's approval, and the righteous mind intent upon the cause at stake.

Sat.—July 24—Acts 25 Mem. V. 8

Festus comes to Caesarea and Paul is brought before him for trial. Again human nature rises. Festus, the ruler, whose duty and best interests would require him to do justly, "willing to do the Jews a pleasure" asked Paul to go to Jerusalem. But the Jews had already made a plot to kill him enroute. Paul appealed to Caesar. This appeal must be granted. Therefore, under the escort of Roman soldiers Paul must be taken to Rome.

WHY MEN BE- COME ATHEISTS

By S. Roxana Wince

(Continued from last week.)

HOW can any of our Anglo-Saxon people be atheists with history linking them so closely together and to the past?

Do you not remember what Solomon said when the house of the Lord was finished and was being dedicated? "Lord God of Israel, there is no God like Thee in heaven above, or in earth beneath, who keepest covenant and mercy with Thy servants that walk before Thee with all their heart" (1 Kings 8:23); and how God Himself declared to Israel, after she was brought out of Egyptian bondage: "Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations" (Deut. 7:9; Neh. 1:5; Dan. 9:4). God has kept His promises to Abraham, to Isaac, to Jacob and to their descendants up to the time they passed through the Caucasian gate into Europe. Will He break those promises now?

Listen. This is what is yet to come: "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one King shall be King to them all: and they shall be no more two nations, neither shall they be divided into two nations any more at all: . . . and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and *their children's children for ever*".

We left the Israelites on the other side of the Caucasian gate pressing on into northern Europe. Five hundred miles wide, stretching across the center of that continent, lay the great Black Forest. South of the forest dwelt the sons of Japheth. The Romans, at the time they became conquerors of the then known world, halted when they reached this forest, and nothing that Julius Cæsar could do or say could induce them to budge a step farther. Why? We answer, because beyond that sheltering barrier God's people of the ten tribes lay encamped, and He would suffer no man to come near them to do them harm. Here beneath His protecting care, hidden safely in this great northern hive, they grew and multiplied until almost countless in number.

Tacitus tells us many things about them that otherwise we would not have known. They were a brave people. Women among them were not treated as dogs but as equals. They had good and equitable laws, and criminal offenses were speedily punished. Lovers of home, they loved better still to be on the move and their faces were ever turned westward, first to Holland, Denmark and Great Britain, and then when America was discovered they came in ever-increasing throngs to the new world. Reuben, Simeon, Dan, Gad and Asher, Manasseh and Benjamin, Naphtali and Levi, Joseph and Ephraim and Issachar, ready to carry on the great and glorious work that God had put into their hands while still in Europe. They had

stamped out polytheism there, but a harder task is before the Plymouth Rock pilgrims.

They have sought "freedom to worship God" and will have it, but will the revolt against the almost idolatrous worship of pope and virgin and canonized saints be brought to a successful issue? There is so much in this false faith to make infidels and atheists that we cannot wonder the Teutons north of the Black Forest started the Protestant reformation in brave endeavor to check its onward flow, Luther, Zwingle, Melancthon, Knox, Huss, and others doing all in their power against it, and for the ancient faith of their fathers. But in spite of them, in spite of protests and awful and widespread martyrdoms and cruel wars in the hoary past, the noxious weed lived on, and grew and thrived, and will, I suppose, until Jesus comes.

"Aha!" in uproarious laughter, says the Atheist, "I thought you would have to own up! Your God isn't as powerful after all as you thought He was, is He? There seems to be some things He cannot do."

Hold on, Mr. Atheist; not quite so fast. Did I not tell you some time ago to "wait"? Wait: "The Lord is not slack concerning His promise, as some men count slackness". Men count Him slack if a hundred years go by and everything is not done that God said the future had in store for us whether the predicted time has been reached or not.

Yet not a tittle, not a jot, not an iota will fail. All will happen in its own time and place just as He has said it would. Believe Him, trust Him. Much can take place in a thousand years and much will. Neither Christ nor His disciples will be idle. They will sit on thrones reigning over and judging the twelve tribes of Israel. (Matt. 19:28; Rev. 20:4, 6.)

And we too will be assigned our work, whatever it may be. We are being fitted now for places of honor and glory in the coming kingdom. May we be found worthy.

THE BIBLE PROVED BY ITS INTERNAL EVIDENCE

With this review of the testimony, both human and divine, every intelligent and honest man perceives that every hypothesis impeaching the truth of the Bible and resting upon a supposed defect of the testimony showing its transmission to us, is based on false premises and falls to the ground. Opening the Bible, we read in the first verse of Genesis 1, as follows: "In the beginning God created the heaven and the earth"; and turning to the last part of the last book of the same volume, we read; "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." This wonderful book opens with the announcement of the creation of one world, and closes with the promise of another.

From this great primal truth taught in Genesis 1:1, we deduce by simple logic the following imposing conclusions:

I. That the Bible contains within itself, in prophecy and history, the record of the past, present and future of our race and world. It acquaints us with the origin and history of one world, and foretells the creation of another, with its characteristics of wisdom, righteousness, and divine blessed-

ness.

II. That the present world is not, as materialists and scientists maintain, a perpetual arrangement, a finality, but the means to an end yet future. We are living under a government not permanent, but temporary and provisional. The present dispensation of man's life, which is the true intermediate and probational state, spans the gulf between Eden lost and Paradise restored; between the Alpha and Omega of our mundane cosmos. Our world and race await new decrees of destiny from their divine Creator.

III. That it is the purpose of the great Founder and Builder of all things at some time in the future to supersede and remodel the present world, and out of its elements to construct a new dwelling place for man, though still on the earth which shall "never be moved out of its place", and "which endureth for ever"; wherein he shall work out the great destiny for which God intended him in the beginning: when the seed of the woman shall "bruise the serpent's head"; when there shall be reconciliation and harmony between God and man, and the long-promised "glory to God in the highest, and on earth peace and good will toward men", shall be happily realized.

Now we are to consider how these ends are to be accomplished; for God means to accomplish His will to usward; for by man sin came into the world, and death by sin, so by man comes also the resurrection from the dead, and a redemption from the bondage of sin and death.

In His character of the "Builder of all things", we may be assured that as a wise "Master Builder", He does not build without a design, and that design is perfect in kind, and the highest expression of the divine benevolence. Having that design as the model before His mind, He proceeds to prepare and construct everything, all its parts, with reference to the plan and end He has preconceived. The Bible accordingly informs us that the great Architect of the world, or cosmos, of which man forms a part, has nicely and wisely adjusted the means to the end proposed. "Mine hand also hath laid the foundation of the earth, and My right hand hath spanned the heavens"; for He has created all things, and for His pleasure they are and were created. Having finished the task, He saw all the works that He had made and pronounced them "very good", and such was the admirable wisdom and the glorious harmony and beauty of their mechanism that "the morning stars sang together, and all the sons of God shouted for joy."—*The Rainbow*.

GREETINGS TO ALL

Dear Editor and Co-workers of "like precious faith:" See 2 Peter 1:1-4, R. V.

Thanks to God for His inexpressible free gift", (2 Corinthians 9:11-15—Emphatic Diaglott), and for favors to us, stirring us up in the good word and works of the Lord (2 Peter 1:13). Our request for the extra Heralds has been amply supplied in a more worthy manner than we had expected. That goodly number seven! Acts 11:12-16. And later we received the eighth of the same number, which reminds us of "the last, the great day of the feast." John 7:37, E. Diaglott, when our Savior "stood and cried, saying, If any man thirst, let him come unto Me, and drink."

Thanks, brethren, for those nice separately-bound Heralds, until better paid.

R. A. Humphreys

Doings Among the Churches

CONFERENCE ANNOUNCEMENTS

GENERAL CONFERENCE—OREGON, ILLINOIS
AUGUST 3 to 15

RIPLEY SUNDAY JULY 18

STATE CONFERENCES

VIRGINIA, MAURERTOWN, JULY 18 to 25

TEXAS—GOLDTHWAITE JULY 23—AUG. 1

ILLINOIS—OREGON AUGUST 3 to 15

ARKANSAS—OKLAHOMA

WAVELAND, ARKANSAS AUGUST 19

NEBRASKA, HOLBROOK — AUGUST 21 to 29

IOWA—WATERLOO AUGUST 21 to 29

KANSAS—OKLAHOMA, ARKANSAS CITY,
AUGUST 21 to 29

MICHIGAN

The Grand Rapids brethren are rushing work on their new church.

Sunday, June 27: \$1050 pledged.

Monday evening, 28th: Staked out for building.

Wednesday, 30th: Excavated basement—team-work.

Thursday, July 1: Excavated Basement—hand work.

Friday and Saturday: Poured the concrete.

Monday, July 5: "Laid more than half of the blocks."

All the above work was contributed excepting that Bro. Townsend has been engaged to supervise construction throughout.

Until this new building is completed they intend to go to Dutton for Sunday School and church services.

ILLINOIS

The Dixon church had the pleasure of a meeting on Thursday evening last, at the home of Bro. and Sr. Ford, by Bro. S. J. Lindsay.

All of the brethren of Ripley and vicinity are urged to be present at the meeting next Sunday when Bro. F. E. Siple will be the speaker. Be prepared to make suggestions for the coming year's work. Basket dinner in the park.

Leland Earl was born June 2 to Mr. and Mrs. Lawrence Y. VeNard, of Macomb, and on June 26 his cousin, David Donald, was born to Mr. and Mrs. Harry Unterkircher, of Sherrard. Grandma. Mrs. Clara VeNard, is happily busy.

NEW CHURCH AT DIXON

The Herald is pleased to announce that the Dixon brethren are busily engaged in erecting a church building which they have so long needed. Their plan is to put up a neat, attractive, small building amply large enough to accommodate their present needs. This small congregation is shouldering the several thousand dollar load necessary for this work, no small portion of which is being borrowed.

The present advancement of the work is just about the same as that reported elsewhere on the building at Grand Rapids, Michigan. We hope soon to hear of inaugurations, to be followed at once with enthusiastic campaigns for the proclamation of the Gospel in both communities.

ANOTHER FOR BIBLE TRAINING CLASS

Bro. Siple will pardon the publication of an extract from what he intended to be a personal letter. It contains two important points: some will benefit for "church workers". We need such. The other point all will see.

"Eldorado, Ill., July 8, 1926.

Another prospective student for the training class a girl, just out of high school. If we can locate a school I can easily see how a good attendance can be worked up of both boys and girls. They will not all make preachers, but it will be them all good as church workers, and an

occasional preacher will be found in the list. Everything is going encouragingly at the meeting here. They have built a fine church building, and they are all happy over it, even though it was a very heavy sacrifice. Everything is set for a big all-day meeting Sunday, with the dedication service in the afternoon at two-thirty.—F. E. Siple."

DOINGS AT HEADQUARTERS

Every General Conference proxy received at Headquarters bespeaks one more who is actively interested in the success of the work. We are glad to get each one of these and wish to express appreciation of the efforts to send them in early.

Our printer, Bro. McGraw, and family have been spending the last week with relatives at Macomb, Illinois. This is vacation season.

These are slow months in the Print Shop. Anyone needing stationery or supplies will receive best of service at this season of the year.

Sunday, the eleventh, was Aunt Mary Renner's 83rd birthday anniversary. Over a hundred friends from Leaf River, Adeline, Lanark, Chicago and Oregon met on the lawn of Golden Rule Home in her honor. A basket dinner was the order of the day. Sunshine, roses and friends made the happy day a memorable one for Aunt Mary.

All work is being shaped for the Illinois and General Conferences, August 3 to 15, and National Berean Day, August 9. The largest attendance yet is expected.

The greenhouses have all been emptied this spring—sold out—and are already being refilled. Much of the stock for next Christmas and Easter is well along, and a carload of coal is in to assure it warmth.

The gardens are also looking fine.

A splendid garden affords abundance of fresh vegetables for the Golden Rule Home table and cans.

NEBRASKA

While picking cherries Bro. S. W. Harlan pierced his left eye ball with a sharp twig. After being under the care of an eye specialist for several days he has hope that no permanent injury was sustained.

Report reaches The Herald that some of the western Nebraska brethren are suffering the adversities of a very dry season. Much of the wheat was hardly worth cutting; hay, pasture and corn are suffering badly; and cattle are being shipped out.

ROEPKE—HARLAN

Robert Roepke and Miss Nellie Harlan were united in marriage at Holyoke, Colorado, July 3, 1926.

Sr. Harlan is the youngest daughter of Bro. and Sr. S. W. Harlan of Holbrook, Nebraska. After graduation with the class of '22 from the Holbrook high school she devoted two successful years to teaching in rural schools.

Mr. Roepke is an upright, energetic young man, the son of Mr. and Mrs. Henry Roepke, of Edison, Nebraska. He is operating his father's farm near Edison, where these estimable young people, who have the sincere good wishes of their many friends, will make their home.

INDIANA

The Indiana Bible School and Conference which closed June 27 was one of intense interest. The attendance was the largest in its history, the lessons interesting and instructive.

Six young people obeyed the call to follow Christ. They are: Eva Logan, Gerald Osborn, Pearl Hatten, Alline Griffin, Evelyn Byers, and Mrs. Ed. Thomas. May they follow closely and continue in His service is our prayer.

Make your plans to "COME TO INDIANA" next year.

Maude Austin, Sec.

WASHINGTON

The recent North-West Conference at Puyallup was a much enjoyed meeting according to a personal letter to the editor. The author says in part:

"It was a meeting long to be remembered and was truly a foretaste of that glorious meeting for which we all are longing and praying, the day when the Lord will gather His people, the jewels of earth, together, from earth and sea and from among the living. They will all come together, a glorious company, changed from the mortal to the immortal nature, escorted by the heavenly angels and will arise to meet the Lord in the air.

"The first to arrive were Bro. and Sr. Freer from Okanogan, a journey of 300 miles across two ranges of mountains: Others came from beyond Spokane, a journey of 400 miles, some from Long Beach and other places along the coast, while a goodly number came from Wenatchee and Cashmere. The most of those who attended came by auto, and our back yard was almost filled with parked cars. It reminded me of my boyhood days, when the people gathered at Old Antioch in Marshall County, Indiana at the June Conference meetings there, only then there were no autos, only wagons and buggies; but the point is, the people came together, not from any selfish motive, but because they were drawn by the love of the Truth, and their love for one another.

"Bros. Titchenal and Foster were here from a distance to hold forth the words of eternal life; while others led the social meetings. All the meetings were well attended, not so much by the people of the city, but by our own brothers and sisters in the faith of the Gospel. Sisters Lottie and Amy Young of Seattle were here and assisted in the meetings.

"The meeting was characterized by a spirit of love and good will and brotherly kindness which you do not find in meetings of worldly people. Sixty people answered the roll call at our special members' meeting Sunday afternoon, which was held at our home. Bro. Frank Smalley of Eden, Wash., had sent a 30 pound Chinook salmon caught in the Columbia river for this special occasion. It was a treat to all present.

"The only sad part to the meeting was the separation. When the services were ended we parted, the visiting brethren returning to their homes, and we taking up again life's daily duties, which we had laid down for a little season, to enjoy the spiritual feast of meeting with those of like precious faith, and communing with them in that which is nearest to our hearts.

"The next conference meeting will be at Cashmere, Washington, Sept. 3 to 5."

MINNESOTA JUNE CONFERENCE

The Fifty-third Annual Conference of the Church of God in Minnesota met with the church at Mora, June 17 to 20, inclusive.

The opening sermon of the Conference was preached Thursday evening by Thos. Savage, of Waite Park. The Friday forenoon service was given over to Bible study and in the afternoon Bro. Savage gave a talk to the children, quite a number of them being present. Eld. T. A. Drinkard, of Eden Valley, preached very acceptably Friday evening.

Saturday morning the Conference opened for business, Pres. C. E. Randall calling the meeting to order. Following prayer the minutes of the last annual meeting were read and accepted.

The president then gave his address, outlining the plans for the state program as follows: put evangelist in field; push The Restitution Herald; work among the isolated and send delegates to the General Conference and fill out proxies.

Informal discussion followed and the president was asked to appoint committees for the various phases of the work.

Evangelistic Committee: Emil Fredlund, Mrs. Savage and Wm. Ruhn; Isolated Committee: Thos. Savage, Mrs. Ruth Hoskins and R. B. Dalbey.

(Continued on page 328, column 1)

RIGHT AND WRONG

By Dorothy Magaw

MANY times there come to the young person starting out in the Christian life these questions: "Is it wrong for me to do this or that? Is it wrong for me to go to this or that place?" These are real questions and we should be able to answer them satisfactorily, for, if we ignore them, in a short time they will refuse to present themselves to us, and we shall go the way of the world. Then the world will say, "I cannot see why _____ should be called a Christian. He does the same things I do, and I do the same things he does." And if the world recognizes us as belonging to itself, how can we expect God to recognize us as belonging to Him?

Paul tells us in 1 Corinthians 6:12, "All things are lawful for me, but not all things are expedient: all things are lawful for me, but I will not be brought under the power of any." In other words, it is lawful for us to do anything, but not always wise; and it is lawful for us to do anything, if we are temperate and are not brought under the power of any certain thing. Some times we think we could do this or that, and go to this place or that, and by using our will power and our self-control, we would not let ourselves be drawn down to the lower standard of the others doing the same thing, and so would not be sinning.

Perhaps this is true of a few people, but often our power of will and our power of self-control prove very weak and inefficient when matched against our baser instincts. Therefore let those of us who take pride in our self-control take heed of this verse, "Wherefore let him that thinketh he standeth take heed lest he fall."

If we could always remember that we are the temple of God, and that His spirit dwells in us, we would be careful not to defile that temple. "Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." This verse says that God will destroy any man who defiles the temple of God, which we are, so how much worse if we defile ourselves as God's temple. Let us remember this verse also: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." If we remember these verses, and make them a part of our philosophy of life, then we shall not play with fire. Then we shall not do the things about which we wonder if they are right or wrong. The doubt in our minds will be sufficient to keep us from doing them.

A good question to ask ourselves when in doubt about right and wrong is this: "If Jesus were here on earth now, in person, could I honestly, with no fear in my heart or shame in my eyes, ask Him to go with me as a guest to this place?" If we give ourselves an honest answer to this question, perhaps we will stay home, and so keep ourselves from possible temptation.

Besides keeping our own temple holy, we

should remember that our brother may not be as strong as we think we are. Each one of us influences some other young person's life, whether we know it or not. We may not even know the person, but we may be known to him. Paul tells us that when we sin against the brethren, we sin against Christ. "And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Therefore we do not live for ourselves

God's Work Is Mine

By Paul Lawrence Dunbar

The Lord had a job for me,
But I had so much to do,
I said, "You get somebody else
Or wait till I get through."
I don't know how the Lord came out,
But He seemed to get along,
But I felt kind o' sneakin' like—
Knowed I'd done God wrong.

One day I needed the Lord—
Needed Him right away;
But He never answered me at all,
And I could hear Him say,
Down in my accusin' heart;
"Nigger, I's got too much to do;
You get somebody else,
Or wait till I get through."

Now, when the Lord He have a job for me,
I never tries to shirk;
I drops what I have on hand,
And does the good Lord's work.
And my affairs can run along,
Or wait till I get through.
Nobody else can do the work
That God marked out for you.

alone, we also live for our brother. This verse tells us almost the same thing: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." Is it not better to forego a few questionable earthly pleasures than to be guilty of casting a stumblingblock in our brother's path, and, by so doing, sinning against Christ?

Let us not be discouraged and give up the fight for the right. "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."

EVERY little while someone loses faith in humanity as a result of another person's conduct. Few realize that life's examples are copied by hundreds and thousands of people. It makes little difference to one what others think of him, but it makes a great difference to others when one maintains an attitude and conduct that retain the confidence and perseverance of other people as they press toward the mark of the prize of the high calling. To live in the manner that causes another to lose faith in man, in self, and in God is but to be the cause of the ruin of another.

ANCIENT MYSTERIES

By Geo. Johnston

TO the Editor of The Globe: In his letter of June fourteenth, "Scrutator" refers to the Flood, and asks how so many races of men can have sprung from the eight persons who, about the year B.C. 2348, alone occupied this world. The key to the mystery can be plainly seen in Genesis 7 and 8. If "Scrutator" and others will examine those chapters they will find that their conclusions regarding the extent of territory submerged will depend almost entirely upon their interpretation of the word "earth" which occurs so frequently therein. Now-a-days that term is commonly applied to the whole globe; but how was it used a few centuries ago?

The Hebrew word *eretz* is always rendered *ge* in the Greek translations; in the Latin it appears as *terra*; and prior to the days when large bodies of people began to migrate to the newly-discovered lands of the western and southern hemispheres, these terms meant simply and solely *land*. The word *eretz* occurs many times in the Hebrew Bible; and in the Old Testament it is rendered *land* 1458 times; *earth* 677 times; and *country* 135 times. This shows that by the translators these terms were regarded as synonymous. It does not matter, however, what meaning they attached to *earth*. It is not on their words or opinions, but on those of the sacred writers, that our conclusions must be based; and as a common noun the word *eretz* was never used by the latter in any other sense than *land*. When they referred to the globe they always used the word *thebel*.

But while *eretz* was a common noun, bearing the meaning stated, it was also used in early days as a proper noun. In this respect it resembled the word *adam*. This term appears as *man* in various passages of Scripture, but it was also applied as a proper name to the first white male, and as *Adam* he has been known throughout all the age.

The name *Eridu* occurs many times on the ancient records of Babylonia; and in "The Higher Critics and the Monuments" Professor Sayce tells us that *Eridu* was the title of the state of which Babylonia was a colony, or province. *Eridu* is merely the Babylonian form of the Hebrew *Eretz*; and *Eretz* was therefore the actual name by which western Asia was known to all Semitic nations during many centuries.

It was *Eretz* or western Asia alone that was submerged by the Flood; it was out of *Eretz* and into India that Cain was driven, and the latter country was then thickly populated by colored people of two races. It was the descendants of Cain who entered *Eretz* shortly after the Flood, and who attempted to build the city and tower of Babel; and it was because of the curse which rested upon Cain, and on all his equally murderous offspring, that they were supernaturally prevented from executing their plans. They were suddenly struck by a certain epidemic, probably caused by the intense humidity of the atmosphere, which not only affected their organs of speech, but forced them to scatter in every direction. Nine families settle in Canaan, and established there the worship of Moloch and it

CHRIST—THE WORD MADE FLESH

By Alex. Allan

AFTER Christ had fasted forty days, the devil, taking advantage of His weakened and nervous condition, came to Him, saying: "If Thou be the Son of God, command this stone that it be made bread". Jesus answered: "It is written, That man shall not live by bread alone, but by every word of God." A man may eat three square meals a day, but at last he will perish and cease to be. From this it should be clear that Jesus here meant that if a man will have life, he must live by obedience to every word of God. This was the condition for life under the law; and it will always be the condition for life, the condition by which man will continue to live.

We are told in The Herald, Number 31, that "Jesus here refers the term 'word' not only to bread but to all other things temporal which the Father hath made". Having laid down this erroneous premise, our author proceeds toward the conclusion by quoting Genesis:

(1) "Let the earth bring forth grass'. Grass was brought forth, was created. That is, the word became grass, vegetable, cereal, bread.

(2) "Thus all things have been brought into creative existence by His word. In each instance the Word came to be the thing which His word brought forth".

(3) "So with our Savior. In the beginning He, too, was in the plan, the purpose, the Word of God. In due time God executed His word and His Word became flesh".

All this is about as clear as a London fog. But what does it all mean? Simply this: That Jesus was the Word made flesh, in the very same sense that the cabbage was the word made vegetable. (Correction of "Mean"—ing: Not that "Jesus was the word" nor that "cabbage was the word" but that God's own decision, will, purpose, was the "word" which, when put in execution, command, "was made flesh", or vegetable, or earth, and that it is "by every word (decision) that proceedeth out of the mouth of God" that man lives—lives to-day or lives in the age to come. Without God's "word" there would be no "bread", no vegetable, no sunshine, no Adam, no Jesus, no resurrection—nothing.—Ed.) But Jesus the Word made flesh was not created. He was made of a woman. Neither was He brought forth by the fiat of God's word. Again, it was not God's word that came to be flesh. But it was the Word who in the beginning was with God, and who of His own volition, and according to the will or wish of the Father voluntarily gave Himself. It was that One in the beginning who was made the brightness of God's glory, and dissolved Himself to be made a man, made flesh. And this fact, the fact that Jesus was brought forth by a woman, and not created by the fiat of God's word, turns our author's argument into sophistry of the crudest kind.

Again, in The Herald, Number 32, we have this: "At 1 Corinthians 15 Paul is undoubtedly referring to the flesh when he speaks at verse 44, of a natural body. He then informs, verse 46, that the spiritual was not first but rather the natural, 'and afterward that which is spiritual'. Our author writes: 'Inasmuch as the flesh

is the first or initial form of God's sons and daughters, then this naturally would be the first or beginning of Christ's actual existence."

Here again we have to deal with an erroneous premise. Paul at this place makes no reference to sons and daughters. He is discoursing about the first and second Adams. The first Adam was natural, a human being; the second Adam is spiritual. So the Apostle says, "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual", a spirit being.

Comparing the two Adams as men, Paul says, "The first man was from the dust of the earth, the second man was from heaven". (Twentieth Century Translation.) To teach that Christ existed only from His birth is to deny Christ His wonderful humiliation in making Himself of no reputation, to be made a man in the flesh for the suffering of death. And because of this great humiliation, we read—"wherefore God also hath highly exalted Him, and given Him a name which is above every name". But if Christ actually existed only from His birth, then it was no humiliation on His part to be made flesh; for how then could He be anything else? "That which is born of the flesh is flesh".

We find something else in The Herald, Number 32, by another author, who has this to say: "In Hebrews 1:3 it is said that Christ is the express image of the Father's person". But there is no mention made of either Christ or the Father in this text. Then our author, continuing along this line laid out, says: "And Christ said, 'He that hath seen Me hath seen the Father.' . . . Not only did Christ look like His Father, but He had showed the Father in the works He did".

Now, like good Bereans, let us examine this text to see if these things be so. Here we read of One being the brightness of His (God's) glory, and the express image of His person, upholding all things by the word of His power. Of this our author says, "Yes, He (Christ) was the express image of the Father's person, that is why those that looked at Him saw the Father". Was Christ when in the flesh the brightness of God's glory, a brightness upon which no man can look and live? Certainly He was not—He was "despised and rejected of men; a man of sorrows, and acquainted with grief"—sickness. Did Jesus uphold all things by the power of His word? Impossible! He said, "I can of Mine own self do nothing". God is a spirit. Did Jesus look anything like a spirit? We have never seen a spirit, but we are assured that Christ was made in all things just like His brethren in the flesh.

But let us not pass by verse 2; for there it says of this One who was the express image of God's person, that He was appointed the heir of all things, and through or by means of Him God also made the worlds, or universe, as some have it. We know that the Diaglott reads at this place—"On account of whom He also constituted the ages". This is merely another example of this author's mental bias. The words "on account of" are wrong according to Young who has it—"through or by means of". Enquiring of a Greek the meaning of this word *aiomas*, rendered *worlds* in our Bible, I found it meant all the worlds, the whole universe. This agrees with Twentieth

Century Translation. Again, calling his attention to John 1:10—"He was in the world, and the world was made by Him". The question was asked; What is the meaning of *ho kosmos* here rendered "the world"? He said it meant the whole world and everything in it. But whether it is the worlds, or ages, or the universe, it is quite clear that this passage has reference to the "all things" which this One who was the express image of God upheld by the power of His word. And it should be very clear, that this One through or by means of whom God also made the worlds, or ages or the universe, was not the man Christ Jesus who was made in the likeness of sinful flesh; for that is by no means the express image of God's person.

"The desire for revenge if not restrained, is capable of perverting every moral sense."

MAN'S CALENDAR VACILLATIONS

By Harry A. Sheets

MR. COTSWORTH, referred to in the following clipping, is the foremost authority regarding calendars and systems of time reckoning. He has traversed the world studying the different calendars, both present and as ancient as he can obtain information regarding. He has gained an international reputation for his efforts toward a universal thirty-day month, thirteen-month-year calendar.

Mr. Cotsworth's statements regarding Hebrew calendars may be of no special value, but they can at least arouse a passing interest in the Bible student. It is for that reason that we pass it on. The clipping was taken from "The Dearborn Independent" of May 15. It reads as follows:

Mr. Cotsworth tells how the Hebrews differed from the Egyptians in their method of reckoning.

"The more practical Hebrew patriarchs, by more careful and exact observations of the sun's seasonal points at sunrise, were led to drop their five equal months, totaling 150 days for the more seasonable six-month year, which Jacob tallied by his three rows of stakes lined to sunrise on the longest, shortest, and equal day-and-night points to obtain increases of lambs and kids yearly, as is now done in England and British Columbia, where both grazing and weather conditions permit. As sheep and goats were not only the means of exchange but the chief wealth of Jacob and his descendants, who traded upon the facts that these animals carry their young only five months and can be made to breed almost every six months, Jacob's descendants naturally continued his method of six months' count until Moses, at the Exodus, gave them the more advantageous calendar year. And it is a significant fact that after the Exodus the length of life of Bible worthies accords with our own. Moreover, when we compute the recorded ages of earlier patriarchs into true years on the basis of the one, five and six months calendars, which were then in use, we find that they lived only the normal number of years, as the following table of typical adjustments shows:

"Methuselah's 'years' were moons, totaling 79 true years.

"Abraham's 175 'years' of five months totaled 72 true years.

"Jacob's 147 'years' of six months, totaled 73 true years."

If Mr. Cotsworth is right then man's allotted time of life has always been about "three score and ten."

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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 WORK OF GOD'S HAND

MORE and more deeply is the writer convinced that the Bible is the work of God and not of man. It is a revelation of God's thoughts and of God's plans. It is not the report of man's studied discovery. Whatever man may have discovered in the realm of science that agrees with the revealed work of God bears so much evidence that man is studying along the right way. It does not prove the Word of God so much as that Word confirms man's correctness of aim and effort. That is to say, the truthfulness of the Bible is not dependent upon man's confirmation of its facts; rather, the Bible stands true before man starts. As such it is a text all by itself, greater in every sense than any work of man.

Directed by God's Spirit

"Holy men of God spake as they were moved by the Holy Spirit." God drafted these men for special work, equipped them with special additional spirit, and through them revealed in language His mind, His purpose, man's future. Moses, Isaiah, Paul did not record their natural learning. Their record is the learning which was given them from above.

God's Word Ever Confirmed

The truthfulness and reliability of this Word are repeatedly confirmed by the developments of the human race and of the world. Constantly such progress is being made in world activities as was foretold by God through His Word centuries previous. The fact that all of God's Word has not yet been fulfilled only reveals to man things yet to be accomplished by Jehovah. The

truthfulness, the reliability of God as declared by His Word are too fully established to permit of man even hesitating to accept the remaining unfulfilled portions as confidently as those that are already completely fulfilled.

Man's Creation

This same great word of God gives to man his only reliable record of himself. Man's origin, his make-up, his present state of development and his future perfection have all been unveiled in God's book of truths. He was made by the Father for His own great "pleasure". Revelation 4:11. In the beginning he was made "a little lower than the angels". Hebrews 2:7. But in the Father's great plan he was made to be crowned "with glory and honour" and set "over the works" of God's hands. This crowning "we see not yet", Heb. 2:8; "but we see Jesus, who was made a little lower than the angels crowned with glory and honour". Being made like unto His brethren, He was made "perfect (that is, complete, finished) through sufferings". Heb. 2:10. "And being made perfect (finished, completed), He became the author of eternal salvation unto all them that obey Him". Heb. 5:9. Therefore He is able to bring "many sons unto glory". Heb. 2:10.

Man's Completion

Man's attainment unto the glory designed for him is "not yet" realized or seen. It is one of the records of God's word not yet fulfilled. It is nevertheless God's word. It is therefore certain of accomplishment. Not only has God revealed His purpose and end for man but He has also declared in His word the manner in which His righteous wisdom will bring man to this glory. It will be done through His Son Jesus Christ.

Not Understood

Man may never understand how God by Christ can accomplish this any more than he can understand how God formed the first man, Adam. And just as many minds refuse to accept as final God's record of the creation of man, so do the same minds refuse to accept/ as final God's method for the perfection or completion of man unto the fulness of God's plan. Nevertheless, God's Word, proved true by ages, assures us that it will be done through Christ and this assurance is to the man of wisdom and to the man of God sufficient to enlist his every labor of life in an effort to live in harmony with God's revealed plan for man.

Another Miraculous Work

The creating of the new man unto perfection, completion, is just as much a miracle from on High as was the creation of the human race in the person of the first man in Eden's garden. It is all the work of God. That it is so is abundantly declared in Scripture. This Scripture is reliable. It should, therefore, be accepted. There is nothing gained by man in endeavoring to scientifically analyze the process by which God plans to complete the new creature in Christ. This work is the work of God who is Spirit. The natural, carnal, could not even understand the mind and workings of the spiritual should they be revealed unto him. Therefore, how useless the effort and impossible to endeavor to discover by experiment or by reasoning this process of creation of the new creature.

It is sufficient that God has revealed the fact. God has many times proved His word,

which should be sufficient for man to accept any unproved and unfulfilled promise of God till such time as, the work being completed, the accuracy of the word will be fully verified.

Faith

Therefore, in the meantime, there is but one possible attitude for man to bear. It is the attitude of faith full and complete faith in God. This attitude prepares man to believe without qualification God's every word.

Such faith, such belief, and the whole-hearted confidence and attitude toward God resulting from such faith is reckoned of the Father as righteousness of heart, of intent on the part of man. The reward, the end, the final development, the completion of such faithful man, is a fashioning like unto the glorious body of Jesus Christ, a crowning "with glory and honour" and a setting "over the works of" God's hands.

Christ Only

Jesus Christ is thus the One prepared and appointed by God in and through whom alone man can attain unto that height of completion and glory purposed of God. He purposed that all this should be accomplished by or through Christ. It is impossible for man to go on to perfection, completion, by any other method than through Him whom God has given to be the Redeemer, the Savior, and the Captain of salvation.

IT is a pleasure to note the activity with reference to new church building this season.

Eldorado, Illinois, dedicated their newly erected building last Sunday. Mora, Minnesota, has been studying the problem of building a church. Grand Rapids, Michigan, and Dixon, Illinois are both busily engaged at the present time in building. Each of these congregations is putting up a modest, neat, attractive building of sufficient size for present needs only.

Both of them are undertaking to handle the financial problems themselves. But The Herald is assuming the responsibility of suggesting to the brotherhood that anyone who would wish to share the satisfaction and pleasure of assisting in these labors would not be turned away. Pledges of remittance for the Grand Rapids work could be made to Bro. Geo. Holly, 1840 Union Ave., S. E. Grand Rapids, Michigan, while like contributions to the Dixon people should be made to Bro. John Roberts, Dixon, Illinois.

These activities bespeak the earnestness and enthusiasm of all who cooperate in any way for the accomplishment of the work. May it be that the congregations will grow in the name of Jesus Christ commensurately with the enthusiasm and devotion of their respective memberships. In this manner Christ's name will surely be honored.

HERALD RECEIPTS

Mrs. Annie M. Yater; Mrs. A. M. Scroggs; Mrs. F. J. Spence; M. L. McPhail; Merle Patrick; Fred Cross; Mrs. Frank Montross; T. F. Presley; Mrs. L. V. J. Kimball; Mrs. Davis Pearson; Mrs. Mittie Chandler; Mrs. Emma C. Miller; Mrs. Kittie Watt; M. C. Brake.

WINCE MEMORIAL FUND

Previously mentioned	\$2341.91
A Brother in New Jersey	15.25
Total	\$2357.16

THE RESTITUTION HERALD

VOLUME 15

OREGON, ILLINOIS, JULY 20, 1926

NUMBER 42

DO WE NEED A NEW GOD?

A CLERGYMAN of the Protestant Episcopal Church tells us that "what this country needs is a new God," by which he says he means "a God newly understood." Judge Lindsey, echoing Mr. Burbank, denounces the God of the Old Testament as cruel, tyrannical, a monster. In the place of their conception of the God of the Bible they make each man his own god—pitiful specimens are many of them.

The great mistake that many of these skeptics make is that they go to a perverted or degenerate Christianity to find the God of the Bible, and He is not there.

Do not misunderstand us. Notwithstanding the mixture of error, there are many Christian souls whose faith pierces the clouds of traditions to the light from the throne of the God of love and wisdom and justice and mercy. They are Christians despite their creed, and not because of it.

The God of the Bible does not teach the immortality of the soul, doomed to conscious existence whatever the character or life motive.

The God of the Bible does not teach an ever-burning hell.

The God of the Bible does not teach the right of any man or group of men to dominate religion or to lord it over the consciences of their fellow men.

The God of the Bible does not teach a union of church and state with all its consequent evils, let the church be Christian or otherwise.

The God of the Bible does not clothe erring mortals with the right to condemn men for their unbelief. Even Jesus, the perfect Teacher, did not claim that. Listen, "If any man hear My sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world."

If our unbelieving friends would take God's word instead of some man's or some creed's interpretation of that word, they would not get the perverted idea of the God of the Bible.

The great Creator made man a responsible mortal being, amenable to His moral law. Departure from that law is sin, the most fearful thing in the universe—perverting, blinding, destroying, disintegrating, devilish. Sin is responsible for all the evils for which unreasoning men condemn God.

God's law is a law of life. Perverted by man, short-circuited by selfishness, it becomes a law of death. The transgressor is responsible, not God. That is the wage of sin (Rom. 6:23; Ezek. 18:4, 20.)

In other words, if a man chooses the way of sin he reaps the fruitage of sin. If he chooses the way of righteousness, in righteousness he chooses continuance of life.

But more than this: The God of the Bible does not teach that in His great grace His

The Supreme Command

By G. D. Lee

Go, preach My Gospel, give it out;
Let all the nations know
That Jesus, as "The Lamb of God"
Has suffered here below,
That sinful man may be redeemed,
And reconciled to God,
For He, Himself, has paid the price,
He bore the chastening rod.

Go, tell the "Good News", give it out;
How could we dare withhold?
While teeming souls in many lands
Know not the sheltering fold,
Shall we deny to them the right
To seek His gracious face,
While we go free from all our guilt,
And freely share His grace?

The great command we must obey,
And either go or send;
Can our Great Master count on us?
Can He on us depend?
The "other sheep" must hear His call,
They too, must be set free,
Let us, with hearty, willing mind
Say, "He can count on me."

unmerited favor—reaches down and encompasses the sinner. His infinite love gives His only-begotten Son to die in man's stead. That love, infinite in its height, and depth, and length, and breadth, is the expression of the character of the God of the Bible. It is the only way—the way of the infinite Gift—that God can save man from the monster sin.

Reject God as proud man may, and he is without the power, the knowledge, the wisdom, the righteousness, the life, to save. There is no other way but God's way; no other life everlasting, but God's life; no other way to infinite blessedness and peace but the way of the cross of Christ and His welcomed indwelling through His Holy Spirit in the heart by faith.

But proud man does not like the idea of faith in the God of love. He prefers to work it out himself. He does not stop to see what an evil his success would be.

Think of it! If Jones could develop a character in and of himself worthy of perpetuation, in whom would he boast?—Jones. If Smith could do the same, he would eternally glory in Smith. And so it would be with Clark, and Lewis, and Eddy, and Peters, and every other self-sufficient soul.

What a heaven such a group would make of self-glorifying mortals, divided forever, selfishness personified and deified in more gods than the Grecian pantheon ever knew!

No; God gives all good, imparts all good, reaches earth's poor and makes them rich, earth's vilest and makes them clean, earth's feeblest and makes them strong, earth's meanest and makes them noble.

Would you know the God of the Bible? Go to the Bible, to His word, and there find Him. —Milton C. Wilcox, in *Signs of the Times*.

ONE FAMILY

By T. C. Eggerking

IN the world we find that the human family is divided into various races, and that these races are again divided into small groups or families—families within families, in other words—yet all humans constitute one family. And so it is in Christ: a few believers here, a few there, but still one Family, with Christ as the Head.

When one comes into the family of Christ he loses all connection with his family according to the flesh, for in baptism he signifies his death to all things of the world, and all things take in just what is said—*All things!* In Matthew 8:21-22 we read, "And another of His disciples said unto Him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow Me; and let the dead bury their dead." So we can plainly see that family ties according to the flesh meant naught to Christ; for He Himself said on another occasion, "Who is My mother, or My brethren? And He looked round about on them which sat about Him, and said, Behold My mother and My brethren! For whosoever shall do the will of God, the same is My brother, and My sister, and mother." Mark 3:33-35.

And in answer to Peter's remark, "Lo, we have left all, and have followed Thee" (Mk. 10:28), Christ replied, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10:29-30.

So then, we find that family names mean nothing to one in Christ; he is no longer a Smith or Jones, but a child of God. Yet withal one in Christ is in the world (not one of the world's, however) and inasmuch as the world knows not God, neither the things of God, he retains his name Smith or Jones for identification, but at heart he is neither a Smith nor a Jones, but one of Christ's brethren—one of that great family who live not unto themselves to gratify their own desires, but who seek the will of God, AND DO IT!

And he who is truly in Christ must seek (and he will find) what is wellpleasing in the sight of God and when he has learned, he must put into *practice* the things he learned. As an arm not exercised or used withers, so faith not put into *daily practice* decays.

Some will say that to live your faith in an ungodly world is impossible. I answer, "The things which are impossible with men are possible with God", and if we but put complete trust in Him He will show us the

The Sunday School

Prepared by Alta King

THE PASSOVER

LESSON 4 JULY 25, 1926
LESSON TEXT EXODUS 11:1 to 12:36
RESPONSIVE READING PSALM 91
EXODUS 12:1, 2, 21-28

Golden Text: Christ our passover is sacrificed for us.—1 Corinthians 5:7.

Memory Verses: 1 Corinthians 5:7, 8.

FOR STUDY

Review: Why should we consider the call of Moses, studied in last week's lesson, as a step toward the fulfillment of the Abrahamic covenant? Why was Moses more fitted to do this work at the time God's call came to him, than he was forty years before?

The New Lesson: In this week's lesson Moses begins the great work assigned to him by God in last week's lesson. The lesson text gives only the final steps taken to deliver Israel from Egypt. Following is a brief summary of the initial steps as recorded in Exodus 4:19 to 10:29.

First cooperation between the two leaders, Moses and Aaron; then cooperation between the leaders and the people of Israel. Exodus 4:27 to 31.

Second, God's plan made known to Pharaoh and Pharaoh's proud disdain of God; also Moses' wavering faith. Ex. 5.

Third, God's reassurance to Moses by reminding him of the Abrahamic covenant. (How easily we forget God's covenants and promises even though we know them by heart when we are in times of stress!) Moses' continued reluctance to appear again before Pharaoh. How like ourselves was Moses. He started out full of zeal to carry out God's plan. The plan was well in mind. But at the first apparent delay and failure he was ready to give up, in spite of the fact that God had warned him that all would not go smoothly. Ex. 6.

Fourth, God reveals the cause and the purpose of the apparent delays and failures. Ex. 7:1-7. Read these verses.

Fifth, Moses and Aaron again appear before Pharaoh, with the serpent sign this time, and Egyptian miracles are set at naught by God's power. Ex. 7:8-13.

Sixth, the nine ineffective plagues are administered as recorded in Ex. 7:14 to 10:29. Perhaps the chief lessons to be noted in this long story are man's losing contest against the will and power of God, and God's purpose in thus setting at naught man's will and power. See Ex. 9:16, 29; 10:1, 2. Contrast Pharaoh's attitude in Ex. 10:17 with his attitude in Ex. 5:2.

The Tenth Plague is threatened in Ex. 11. "In general, a study of these ten marvelous events shows that 'nearly, if not quite, all the plagues of Egypt are still in that land as natural phenomena, and occur, when they do occur, very exactly in the order in which we find them recorded in the narrative in Exodus, and find place somewhere during the course of one year.'—Prof. M. G. Kyle. This miraculous character is disclosed by their intensification, by their occurrence just when and as predicted, and especially by their falling upon the Egyptians and passing by the Israelites."—Peloubet's Notes.

I. The Beginning of Israel's National Life.

Ex. 12:1-28. Note that Israel, as a nation, was to have her own peculiar reckoning of time verse 2; that a religious observance, in which God's power and care are acknowledged, was made the beginning and heart of her national life; that freedom from sin was symbolized, and that salvation through shed blood was depicted. Verses 3-28.

Thus did God's firstborn son, Israel, begin the organized national life separate and distinct from all nations living in ignorance and in defiance of the God of the universe. Thus did she become a symbol nation of what she herself and all nations shall be when all nations shall become the children of Abraham through the fulfillment of the Abrahamic covenant.

II. The Tenth Plague Enacted. Ex. 12:29-36. Was Pharaoh's capitulation complete? Verses 31, 32. Did the Egyptians acknowledge their defeat in the presence of God's power?

FOR CLASS

How and when did God call Moses to his appointed work? How was Moses' fitness to begin the work manifested?

Summarize the progress of Moses' work of deliverance up to the time of the tenth plague, noting particularly the truths it demonstrates.

Read and discuss the story of the beginning of Israel's national life as it is given in Ex. 12. Discuss its symbolism.

Children's Column

PREPARED BY DAISY NOKES

TO THE CHILDREN

WOULD you like to know the name of the little boy who has such a wonderful memory? I will tell you. His name is William Rhodes and he is only seven years old. He can recite all of John 15, the books of the Bible and many other verses. Ruby Haines and Rena Fletcher, two little four year old girls, have learned a number of verses. How many have you learned?

THE PASSOVER

MOSES met his brother Aaron on his way back to Egypt. His people seemed to be ready now to listen to him. Maybe Aaron and Miriam had been telling the people that Moses would come back some day to lead them to the promised land.

So Moses and Aaron came before Pharaoh and told him what the Lord had said. He answered, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." You see Israel was in slavery to them and made money for them. They cared more for money and fine homes than they did about obeying the true God.

Pharaoh asked them to show a miracle to prove that their God had really sent them. Aaron cast down his rod and it became a serpent. Then Pharaoh called in some wicked men who claimed to have power to do wonderful things. They cast down their rods and they became serpents but Aaron's serpent swallowed the other serpent.

God then sent ten plagues upon the Egyptians. Ten awful things happened to them and their land. Read about it in Exodus. They worshiped many idol gods and each plague showed how much greater was the true God. It must have taken lots of pride out of those magicians to try to stand up and copy Moses' miracles when they had so many boils, and don't you think it must have been a trial to those housekeepers to see frogs hopping all over their white bed spreads, and even on their bread boards while making bread?

But King Pharaoh was so proud and haughty that he didn't want to give in and respect the God of his servants.

One day God spoke to Moses and said that He would visit every house in Egypt, unless He saw blood sprinkled on the door posts, and the oldest son in each house would die. Then He told them just what He wanted them to do. He said, "Let each man take a lamb, kill it and eat it to-night with his family and let him take the blood of the lamb and put it outside the door and when I shall see the blood I will not kill the oldest son in that house. Let the people stand around the table while they eat; let them be dressed ready for a journey." So they did as God wished.

At midnight they heard a great cry, for there was not a house of the Egyptians but what had sorrow. The king's son was dead, and even the firstborn of the cattle died. This time Pharaoh said, "Moses, take your people, herds and flocks and go, but bless me before you leave."

So you see one night at midnight the Jew was given his freedom to go back to his homeland. A proud king looked through tear-blinded eyes and said, "Bless me also." His heart had been touched at last. Moses and Aaron left the king in the night and led the people out of their homes and started on their long journey.

Each year after, God wanted them to keep in memory this night, so they have a feast called the "Passover" and the little ones are told again and again the wonderful story of how God passed over their homes because they obeyed.

THE BIBLE

This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe in it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object. our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred content.—(Author Unknown.)

Waiting for the King

By Emily Huntington Miller

We sit alone in the stillness,
My soul and I,
And hear, outside of our cloister,
The world go by—
The world, with its toiling and buying
And striving for gain;
The pitiful world, with its crying
And moaning for pain.

We have no part in its aching,
My soul and I,
No part in its giving and taking,
So let it go by.
We have shaken off from our sandals
The dust of its mart,
And smile to think of its tumult,
Where we sit apart.

Clothed in beautiful garments,
Spotless and white;
Crowned with peace like a jewel
Steadfast in light;
Faces tender and saintly
Filling the air,
And music, echoing faintly,
Calling to prayer.

Closed are the portals forever,
Lest any come in
To soil the snow of our vesture
With fingers of sin;
But, lost in visions supernal,
We wait till the King
The gates of the City Eternal
Wide open shall swing.

Alone in our sacred cloister
We sit no more.
One, with His hands all bleeding,
Opened the door.
Sorrowful eyes that smote me
With trembling and fear;
Sorrowful lips demanding,
What doest thou here?

"Why shouldst thou sit in garments
Lustrous and white,
Crowned with peace like a jewel,
Steadfast in light,
While lost in desolate places,
Hungry and cold.
Wander, fainting and weary,
The lambs of My fold?"

"Pierced was My brow with sorrow,
Bearing thy woe;
Stained were My robes and bosom,
Clasping thee so;
Loving thee, spite of anguish,
Scourging, and cross;
Glad with My grief I made thee
Rich with My loss.

"Not in the cloistered stillness
Knelt I in prayer,
Pleading for thee while evil
Darkened the air.
Lovest thou Me, dear dreamer,
Bought with My pain?
Only for selfish striving
Ransomed in vain?"

Hushed were the lips that smote me,
Pleading no more,
As the weary feet of the Master
Turned from my door.
And lo! my beautiful garments
Crumbled to dust,
My gold was dim and my jewels
Shrouded with rust.

Straight in the hand so wounded
My hand I laid,
Walking beside the Master,
Never dismayed.
Farer than saintly visions
His face I see,
Sweeter than song the whisper,
"Draw unto Me!"

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—July 25—Acts 26 Mem. V. 29

FEW Gentiles can comprehend the sacrifice which any person of Jewish family makes when he openly professes Jesus as the Messiah of prophecy. The Jew who becomes Christian is regarded by the non-Christian Jew as an outcast. The Jew parent treats the Christian child, or the child the Christian parent, as though it were dead, no longer in existence. The Christian Jew is regarded as a disgrace to the Jewish race, to the law of Moses. And inasmuch as the Jew as a race is most zealous of the Mosaic law, it has always been next to impossible for one remaining true to Jewish customs to allow the slightest leniency toward one who turns to accept and follow the despised Nazarene whom they regard as one endeavoring to overthrow the God-established Mosaic code.

Therefore, Paul stood poor show of advancing an acceptable argument in favor of Jesus whom he loved or in extenuation of his own position as a follower of Christ. The stand which he took in the face of persistent, riotous opposition against himself and other Christians required the staunchest Christian faith with the willingness to sacrifice self in order that the cause of Christ might possibly gain a slight foothold in the people of Israel. How tenderly yet firmly the Spirit-guided Paul faced and met his task. Every claim was based squarely upon the scriptures which his every accuser claimed fully to respect. His only point which he claimed in excess of what they allowed was that many of these prophecies had been and were being fulfilled in and by Jesus, who, in fact, was their expected but non-recognized Messiah. He reviews to them his own former life of persecution toward Christians as evidence that his present attitude could be nothing else than one conscientiously taken, even in the spirit of self-sacrifice. There was nothing that he could hope to gain excepting what anyone could gain by discovering and fully accepting Him whom their God had predicted and now established.

Mon.—July 26—Acts 27:1-20 Mem. V. 1

Having appealed to Cæsar, he was taken to Rome by boat across the stormy Mediterranean. Nothing daunted Paul, for he had received inspired instruction that he was to appear in Rome; and Paul was one of faith. He accepted these instructions even from the unseen God as most reliable, and he deeply felt that there was no force of nature or power of man or devil that could thwart or nullify God's intended purpose. Therefore, without fear for his own safety he informs all, v. 10, that the voyage will meet with "much damage". Neither the centurion, v. 11, nor the master, nor the owner of the ship recognized Paul's warnings.

Tues.—July 27—Acts 27:21-44 Mem. V. 24

Following a three-day tempest all except Paul gave up hope, v. 20. It was then that Paul again spoke, first reproving them for their indifference to his former warnings, afterward exhorting them, v. 22, and assuring that no life would be lost. His reason—

one that would be treated with much slight were they enjoying fair weather or had they been on shore in safety, and one that would receive the same slight and ridicule by the world to-day, even the Christian—was that an angel of God stood by him that night and instructed him. How wholesomely encouraging it is, even to-day, to be made to realize from Scripture text that God's angels are in fact "ministering spirits sent forth to minister for them who shall be heirs of salvation". Heb. 1:14.

Another ten days of raging storm and rolling ship and the broken wreck of a boat reached shallow water in the darkness. Paul, the prisoner, was now in fact, even if not technically, the captain. At his word the ship was anchored. At his word they all took bread, breaking their long fast, after Paul first "gave thanks to God in presence of them all".

Human nature, thoughtless as to the presence and omnipotence of God even in the face of such marvelous evidence, again manifests itself. Ignoring Paul's true labors of love in the midst of the storm, the soldiers would now kill him, v. 42, with the other prisoners in their charge, lest one of them should escape while being conveyed to shore.

Wed.—July 28—Acts 28 Mem. V. 31

That God was certainly leading and sustaining Paul in the midst of all his afflictions which were suffered because of his faith in Christ was evidenced more and more as the moments and days sped on. The less prejudiced heathen of the island of Melita were more quickly convinced than were the people of God's chosen race. It was not only the promises of God through Christ that have given Christianity a place in the hearts of men; it was also the new life in such hearts as Paul's—the new life which breathed forth not the judgment of the letter of the law but the love of Christ who fulfilled the law.

Reaching Rome, Paul patiently endured prolonged suffering and affliction. For two years at least, v. 30, he preached the kingdom of God as it related to Jesus Christ. All this time he was a prisoner. Not only did he preach to the people who came to him, but during these years he wrote back to the brethren with whom he had previously labored—letters which have come down to us filled with revelation concerning the mysteries of God. Ephesians, Philippians, Colossians, Philemon were probably written during this time.

Thurs.—July 29—Rom. 1 Mem. V. 5

Fri.—July 30—Rom. 2 Mem. V. 13

Sat.—July 31—Rom. 3 Mem. V. 26

(See Editorials)

We now enter in our daily readings a section of Scripture entirely new and different from anything preceding it. As Moses, some time after the giving of the covenant to Abraham, was utilized of God for the giving of the law and the doctrine and practices which the chosen race should follow, so Paul, some time after the confirming of that covenant by Christ, in His death, was sent forth,

(Continued on page 336, column 3)

CHURCH ITEMS

MINNESOTA JUNE CONFERENCE

(Continued from Church page)

In the afternoon the Isolated Committee reported by recommending the appointment of a feminine secretary to have charge of the isolated ones, keeping in touch with such by means of personal letters, tracts and The Restitution Herald, sending the latter free in cases where the party is unable to meet the expense. The Ladies' Aids of the various churches are requested to help finance this work.

The report was accepted and informal discussion followed and then by vote the incoming board was empowered to select such a corresponding secretary, allowing her all expense incurred and the privilege of appointing assistants to help her.

The Evangelistic Committee reported desiring that the proposition be put to the Conference and all voting in favor of an evangelist,

pledging themselves thereby to moral and financial support of such evangelist. The Conference favored the proposition unanimously. The matter was then left to the incoming board to settle.

Brothers Thos. Savage and T. A. Drinkard were delegated to act as our representatives at the General Conference.

Election of officers resulted as follows: Mrs. Dell Savage, Waite Park, Pres.; C. E. Randall, Mora, V. Pres.; Mrs. Mae Randall, Mora, Sec.; Mrs. Ruth Hoskins, Eden Valley, Treas.

A letter from the Bergen church containing an invitation to the Conference to hold the fall session there was read and placed on file for the new board to answer.

Bro. Sydney Magaw applied for a new ministerial license, which application was turned over to the executive board.

Following the business meeting the ordinance of communion was observed. A number also repaired to the G. W. Randall home where the communion service was repeated in order that Mrs. Susan Randall who is unable to leave her

wheel chair, might partake of the blessed emblem. Aunt Susan or Grandma Randall, as she is affectionately known to many, is, we understand, the last surviving charter member of the Church of God in Minnesota, and is truly a dear old soldier of the Cross.

The Saturday evening sermon was preached by Bro. C. E. Randall with good effect.

Sunday was a time of great refreshing, the showers of blessing being both spiritual and material. Bro. Thos. Savage conducted the testimony meeting. Afterwards Eld. H. A. Dingman preached a fine sermon.

In the afternoon Bro. Sydney Magaw preached a powerful sermon and the last service was by Eld. T. A. Drinkard. The Conference was over, leaving a feeling that much good had been done.

One noteworthy feature was the part taken by the children who gave several special musical numbers very sweetly.

Quarterly dues and collections totaled \$40.29.
Respectfully submitted,
Mae Randall, Sec.

NATHAN H. HORNADAY

Was born February 16, 1851, near Kokomo, Indiana, where he grew to manhood. On Nov. 22, 1871, he was united in marriage to Mary J. Mitchell. To this union were born five children, two dying in infancy. He and his family moved from Indiana in 1879, to central Kansas where they resided until in the fall of 1882 they moved to a farm near Holbrook. In 1905 he moved to Arapahoe, Nebr., where he lived till his death on June 26, 1926.

His wife died Feb. 17, 1918. On July 23, 1919, he was united in marriage to Josephine Schoup. He became a member of the Church of God when a boy fourteen years old and continued in this faith through life.

He is survived by his wife, two sons, Arthur K., and Chas. O., of Arapahoe, and one daughter, Nora Hewitt, of Cudahy, Wis., twelve grandchildren, one great-grandchild and hosts of friends.

Funeral services were held at the home June 29, 1926, by Bro. J. E. Cowles, of Moorefield, Nebr., and Bro. Morse, of Arapahoe. We laid him to rest in the Arapahoe cemetery to await the call of the Master on the resurrection morning.

Ola Hornaday.

EVA ELDRIDGE BRIDEGAM

Eva Amelia Eldridge, daughter of Edward and Amelia Eldridge, was born at Dutton, Mich., March 8, 1885. She died June 10, 1926, having lived almost continuously at Dutton.

On August 16, 1911, she was married to Lawrence Bridegam. To this union was born one daughter, Mary Ellen.

About 1903 she was baptized and became a member of the Church of God, of which she was a faithful member at the time of her death. Her faithfulness is shown in the fact that the preparations for the annual conference in June were brought almost to a standstill by her death, so much was she depended upon to help in the preparation.

She leaves to mourn her death her husband, the daughter, two sisters, Mrs. Ada Stephens, of Dutton, and Mrs. Minnie Stephens, of Cascade; two brothers, Delbert and John of Grand Rapids; other relatives and a host of friends.

The writer, assisted by Sr. Woodward, tried to give words of comfort in the Bible assurance of a resurrection from the dead and a sure reward for the faithful.

We laid her to rest to await the Master's call.
Jas. A. Patrick.

ADVANCE PROVISION FOR WORK

EIGHTY-SEVEN times Ten Dollars is the whole amount tendered to date for the N. B. I. work for the coming year in response to the notice suggesting that the work could advantageously use 1000 Ten Dollar contributions. Some have indicated an intention of helping in the amount of 1 or 2 or 5 times Ten Dollars; others a half of Ten: all told the number is Eighty-seven and Three-tenths.

Elsewhere will be found a letter by Bro. Siple regarding Bible Training Class. This

and other features of the work are dependent on the ability of the brotherhood to maintain.

We are not soliciting PLEDGES to which we expect to hold the people, *legally*, but memorandums of what each one believes he can do and what he pledges he will endeavor to do.

We are very anxious that this number shall be largely and quickly increased.

F. L. Austin, Secretary.

For the furtherance of the National Bible Institution, that it may, year by year, with increasing strength better serve the Church of God in its labors unto Christ, we the undersigned will, God being willing, undertake to pay yearly into the National Bible Institution, at Oregon, Illinois, the sum set opposite our respective names, on the date and in the manner indicated.

(Please print name very plainly, and give accurate Post Office address.)

Name	Amount per year	Time of payment
-----	-----	-----
Address	-----	-----
-----	-----	-----
Send The Restitution Herald to	-----	-----
Address	-----	-----
-----	-----	-----

"As God hath prospered him"—1 Cor. 16:2.

PROXY

I,, of the state of
City ofdo 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, Oregon, Illinois, July 27, (adjourned to August 3 to 15,) 1926, and at any adjourned meeting thereof.

In witness whereof I have hereunto set my hand this day of
....., 1926.

Signed

In the presence of

THE GOD-BREATHED BOOK

(Continued from front page)

costs me an effort to think whether I may trust them."

No one has ever been sorry that he trusted the God-breathed Book; for when we trust God's Word we are trusting Himself. "In God's works we see His hand; but in His Book, His face."—*The Globe, Toronto - Editorially.*

Doings Among the Churches

CONFERENCE ANNOUNCEMENTS

GENERAL CONFERENCE—OREGON, ILLINOIS
AUGUST 3 to 15

RIPLEY SUNDAY JULY 18

STATE CONFERENCES

VIRGINIA, MAURERTOWN, JULY 18 to 25

TEXAS—GOLDTHWAITE JULY 23—AUG. 1

ILLINOIS—OREGON AUGUST 3 to 15

ARKANSAS—OKLAHOMA

WAVELAND, ARKANSAS AUGUST 19

NEBRASKA, HOLBROOK — AUGUST 21 to 29

IOWA—WATERLOO AUGUST 21 to 29

KANSAS—OKLAHOMA, ARKANSAS CITY,
AUGUST 21 to 29

BEREAN RALLY DAY

The ninth of August is set for the annual conference of the National Berean Society at Oregon, Ill. An excellent program is assured. A review of the work as it now stands, and a clear look into the future, will afford much strength and encouragement to those who attend. Come with helpful suggestions in mind.

We are counting on YOU. If you cannot be with us in person, send us your message anyway; rejoice with us in spirit and pray that whatsoever is done in word or deed may be done "to the glory of God."

Dorothy W. Lyon.

FROM SISTER WINCE

Dear Bro. Austin, Will you please say through The Herald that the meeting Auntie Wince had intended to have held at her home the early part of August has been called off because it was in the way of other meetings?

If there is no preventing providence it will be held the first Sunday in October. We hope you can attend and conduct the meeting. The friends from all adjoining towns are cordially invited. Come Saturday evening and stay until Monday morning, and may God abundantly bless.

Prayerfully,

Auntie Wince.

AN EXPLANATION

Following the question, "But what does it all MEAN?" and its answer, in the middle of column one, page 327, the editor inserted a "correction of 'mean'-ing", which considerably wounded the writer. He understood the editor to state that he was "mean". No such thought on the part of the editor. Instead, as the editor's former article had surrounded the writer with a "London fog", looking through which the writer's impressions of the editor's intent were apparently much distorted, the editor made an effort to correct the writer's interpretation of the editor's MEANING.

Lest the editor characteristically intensify the "fog" in the face of other Herald readers also, therefore, in justice to the writer, this explanation.—Editor.

MINNESOTA

A series of meetings, lasting two weeks, was held with the brethren at Eden Valley. The meetings were conducted by Elders Henry Dingman, of Fort Ripley, and Sydney Magaw, of Lester Prairie, assisted by our pastor, T. A. Drinkard.

Fourteen publicly confessed Christ for the first time, and several others renewed their vows.

Grace Ruhn, Secretary.

MICHIGAN

In begging the portrait cut of Bro. Rollo Mosher from The Waveland Globe for use in The Berean the editor had no thought of increasing the Globe's circulation. It has been the case.

The rest of the saying is true and all that The Waveland Globe is not a religious paper but a city

weekly.

They are roofing the Grand Rapids church building.

Increasingly bright prospects loom up for much Sunday School activity in the district where the new church is being built. Better graduate a corps of teachers.

REPORT OF ANNUAL CONFERENCE

Since the Annual Conference in June, those who are in direct charge of the work feel encouraged and strengthened to go ahead with the work for another year (thanks to Bro. Austin and Bro. Patrick who gave us some very helpful suggestions), and we are sure that all who attended this Conference went home feeling that the time was well spent. Many remarked that it was the best conference we have had in years.

The attendance was good and the interest was good, especially in the Bible lessons given by Bro. Austin on the book of Revelation. Those who were not able to hear those lessons and his sermons missed a blessing.

We are very glad to report that Harold Rice, Robert Townsend, Betty Hall and Zoe Hall took on the name of Christ and were baptized by Bro. Patrick, Sunday, June 27. We believe this must be the result of the splendid instruction these young people received in the Young People's Bible Class which was in charge of Sr. Woodward. Sr. Woodward also deserves a great deal of credit for making this Conference a success, as she was very busy throughout the entire session.

The following officers were elected: Pres., Rollo Mosher; 1st Vice, Geo. Coats; 2nd Vice, Laura Briggs; Sec., Fred Hall; Treas., Lawrence Bridegam. The advisory board, instead of being appointed by the president, was elected by the several churches as follows: Blanchard, Maude Sheets; Grand Rapids, Arlie Townsend; Dutton, Ada Huff; Isolated, Eva Fletcher.

Bro. Mosher deserves much credit for the way he handled the Conference. We believe he is going to make an excellent president, as he has had the necessary business experience and we know he is very desirous of seeing the Michigan work move forward. Let us all give him our support in every way possible.

Fred E. Hall, Secretary.

ILLINOIS

So is Dixon—roofing its new church.

The Herald much regrets to report that Bro. J. E. Cross, of Oregon, who has sought hospital aid two or three times in the last year or more, is now confined to his home. His absence from the office of County Superintendent of Schools, which position he has held continuously since December, 1906, having been assistant from December, 1902, is always keenly felt, as is also his absence from Sunday School and church where he has been a constant, faithful laborer for many years.

Word reaches Oregon that Bro. F. E. Siple received a painful injury to his foot while—?! racing at Eldorado. Good meetings are reported in connection with the dedication of the new church.

Bro. and Sr. Wm. C. McGraw and Betty Jane and Billy have returned to Oregon after a two week's vacation at Macomb, Ill. They were accompanied home by Miss Elizabeth Parker, who will attend the Bible School and Conference.

MRS. BESSIE ALLISON

Died at Greenville (S. C.) city hospital July 7, at the age of 38.

She was baptized by Eld. A. N. Durham two years ago and has been zealous for the faith, and died in hope of the resurrection. She was buried at Guthrie Grove, to await the resurrection of the dead.

The writer spoke words of comfort from the

Word found in the seventeenth verse of the first chapter of Ruth.

Sr. Allison leaves two sons, her father, four sisters, and many friends.

Now, dear brothers and sisters in Christ, this work of the enemy makes us continue to pray the model prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." The record says He willeth not the death of any.

Come, Lord Jesus.

M. O. Williamson.

OREGON

OREGON, the county seat of Ogle County, Illinois, is situated on the scenic Rock River, 99 miles west of Chicago on the Minneapolis division of the Chicago, Burlington and Quincy Railroad. It is on the Blackhawk Trail—a cement highway extending from Cairo in the extreme south end of the state north through Dixon, at the intersection of the Lincoln Highway, through Oregon, Byron, Rockford, where it intersects with the Grant Highway, and on to the Wisconsin line. A bus service passes through Oregon each way four times daily, permitting railway connections at Dixon with the Chicago and Northwestern and the Illinois Central; at Byron with the Chicago, Milwaukee and St. Paul and the Chicago and Great Western; at Rockford with the Illinois Central.

The C. B. & Q. schedule reads as follows:

West and North Bound

	No. 51 Daily	No. 47 Daily	No. 49 Daily	No. 11 Ex. Sun.	No. 41 Daily
Chicago (lv)	10:35	6:30	11:00	8:30	4:30
Oregon	1:05	9:13	1:33	11:55	8:15
Savanna	2:20	10:40	2:55		9:45
East Dubuque	3:35	12:02	4:00		
Minneapolis	11:25	7:50	11:55		

South and East Bound

	No. 52 Daily	No. 48 Daily	No. 50 Daily	No. 22 Ex. Sun.	No. 42 Daily
Minneapolis	7:05	7:20	8:30		
East Dubuque	2:30	2:20	4:08		
Savanna	3:40	3:30	5:15		4:30
Oregon	5:15	5:11	6:46	4:15	6:00
Chicago	7:55	7:55	9:25	7:55	9:45

Nos. 11 and 22 stop at all stations between Chicago and Oregon.

Nos. 41 and 42 stop at all stations between Chicago and Savanna.

Light face figures A. M.—black face P. M.

Rockford—Dixon Bus Schedule

South Bound

	A. M.	A. M.	P. M.	P. M.
Rockford	8:00	10:00	2:00	4:00
Byron	8:40	10:40	2:40	4:40
Oregon	9:05	11:05	3:05	5:05
Dixon	9:50	11:50	3:50	5:50

North Bound

	A. M.	A. M.	P. M.	P. M.
Dixon	7:50	10:00	2:00	4:00
Oregon	8:35	10:45	2:45	4:45
Byron	9:00	11:10	3:10	5:10
Rockford	9:40	11:50	3:50	5:50

Anyone enroute to the General Conference and reaching Dixon, Byron or Rockford by railway at an hour when proper Bus connections are not available will be met by auto if same will phone Oregon, 130 during office hours, or 111-K at night.

"IT is interesting to know that about ninety percent of the people whom we meet are negative. And the more negative they are the less likely to be constructive and helpful, to their fellow humans.

"The people who are doing things worth while and helping to make the world a better place in which to live are the positive ten per cent group. They are not the critical, fault-finding individuals, but the lifters and boosters. Sometimes it takes conscious effort not to slip into the negative group."

ONE FAMILY

(Continued from front page)

way. But our faith must be absolute and we must DAILY seek to please Him, and in seeking to please Him we run contrary to the world's way and therefore incur the world's displeasure. This causes affliction and persecution, but count it all gain, for when permitted to suffer for Him, then rest assured you will reign with Him. Declare Him in word and deed in your daily life and He will receive you unto Himself; deny Him in word and deed in your daily life and you are none of His.

As the babe in Christ is fed the sincere milk of the Word he grows and as he grows and trudges onward he slowly but surely comes to the point where he is faced with a great problem: he begins to feel more and more alone (strangers and pilgrims on the face of the earth, are we) and the question of a living becomes a greater task. Harmony with worldly associates is disrupted as his ways and conversation change. Faith in man is lost and then the little one experiences that "wandering in the wilderness" feeling, but God who is rich in mercy does not leave His little ones in the wilderness but in His own perfect way He leads them out and into the promised land—namely "Peace of Mind". "He leadeth me beside the still waters" (Psa. 23) becomes a reality and the little one steadies. And when he gets to the promised land he finds indeed the "One Family", recognizes them, and they, him. Love predominates, and all truly are One, all watchfully waiting, with singleness of eye, purity of heart, quietly, patiently, waiting for Jesus the Christ who "shall come" and who "will not tarry".

THE HEBREW VERSION

By R. H. Judd

TO the Editor of The Globe: In your issue of June 18 is a letter relative to the above subject signed by "W". Who "W" is I do not know, nor does he give the name of his authority for his quotation on this important subject. It would be a mistake to allow such a letter to go unchallenged, for his conclusions are wholly wrong, and those "not versed in the original Hebrew" are thereby led astray.

"Elohim" no more represents three persons in one Godhead than it represents 3000 or 3,000,000, nor is "Jehovah" merely a word, but a name. "Elohim", as any Bible student can ascertain, is used both in a singular and plural sense, and, therefore (and for other reasons), is no proof of the Trinity. I will not give my personal opinion on this matter of Hebrew authority, but will quote as briefly as possible from A. McCaul, D. D., Professor of Hebrew and Old Testament Exegesis of King's College, London, and Prebendary of St. Paul's. He says: "There is the same difference between 'Elohim' and 'Jehovah' as between 'Deus' and 'Jupiter', or 'homo' and 'Petrus'. The one expresses the genus; the other stands for the individual, and is a proper name. 'Elohim' answers to our word 'God' or 'Deity', and is, therefore, used of false gods as well as the true.

"Jehovah' stands for the personal self-re-

vealing Being, and can, therefore, be applied to none but to the one true and living God. This difference is strongly marked in the words of Elijah: 'If Jehovah be Elohim, follow Him; if Baal, then follow him.'"

If your correspondent were correct, the doctrine of the Trinity might with equal force be applied to Baal, which the writer of the aforesaid letter would himself acknowledge to be absurd. Scripture acknowledges but one true and living God in the strictest sense of the term. There are secondary uses of almost any word.

The above explanation of the Hebrew will be found to fit in every instance of Bible usage, whereas that of "W" fails utterly to do so.—*The Toronto Globe*.

"If we expect to be 'caught up together' when Jesus comes, we should have more of the together spirit now."

THE DUTY OF WATCHMEN

By S. Roxana Wince

WHEN I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

What a terrible responsibility, then, rests upon those who have the truth and have set themselves up to be preachers of righteousness, both by profession and conduct. Yet vital as the matter is I never heard the text used as the subject for a sermon, never saw it treated of in our papers or mentioned in our speaking meetings though it is one of the most solemn texts between the lids of the Bible. You may be irreproachable in character, your standing in the church may be very high, but if you neglect this one God-imposed duty of warning the wicked man of what will come upon him if he continues in his sins, the same fate that awaits him will come upon you.

We cannot lightly disobey God. He has given us the precious truth of the gospel and has commissioned us as ambassadors to the lost. Are we fulfilling our mission? Are we, "in season and out of season", putting forth every possible effort to "rescue the perishing, care for the dying"?

We must do more than to have regular church services, more than to have our little prayer and speaking-meetings, for not a single unsaved man may attend these, and if they do, not near as much can be done as by hand-to-hand, face-to-face effort. It was the ones who prayed with and for me that I felt cared for me, when I was an unconverted child.

We cannot shake off the responsibility of caring for the salvation of men. Whether we want to be or not, we are our brothers' keepers. We must watch over their souls, that not one be lost; watch over the righteous as well as the wicked. (Ezek. 3:16-22.)

"Whether they will hear or whether they will forbear", we must tell them what the Lord has said.

The lesson was for the Israelites of the captivity, but we, too, can take it home to our hearts. We, too, can "let our light so shine" into the darkest corners of the earth.

GOD AND CHRIST

By William Smallwood

PERMIT me to deny the statement that the Bible teaches there are three distinct personalities in the Godhead. It flatly contradicts the declaration of the Lord Jesus in Mark 12:29, "Hear, O Israel; The Lord our God is one Lord"; a truth revealed through God's servant Moses (Deut. 6:4), and re-announced in the New Testament.

The personal distinction between the Father and His Son is plainly and forcibly expressed in the following testimonies: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." (John 17:3.) "My Father is greater than I". (John 14:28.) "I ascend unto My Father and your Father; and to My God and your God". (John 20:17.) It should be evident from the above and other Scriptures that might be cited that the one true God is a separate person from His Son Jesus Christ. The latter is never called "God the Son" in the Bible, but the "Son of God"; a distinction with a very important difference. This being so, how could the Son be co-eternal and co-equal with His Father? The teaching of the Bible on this and all other subjects with which it deals is in accord with the highest reason; not so the "Doctrine of the Trinity", as taught by theologians.

God the Father is revealed throughout the Scriptures in many capacities, but always as one person, the one true God, the source and origin of all things in the heavens and upon the earth.

As for the Holy Spirit (Greek *pneuma*, "spirit", not "ghost"), I understand the Bible to teach that it is power emanating from the Father's person and presence, filling all space, as the medium of His operations throughout the universe. Whether in creation or redemption. The "Holy Spirit" and the "Power of the Highest" are equivalent expressions. Thus the angel Gabriel said to Mary, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee". (Luke 1:35.) In the Old Testament it is usually called simply "Spirit". Thus, in Job 26:13, we read: "By His Spirit He hath garnished the heavens". In Psalm 104:30, "Thou sendest forth Thy Spirit, they are created"; and so in many other testimonies. For its universality see Psalm 139:7-12. This same Spirit is called "Holy Spirit" when in official manifestation, as in the New Testament.

In Acts 10:38, we read that "God anointed Jesus of Nazareth with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Query: Did God the Father anoint God the Son with God the Holy Ghost (Spirit)? Surely no intelligent person could entertain such an absurdity. The fact that the Holy Spirit is personified in The New Testament proves nothing for trinitarianism, as it was the custom of the divine writers of the Bible to personify great principles, as every Bible student knows.

"A man who lives right and is right has more power in his silence than another man by his words."

**Young People's
 Page**

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

 Golden Texts: Psalm 119:9, 10, 11

PERFECTION

"Leaving the principles (or, the word of beginning—marginal reading) of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God".

The above is the first verse of the sixth chapter of Paul's letter to the Hebrews. Some have said that the epistle to the Hebrews is the best expression to be found in the New Testament of the essential genius of Christianity. Paul, in looking back into the twilight of the past, sees that the Christ whom he offers to the world as a Redeemer and a Savior is not a sudden creation, unheralded and unforeseen, but the fulfillment of many an ancient prophecy, and the satisfaction of the universal and age-old hunger of the human heart. As he looks forward to the sunrise of the future, he sees this same Christ, after His sacrificial death, ascend into heaven, from whence He again shall come to take His bride unto Himself, and then shall we forever be with the Lord.

From past to future is the great sweep of one progressive movement, and the center of it is Christ. All the progress of the past leads up to Him, and all the progress of the future starts from Him and culminates in Him.

Paul, with a desire that the saints would "grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ," says, "Let us go on unto perfection". His word is the "come on" of a big brother who cares. "Do not let us forever linger in the school whose training is but for children," he continues, but as you live read, study and learn. Have a firmer faith; have a stronger hope. Let your love abound more and more. And live with your desires and aspirations entirely divorced from the ways of the world, "Looking unto Jesus the author and finisher of our faith".

Listen, young man of high ambition; listen, young woman with heart aflame with holy desire; hear me now, all ye who dwell under the redeeming grace of the God and Father of our Lord and Savior Jesus Christ: man lives in the transient; he longs for the eternal. He walks in the real; he reaches upward toward the ideal. To-day he labors and is heavy laden. His only relief is going on unto perfection, stretching forth and striving to put himself in the background and bring Christ into the foreground, so that his imperfections will completely be covered by Christ's perfection. This is real perfection. Perfection is a growth, a slow growth, and needs time for attainment. We advance in the way of life with Christ, one step at a time, "not as though we had already attained," or were already perfect. It is our duty to go on, and on, and on.

Perfection means love of God and man, faith in Christ and self abasement. True

faith in Christ covers all. Christ showed true 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 own life when in Gethsemane He said: "Nevertheless, not My will, but Thine, be done."

Faith is the true adventurer in human life which, when we cannot see, will still go on; which, when we have pushed our knowledge to the utmost bounds, reveals to us another world of greater beauty and riches—the world of the spiritual. It is through faith, and faith alone, that the worthies of all ages have made the riches, the glories and the power of that world their own, and have felt as living forces the aspirations and the inspirations that lead on to spiritual perfection.

Faith is a bond of fellowship. Faith in God, faith in Christ, leads to fellowship with Christ and with the disciples of Christ wherever situated, in all ages, in all nations, in all climes, under all circumstances.

Can we have true faith without love? No. Jesus is the only begotten Son of the Father, as He also is the gift of the Father's love to man. To have faith in Christ we must love Him, also the Father from whence He came. Sonship involves brotherhood. Love for God and love for one's neighbor go together. If our faith dares to follow we will hear Jesus say that if we would be reconciled to God we first must be reconciled to our brother. Would we become sons of God? Jesus shows us the one true way: that of love even for our enemies. Would we become great among men? Jesus said only he is great who greatly serves. Paul says the firstfruit of the spirit—the spirit of Christ—is love, and "love seeketh not his own," but another's good. "Love suffereth long, and is kind". How far should this love go in fellowship? Paul gives us a living demonstration for the answer, for he is willing to die daily for the furtherance of the truth and the benefit of the saints in Christ, ready to be the bondservant of all, while all the time there is at the center of his life the consciousness of the glorious liberty of the children of God.

Yes, let us go on unto perfection. Let us have a stronger faith in Christ Jesus and less in ourselves. This should not be a task, for it is Christ who calls you to be His friend and comrade: He who for the mastery of sin in man counted not His life dear unto Himself; He who for the bringing of enduring joy to the sons of men endured the cross; He who for the love of the least and the lost of men laid down His life for their liberty. He calls you to go on unto perfection, to go out to the world, and with the infinite resources of God, in His name, to let men know of God's love to humanity as shown in the person of Jesus Christ. Do you want perfection? Then live in full faith in Jesus Christ, to the praise and honor and glory of God.

THE PRESIDENT'S ADDRESS

There are some who will say that the president's address at Philadelphia on the Fourth of July was commonplace and contained nothing new. The same people would say the same thing about anything. Yet the greatest strength is to be found in the reiteration of the great fundamental truths.

President Coolidge called attention to the fact that the men who framed the constitu-

tion found their inspiration and guidance in the atmosphere that surrounded the meeting-house. "They were intent on religious worship, and the mind of the people was not so much engrossed in how much they knew, or how much they had, as in how they were going to live."

After all, how we are going to live, and by what rules we shall shape our lives, are of greatest importance.

As the president said, the framers of the constitution were a people "who came under the influence of a great spiritual development and acquired a great moral power."

This is commonplace enough, but it is the substance of what the American people must cherish and foster if they are to hold up the standard raised by the fathers.

"The things of the spirit come first," said the president. "Unless we cling to that, all our national prosperity, overwhelming though it may appear, will turn to a barren scepter in our grasp. If we are to maintain the great heritage which has been bequeathed to us, we must be like-minded as the fathers who created it. We must not sink into a pagan materialism. We must cultivate the reverence which they had for things that are holy. We must follow the spiritual and moral leadership which they showed."

We may differ with the president in our idea of spiritual things. Still those who fail to see in these words an expression of fundamental truth fail to realize to what extent the world is drifting from God, and that only a man of loyal spirit could face the multitude and speak as did the President.

We trust our young readers will take heed.

BIBLE QUESTIONS

1. Why did Abram and Sarah go to Egypt?
2. Who was Isaac's wife?
3. What two men did Samuel make judges over Israel when he was old?
4. What did Solomon say about the promises God had made to Moses?
5. What did the wife of Job say unto him when his body was sorely afflicted?
6. What does the fool say in his heart about God?
7. Who is the preacher?
8. What is Isaiah's invitation to the home of Jacob?
9. What did Job say about one that had clean hands?
10. What humble position in God's house did the psalmist prefer to ease and luxury amid evil surroundings?

**ANSWERS TO LAST SERIES OF
 QUESTIONS**

- | | |
|-----------------|---------------------|
| 1. Genesis 12:4 | 6. Job 1:2 |
| 2. Genesis 39:4 | 7. Job 16:2 |
| 3. Hosea 18:7 | 8. Proverbs 1:10 |
| 4. Ezra 1:4 | 9. Ecclesiastes 5:2 |
| 5. Esther 2:17 | 10. Isaiah 9:6 |

MY AIM IN LIFE

By Alice L. Whitson

- Is to be:
- Unselfish in my purposes.
 - Kind in manners.
 - Charitable toward my fellow men.
 - Willing to accept the same treatment I give.
 - Ready to admit my own faults and shortcomings.
 - Honest with the world, but first of all honest with myself.
 - Energetic in my work and play.
 - Ambitious to succeed.
 - Unashamed to worship God openly.

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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 TRUE MERCYSEAT

JUST AS ALL of the temple and its services and the offices pertaining thereto were examples, Heb. 8:5, patterns, Heb. 9:23, shadows, Heb. 10:1, of the new and perfect temple and its services and its offices, so the mercyseat placed in the holy of holies of the old tabernacle and temple was a shadow or pattern of the true mercyseat now having been placed in the true tabernacle which God pitched and not man. In Romans 3:25, Paul refers to Jesus as the One "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". The word "propitiation" quoted above is exactly the same word as the word "mercyseat" in Heb. 9:5, and in every instance in the Greek translation for mercyseat in the Old Testament.

Christ is the mercyseat upon whom and before whom the blood of the atonement sacrifice is committed for the overcovering of the sin of man. And in doing this it is to the end, Rom. 3:26, that God "might be just, and the Justifier of him which believeth in Jesus."

Here, then, is the great remedy wrought and accomplished by Jesus our Savior in behalf of the individual who believes in Him. His sin is covered by virtue of his faith in Christ, and his faith in turn is imputed and reckoned unto him for righteousness. Thus, in these few words from Romans 1:16 to 3:31 Paul reproduces before the eye of his reader the great establishment of sin which is impossible of being broken or conquered by man. He also introduces that wonderfully new thing to the mind of man, namely, the

gift of God's righteousness unto the man born in the blindness of sin, on one only condition, the condition of faith in Jesus Christ.

How these Jewish residents of Rome and their Gentile brethren must have been elated as Paul unfolded to them in letter the beautiful realities and the wonderful richness of these God-established and God-given truths, all brought to perfection in such manner that still in doing it all God Himself "might be just, and the Justifier of him which believeth in Jesus"!

PAUL'S SEPARATIONS. He was of God separated at his birth "to reveal His Son in me, that I might preach Him among the heathen". Gal. 1:15, 16. At his conversion it was said of him, "he is a chosen vessel unto Me to bear My name among the Gentiles". Acts 9:15. But in his later years it is said of him, Rom. 1:1, 2, that he was "separated unto the gospel of God . . . concerning His Son Jesus Christ our Lord."

PAUL'S CHRISTIAN LIFE was based upon a sure foundation. It is that of God's Son "made of the seed of David according to the flesh", Rom. 1:3-5, "and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead".

PAUL'S SALUTATION to the Romans, Rom. 1:7, like his salutation to the churches in other cities, was most sincere and affecting: "Beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ".

PAUL PRAYS TO GOD with reference to his Roman brethren, Rom. 1:8. This prayer opens with thanksgiving through Jesus Christ for all. He is grateful for their fellowship in Christ even though they were distant from him. He then prays God that he "might have a prosperous journey by the will of God" to reach them.

PAUL BEGINS HIS INSTRUCTION of doctrine at the sixteenth verse, continuing it throughout the eighth chapter. At least one of the great subjects considered is the wrath of God against sin and the one method by which sinners can be reckoned as free from sin and can have justification or righteousness imputed unto them instead of condemnation from sin. Jesus Christ is the one single foundation upon which all this new development is built and through whom all the prospective blessing will come. And the gospel, or good news of Jesus, Rom.1:16, is the one designated power of God unto salvation—salvation that accrues to the just. In this gospel THE RIGHTEOUSNESS OF GOD is revealed in distinction from the wrath of God which is revealed from heaven against all ungodliness and unrighteousness of men.

PAUL IS SURE, Romans 2:2, "that the judgment of God is according to truth against them which commit" evil. He is also a faithful rewarder who, Rom. 2:6, "will render to every man according to his deeds". To those "who by patient continuance in well doing seek for glory and honour and immortality", He will render eternal life: "But unto them that are contentious, and do not obey the truth, but obey unrighteousness" He will render "indignation and wrath, tribulation and anguish, upon . . . the Jew first, and also" the Gentile.

SIN'S SINFUL SINFULNESS

PAUL'S KNOWLEDGE of the gospel was received not of man, Gal. 1:11, 12. "But by the revelation of Jesus Christ". It seems quite proper to expect that the revelation there spoken of includes also his doctrine of the third chapter of the Romans. In this chapter Paul emphasizes and almost magnifies sin in the human individual. He first, however, emphasizes the truth that the Jew has much advantage every way; but even after this instruction he still reaches the conclusion, v. 9, "that they are all under sin". "There is none righteous, no, not one." "They are all gone out of the way". "There is none that doeth good, no, not one." "All have sinned, and come short of the glory of God". And all this was in the face of and in spite of the law given through Moses, which was, Gal. 3:19, added to the covenants with Abraham "because of transgressions". It was not added with a view to the cancellation of sin, for the promise and covenant were from the beginning to be realized through Abraham's "seed, which is Christ". Gal. 3:16. There was but one way to neutralize that sin, namely, by faith of Jesus Christ. The process is one resulting in justification, lifting the individual out of and above sin, in that the individual should not henceforth sin, but rather that the faith of the individual in Christ, and in God through Christ, would be reckoned or accounted to the individual for righteousness. Nor would it be man's righteousness that should be accounted unto him, but rather, Rom. 3:21, "the righteousness of God". This righteousness should not be a result of man's own striving therefor, for a man could never attain even unto human righteousness, say nothing of the righteousness of God.

God's righteousness to man is a gift—a gift without a commensurate cost to man. It is a free gift, "justified (made righteous) freely by His grace through the redemption that is in Christ Jesus".

WHEN, WHERE, AND BY WHOM DID WE START?

SEVERAL times the editor has received inquiries as to the above question. If any of the brotherhood have reliable history as to the beginnings and early growth of the Church of God, it will be of general interest. It should also be put into permanent record. If anyone has information on these or other matters pertaining to the beginnings and the growth of the Church of God, the editor will thank him for the fullest and most accurate data that can be given.

HERALD RECEIPTS

Mrs. Hugh Shafer; Mrs. Thomas Briggs; Harvey Quinn; D. W. Kirkpatrick; Mrs. C. A. Barton; Mrs. Marion Richey; Pearl A. Lash; L. M. Finch; Mrs. Irvin Lathrop.

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THE SOLEMNITY OF BAPTISM

By Samuel E. Haney

AND He said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth, and is baptized shall be saved; but he that disbelieveth shall be condemned." Mark 16:15, 16, R. V.

These are the words of One having all power both in heaven and on earth; and all authority; and all knowledge. It is a commandment that has never been authoritatively revoked or modified. But men, by "witty inventions" have striven to contravene this mandate.

The Founder of the Christian religion considered it necessary to be baptized when He went down into Jordan, saying, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Paul was immediately baptized after his unusual experience. Acts 9:18. They that heard Peter were pricked in their hearts, and cried out, "Men and brethren, what shall we do?" Peter told them to "Repent, and be baptized every one of you", etc. And they that received his word—about three thousand—were baptized. Acts 2. While Peter spake to Cornelius and his company, the Holy Spirit fell on all them which heard the word. And Peter commanded them to be baptized in the name of the Lord. Acts 10. Lydia of Thyatira, whose heart the Lord opened, by the things which were spoken of Paul, was at once baptized, and her household. Acts 16. When Philip had shown the eunuch the way of life; and he believed with all his heart, they both went down into the water, and Philip baptized him. Acts 8.

It is the writer's thought that Jesus refers to baptism in John 3:5—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The incidents cited should suffice to convince the most prejudiced mind that in the days of the apostles immersion was the first thing considered after conversion. And Jesus seems to place as much emphasis on baptism as He does on believing—"He that believeth and is baptized shall be saved".

The difficulty with many Christians probably lies in a misconception of the significance of baptism. Experience and observation convince the writer that immersion converges toward a separation from the world and self, thereby coordinating with consecration, making the child of God complete in Christ Jesus.

Some Christians' thought on baptism reminds the writer of the following incident: A family, all church members, were about to partake of a sumptuous meal, when one, who happened to be a Christian, insisted on ~~not~~ ~~going~~ ~~to~~ ~~eat~~ ~~with~~ ~~me~~ when another snapped out,

"Well, go on and have it over with."

To be baptized in such a spirit as this would have no more effect on one's status with God, nor one's life than would a bath; perhaps not as much.

Baptism is a very serious matter. God

I Believe

I believe in friendship and I believe in trees,
And I believe in hollyhocks a-swaying in the breeze,

And I believe in robins, and roses white and red,
And rippling brooks and rivers and blue skies overhead,

And I believe in laughter, and I believe in love,
And I believe in daffodils, also in God above.

I am no unbeliever. I know that men are true,
I know there's joy in summertime when skies are blue,

I know there is no earthly power can shape a budding rose

Or bring a daisy into bloom; with all that wisdom knows,

It could not fashion, if it would, the humblest blade of grass

Or stretch a living carpet where the weary travelers pass.

I believe in friendship, for I have found it good,
And I believe in kindly words, for I have understood;

My faith is founded on the years and all that I have seen,

Something of God I've looked upon no matter where I've been—

Within a swamp but yesterday a lily smiled at me,

And only God could set it there to bloom for me to see.

—Selected.

reckons it as death; and unless we likewise view it, baptism is farcical and insolent to God. Paul is an authority, "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 (natural—carnal) is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead (symbolically by immersion) is freed from sin." Romans 6. No ambiguity here.

Figuratively speaking, it was from among the dead that Abraham received Isaac again. Heb. 11:19, Weymouth. And it is thus that God receives us from the watery grave—as

having actually died. Such is God's procedure, and we have no right to underestimate its importance. It is the only means by which one can really be in the world and avoid being part of it. To be fifty-fifty in Christ and in the world engenders misery and jeopardizes one's salvation. We need the "whole armour of God" to withstand in the (this) evil day.

"Well," says one, "what about the many Christians that have not believed in immersion, but believed the sprinkling of water on an infant's or an adult's head sufficed?" Well, my dear mother was a Quakeress and eschewed water altogether. And father, being an Irish Catholic, was baptized (?) when ten days old. But I am released from grief about mother's and father's ultimate destiny by Peter's words to the Jews who had "killed the Prince of life", i.e., "Brethren, I wot that through ignorance ye did it, as did also your rulers"; and Rev. 20:3, i.e., "The adversary is to deceive the nations no more". My parents ignorantly followed the traditions of men instead of the Word of God.

Man is not judged by what he does not know as truth; but he is accountable for the abuse of knowledge.

Following Jesus Christ's precepts both in letter and spirit these days is, from a worldly viewpoint, an expensive and serious matter viewed from any angle: financially and socially. It is often inconvenient and humiliating; and, in some cases conducive to physical suffering. Such is the result of living a faithful, obedient, self-abnegating, separate life, which is the only way one can withstand the present tempestuous storms and winds.

A semi-christian life permits one to escape much of the suffering that is entailed by implicit obedience to the Lord's mandates, both in the letter and the spirit. But such a life will not get one into the kingdom. Paul says, "If we suffer, we shall also reign with Him: if we deny Him, He also will deny us".

If we follow Jesus in baptism (consecration) we must also follow Him "outside the gate". Therefore let us go to Him outside the camp, sharing the insults directed against Him. Heb. 13:12-13, Weymouth.

Moses, a servant, took this view. Why should we, sons and daughters, shirk an obligation? Heb. 11:24-26. But this is where the carnal mind fights; and too often effects a compromise with the "new man", (Eph. 4:24; Col. 3:10), which is the most dangerous proposition that the mind can entertain. We should shun it as we would a viper.

(Continued on page 344, column 2)

The Sunday School

Prepared by Alta King

THE DELIVERANCE AT THE RED SEA

LESSON 5

AUGUST 1, 1926

LESSON TEXT EXODUS 13:17-22; 14:1-31

RESPONSIVE READING PSALM 37

EXODUS 14:19-31

Golden Text: The Lord is my strength and song; and He is become my salvation.—Exodus 15:2.

Memory Verses: Exodus 14:13, 14.

FOR STUDY

Review: Recall the beginning of Israel's national life as it was recorded in last week's lesson. What was the first unifying force ordered by God to accomplish the unity of an ignorant slave people?

Has religion, based on acknowledgment of the one true God, ever been the first unifying force in the national life of any other people? What conditions were typically foretold at the outset of Israel's national life?

The New Lesson: This week's lesson is the story of how God preserved to His people that freedom from Egypt which He had bestowed upon them by miraculous exercise of His power.

I. Israel Preserved from Her Own Weakness. Ex. 13:17-22. Had the wondrous manifestations of God's power put Israel's faith on a firm foundation? How did God provide against her weakness? What is the proof in verse 19 that God's ancient promises had been retained in the hearts of Israel's leaders at least? What physical manifestation of God's care and direction was granted to Israel? How was the constancy of His care and direction made evident? We are not granted such manifestations. Can you discern the good that accrues to ourselves by the withholding of such signs? Is the faith-thinking, forced by such withdrawal, more enduring than the faith-thinking pampered by signs?

II. Israel Placed in a Helpless Condition. Ex. 14:1-12. The following describes Israel's helplessness:

"Therefore the Lord placed His people in such a predicament as so many people had never confronted before and have never confronted since. They were in the plain on the west of the Gulf of Suez, or perhaps of the shallow northerly extension of it which then existed. In front of them was that gulf, seemingly impassable. To their right was a hilly country, also impassable; and even if it had not been, it would only lead them along a deeper and wider portion of the Gulf. And then came up behind them the army of Pharaoh, completely cutting off their retreat on the north or west, and thoroughly hemming them in."—*Peloubet's Notes*.

Did God have anything to do with placing Israel in this condition of helplessness? Verses 1-4. What was His purpose? Verse 4. How did this helplessness affect Israel's

Did you ever take a long trip in an auto? Most of you have, I know. What did you have to show you the way? Why, road maps, of course, you will say.

Now how do you suppose the poor Israelites found their way through the strange country? They had no maps, and there were no guide boards along the way.

The Bible says God led them with a cloud. During the day the cloud, shaped like a pillar, went before them, and at night it became a pillar of fire. The cloud must have gone very slowly, for they could not go faster than the children and the lambs could walk. When the cloud stopped Moses told all the people to set up their tents on the ground, and when the cloud moved they folded up their tents and went on.

When they were close to the Red Sea they found meadows and springs of fresh, pure water. They were glad to stop and rest a while, but they had not been there long when they heard the noise of wheels and chariots.

"Pharaoh has sent his soldiers and chariots after us," cried they, "O what shall we do?"

The big sea was before them and the soldiers were coming. They had no ships to cross the sea. They had not learned yet to wholly trust God, but Moses said, "Do not be afraid; God will fight for you."

attitude toward God? Can you discern ourselves in Israel under these conditions?

III. Israel's Deliverance. Ex. 14:13-31. What was Moses' solution to Israel's predicament? Was the part assigned to Israel an easy part? Was it more than a physical standing still? Show that God was forcing Israel into faith-thinking and acting. Though Moses knew that God would deliver Israel, did he know just how He would accomplish it? Verse 15. Note that God commanded, and, through circumstances, forced Israel to do what faith would have prompted them to do. Last part of verse 15.

God's plan of action is revealed in verses 16-18. Note how God repeats the declaration of His purpose. Is man apt to forget that God has such a purpose and is working it out through His dealings with mankind?

Who made the first move in the work of deliverance? Verses 19-22. Did the children of Israel act through faith in verse 22? Did Moses, in verse 21? Why this difference in faith response? Who had received the more education in faith-thinking and acting, Moses or the people? Does God make His revelations darkness to some people and light to others? Ex. 14:20 with 1 Cor. 2:10-12.

How did the Egyptians acknowledge God's power? Verse 25. What effect did the miracle have upon the Israelites? Verses 30, 31. Was this lesson complete and lasting in its faith effects? (Consider Israel's subsequent history.) Was it, therefore, a wasted lesson? Is the training in faith which God has given to Israel to accrue to Israel's good only?

The Children's Column

PREPARED BY DAISY NOKES

THE DELIVERANCE AT THE RED SEA

Then Moses prayed to God, for he knew God would save them. God told him to lift up his rod over the sea. Moses obeyed and the waters separated, making a path for the people to cross. Through it they went, men, women and children through the midst of the sea, with the waves standing still on each side of them. The soldiers and chariots came right into the sea after them. Just as soon as all of Israel was on the other side Moses held up his rod again and God caused the waters to close and the Egyptians were all drowned.

They all sang a song of joy, so glad were they that God had saved them. You will find the song of Miriam and Moses in Exodus 15.

TO THE CHILDREN: Here are the names of some children who are real Bereans, little searchers after the truth. Most of them have memorized the names of the books of the Bible, twenty-third Psalm, first Psalm, and the whole of John fifteen.

Ruth Matthews(11); Ethel Fletcher(11); Rosie Wilson (9); Hilda Watts(8); Helen Elliott (8); Margaret Shute(6); Reta Crick (7); Thomas Watts (11); Richard Watts(10); William Rhodes (7); Melvin Haines (9); Jim Houston (7); Laura Coleman (12); Ruby Haines (4); Rena Fletcher (4).

Berean Column

OUR PRAYER

By June Romine

OUR FATHER which art in heaven: We thank Thee that we can meet here to study Thy word. Help us to understand it and learn new things as we study. We thank Thee for the gift of Thy Son. Forgive the things we have done that are wrong and help us to do better and overcome temptation. Help us as we strive toward eternal life. Through Jesus Christ, Amen.

THE approaching Bible Schools suggest the following for us all:

I. Study—2 Tim. 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

II. Spiritual Teachers and Students—1 Cor. 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."

III. Study All—Luke 24:27, "And beginning at Moses and all the prophets. He expounded unto them in all the scriptures the things concerning Himself."

IV. Believe All—Luke 24:25, "And He said unto them, O fools, and slow of heart to believe all that the prophets have spoken."

V. Obey All—James 1:22, "Be ye doers of the word, and not hearers only."

—Sarah M. ...

and hurried Him to the brow of the hill and would have pitched Him headlong upon the rocks below—but He was the Christ; He escaped out of their hands without saying a word, or chiding them for their unkindness.

He walked on alone to Capernaum. Surely someone there would listen to Him, for the children loved Him, the poor were His friends, the women adored Him, the sick hung on His words.

A second group, the racial group in Palestine and Samaria, would not go into the Temple themselves to worship and they would have called fire from heaven to devour those who did go there if they could, they were so ignorant of the love and the light Jesus was offering them. But the Jews had no dealings with the Samaritans.

The third group were the brutal Roman soldiery. They were there on duty for the government and Jesus fell into their hands. His tormentors could not have found a better subject to vent their fury on, for Jesus would not fight back. See that ruffian run to Him and strike Him in His face. He shuddered, but said not a word. The crowd laughs and shouts, "That was a good one; give Him another!" And several step up and strike Him. Then they blindfold Him and shout, "Prophecy, who is it that smote Thee?" Not a word from Him, and the blows fell fast on His tired, sad face, "who when He was reviled, reviled not again; when He suffered, He threatened not". As soon as day broke on them they led Him into their council and someone asked Him, "Art Thou the Christ? tell us." And He said unto them, "If I tell you, ye will not believe." And they led Him away to crucify Him.

The fourth group consisted of Pilate and the professional group of lawyers, scribes, Pharisees, priests, wise men, and holy men—oh, so holy! See them gather their garments about themselves, for fear of being polluted with those passing by. How they hated the Christ! They remembered hearing Him say, "Woe unto you, scribes and Pharisees, hypocrites!" No words of scorn or contempt ever fell upon heads more worthy of them, but they did not like to hear the truth; it cut and hurt. They were probably the class who caused His death.

The fifth group were the Sanhedrin, High Priests' devotees. They were not able to stand the shock of Jesus' new theology. We hear Caiaphas saying, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." Here were many enemies thirsting for His blood.

But there is one more. Not a group, just one man; one who had known His love, had seen His miracles, had been entrusted with money, one of His disciples—Judas. Some say Judas was not naturally bad, but was poor; had been tempted to take a little from the bag he carried, and when he saw a chance to make sixteen cents he took the chance. Others think he was always bad and had fooled Jesus. We do not know what his natural tendencies were, but we are sure he did not fool Jesus. He sat with them at the last supper, partook of the sop Jesus banded him, when He said, "One of you shall betray Me", and looking at Judas, He said "What thou doest, do quickly", and

(Continued on page 344, column 3)

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—Aug. 1—Rom. 4

Mem. V. 5

ONE should always remember while studying Paul's writings his statement in Galatians 1:11-12 where he certifies that the gospel which he preached was taught not by man but by the revelation of Jesus Christ. Coming then to these studies in Romans which treat more fully on the great question of sin and righteousness than they are treated on in any previous section of the Scriptures, one should always recall that Paul's enlargement upon these mysteries was according to his instruction and authorization by Christ Himself. Paul was moved by the Holy Spirit equally as were other prophets and Bible writers. Having declared in chapter 3 that all men without exception are under sin, v. 9; that there is not one righteous, v. 10; that none can work and live in such manner as to eradicate sin, or to accomplish righteousness in its absolute sense; he then brings us, chapter 4, to a consideration of righteousness which is the gift of God. With pleasing and happy expression he mentions this righteousness as the fruitage of God's grace, God's blessed favor to man. Truly, then, the statement in 1:17 relative to the righteousness of God is here established.

Chapter 4 thoroughly establishes the fact that God imputes, reckons, or attributes one's faith toward God as righteousness. Man who is the descendant of Adam, who was a sinner, is also in himself, by his own act as well, a sinner. As such he can only merit the reward for sin, which is death. But God's blessed favor of imputing one's faith to him for righteousness not only annuls one's status as a sinner but imputes to him the status before God of one who is righteous.

These truths illustrated in Abraham, verses 1-5, were written for our sakes, verses 22-25, to whom like righteousness "shall be imputed, if we believe".

Mon.—Aug. 2—Rom. 5

Mem. V. 11

"Therefore being justified (made righteous) by faith, we have peace with God through our Lord Jesus Christ". This righteousness comes through our Lord Jesus Christ, and not through any other source. And Paul in this chapter endeavors to establish this fact fully. "Christ died for the ungodly", v. 6, even "for us", v. 8, "while we were yet sinners". The result was justification, v. 9, "by His blood". "We were reconciled to God" v. 10, "by the death of His Son", even "when we were enemies".

From the foregoing verses Paul concludes, v. 12 and on, that "by one man sin entered into the world, and death by sin". The fact he repeats in verses 18 and 19 and adds, "so by (that is, through) the righteousness of one the free gift came upon all men unto justification of life". This word "of" in the phrase "unto justification of life" is not a separate word in the Greek, but is rather our English way of expressing the genitive case of the Greek, and which in the Emphatic Testament reads, "Unto a righteous acquittal unto life". That is, just as through the sin of one man, Adam, the death condemnation was placed upon all

men, so, likewise, through the righteousness of one man, Christ, justification to life was declared for all men. That is, sin starting with Adam bound equally all men in death; and righteousness, absolute righteousness, starting with Christ liberated equally all men by resurrection. Here is evidence of God's righteousness.

Tues.—Aug. 3—Rom. 6

Mem. V. 4

If the foregoing be true "shall we continue in sin" that this wonderful grace and favor of God may increase in abundance? Impossible for us who are in Christ. "We, that are dead to sin", v. 2, should not "live any longer therein". "That are dead" is the same Greek word as are the words "that He died" in verse 10. It would then read: "How shall we who died to sin". Christ died to sin, verses 9 and 10, with the result that "death hath no more dominion over Him". Therefore, when He arose from the dead, He arose not in His former estate again subject to death, but triumphant over death.

Likewise the Christians, "so many of us", v. 3, 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 even so we also should walk in newness of life". "We also". Christ walked in newness of life, free from the dominion of sin and death. In the new life He not only knows no sin but He also is not under the dominion of the sin of others. In chapter 5 Paul assures, verses 13-17, that even though men died from Adam to Moses, yet the law was added "because of transgressions", Gal. 3:19, "that the offence might abound". Rom. 5:20. Not that the law entered in order to induce man to sin, but rather that all might see that the lives which they were living were lives of sin. But, 5:13, "sin is not imputed when there is no law", therefore, by the adding of the law sin was recognized and the individuals' sins were just that many more sins being added to Adam's transgression. But, declares Paul, 5:20, "where sin abounded, (was thus multiplied) grace did much more abound." That is, God's favor of imputing righteousness through Christ is "much more" abundant than is the abundance of man's many sins added to Adam's sin.

Therefore, those who to-day are baptized into Christ's death, dying to sin, even though they do not attain to the position wherein the condemnation unto death is cancelled, yet they do attain to the position, through God's grace, of being declared in newness of life as regards their own present individual activity, and as such do not stand before God as those who are amenable to death because of their own failures. Therefore, v. 14, "sin shall not have dominion over you: for ye are not under the law, but under grace". And again, v. 18, "being then made free from sin, ye became the servants of righteousness".

Wed.—Aug. 4—Rom. 7

Mem. V. 4

Continuing further to explain this wonderful favor of God to man and the special

(Continued on Editorial page)

CURRENT EVENTS or FULFILLMENT of PROPHECY

CANON TROOP'S WARNING

In the light of statements publicly made at the recent spectacular Eucharistic Congress as to the Anglo-Catholic movement toward reunion with the Church of Rome, it is of vital importance that the Empire should be awakened to the reality of the assault now being made upon the dearly won liberties of the Reformation. A great and distinguished assembly, gathered on June 1 at the Royal Albert Hall, London, entered a most solemn protest against the threatened Anglo-Catholic betrayal of the spiritual heritage of the British people. The British Home Secretary, Sir William Joynson-Hicks, was in the chair, and he opened his memorable address by two quotations, which I trust you will herewith reproduce. The first is from the late Archbishop Benson, who spoke as follows in the English Upper House of Convocation:

"It is of great importance—never more so than now—to recognize that the Reformation of the Church of England was one of the greatest historical events—the greatest historical event, I think—in the history of the Church, and that it was conducted by persons of the very highest capacity, and the very largest knowledge. The Reformation brought back the Church of God to the prim-

itive model, and yet I never take up any books or works upon such a subject as the present, but I see a silly carping at the Reformation."

The words of this great Archbishop of Canterbury are strongly supported in the second quotation, which is from Lord Balfour (then Mr. Balfour) speaking twenty-five years ago in the British House of Commons:

"If this Church (the Church of England) is to remain the Church of the great majority of the people, established or un-established, it must be that ancient institution as it was, purified and remodelled at the Reformation. It is, indeed, the Church of St. Augustine and St. Anselm, but it is something more; it is the Church whose doctrine was purified and whose ritual was simplified in the sixteenth century, and it is only so long as it retains that character that it can hope to preserve the affections of the English people."

The far-sighted men anticipated the crisis with which we are now face to face. And so did Lord Beaconsfield, who gave us the following solemn warning:

"We are sinking beneath a power before which the proudest conquerors have grown pale—the power of a foreign priesthood. Your Empire and your liberties are more

in danger than when Napoleon's army of invasion was encamped at Boulogne."

These are no ignorant nor excited alarmists. They are men of vision, speaking words of truth and soberness, and we are wise indeed to lay to heart their faithful warning before it is too late, "Stand fast, therefore, in the liberty wherewith Christ hath set us free, and be not entangled again with a yoke of bondage."—*G. Osborne Troop to the Toronto Globe.*

DAILY SCRIPTURE READINGS

(Continued from page 331)

the apostle to the Gentiles, Rom. 11:13, to instruct in the doctrines and practices which the Christian church should follow. Paul, an earnest, enthusiastic disciple of Christ, experienced, like Christ Himself, that it was no easy task for even an honest Jew to recede from the inborn and inbred Mosaic doctrines. The teachings of the gospel are to the teachings of Moses what the flower is to the bud. Though the former is the outgrowth of the latter yet the doctrine and practice of the love of Christ were difficult of comprehension by those who were schooled in the doctrines of judgment found in the law of Moses.

Seven churches are addressed by Paul. To each church Paul writes largely upon a specific topic. His letters to the Thessalonians, though first written, are last in canonical order. Apparently there is reason for this. His letter to the Roman church seems to be of doctrine and instruction relative to the gospel of God, while his letters to the Corinthians are at least partly reproof because of *practical* failure in living forth the gospel principles as mentioned in Romans. His letter to Galatia is apparently correction because of *doctrinal* failure, that is, failure to grasp the truths of the gospel as taught in Romans. The next book, Ephesians, is another letter of doctrine and instruction. It is relative to the mysteries of God which had hitherto been hidden, while the Philippian letter manifests reproof because of *practical* failure in living out the principles of the mysteries of God as taught in the Ephesian letter, and the letter to the Colossians is one of correction because of *doctrinal* failure relative to the teachings of the mysteries revealed in Ephesians. The letters to the Thessalonians, though written first, follow last in record, being the doctrine and instruction relative to the glorified church—the crowning achievement accomplished by Christ through the teachings of the gospel of God, and of the mysteries of God because of faith in Christ.

Thus, in addressing the seven churches, Paul, in the order of occurrence of the books, builds up from a simple beginning in Romans to a climax of glory in Thessalonians. His instructions, reproofs and corrections are applicable throughout the Christian era as were the teachings of Moses applicable throughout the Jewish era.

"LIFT where you stand." There is great wisdom in this little saying by a great man, the author of "The Man Without a Country". The place to do anything is just where you are. Dreaming of what you might do if you were somewhere else will make life empty and wasted.—*Selected.*

For the furtherance of the National Bible Institution, that it may, year by year, with increasing strength better serve the Church of God in its labors unto Christ, we the undersigned will, God being willing, undertake to pay yearly into the National Bible Institution, at Oregon, Illinois, the sum set opposite our respective names, on the date and in the manner indicated.

(Please print name very plainly, and give accurate Post Office address.)

	Amount per year	Time of payment
Name		
Address		
Send The Restitution Herald to		
Address		

"As God hath prospered him"—1 Cor. 16:2.

PROXY

I,, of the state of

City ofdo 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, Oregon, Illinois, July 27, (adjourned to August 3 to 15,) 1926, and at any adjourned meeting thereof.

In witness whereof I have hereunto set my hand this day of
....., 1926.

Signed

In the presence of

Doings Among the Churches

A number of names are being booked for Bible School and General Conference. These are coming from several different states.

CONFERENCE ANNOUNCEMENTS

GENERAL CONFERENCE—OREGON, ILLINOIS
AUGUST 3 to 15

STATE CONFERENCES

ILLINOIS—OREGON AUGUST 3 to 15
ARKANSAS—OKLAHOMA
WAVELAND, ARKANSAS AUGUST 19
NEBRASKA, HOLBROOK — AUGUST 21 to 29
IOWA—WATERLOO AUGUST 21 to 29
KANSAS—OKLAHOMA, ARKANSAS CITY,
AUGUST 21 to 29

ILLINOIS BIBLE SCHOOL

DAILY PROGRAM

The Illinois Conference announces the following daily program for its Bible School, August 3 to 15:

10:00 A. M.	Bible Study by Classes
12:00 Noon	Dinner in Dining Hall
1:30 P. M.	Bible Study by Classes
3:15 P. M.	General Conference Bible Research
7:45 P. M.	Evening Service and Sermon

Breakfast and supper hours will be announced.

The school will be divided into classes according to approximate ages, as follows:

Beginners' Class, up to 10 years of age
Teacher, Sr. Daisy Nokes
Junior Young People, 10 to 15 years of age
Teachers, Sr. Mary Gesin and Bro. M. W. Lyon
Senior Young People
Teachers, Brothers F. E. Siple and H. A. Sheets
Adult Class
Teachers, Brothers G. E. Marsh and F. L. Austin
Classes will be assigned to separate class rooms.

August 9 is National Berean Rally Day.

BUSINESS MEETINGS

National Berean Society August 9
General Conference August 10, 11 and 12
3:15 P. M. and such other hours as may
be necessary
Illinois Conference August 13 and 14

All business meetings are important and should be attended by every member.

TARDINESS

Unavoidable tardiness is always excusable. But tardiness because of lassitude, indifference or selfish merriment is ill-mannered in that it is abusive to others.

Therefore, old and young are urged to be present promptly for all appointments—classes and meals. Tardiness affects more than the tardy one:

It robs other members of the class of the quiet and time and opportunity which by promptness they have rightfully earned;

It makes it necessary—for effective work—for the teacher to review the points already made, thus really shortening the class period;

It greatly increases the work of the dining room and kitchen help to have their guests tardy.

In everything be prompt.

Arrive early enough to hang up umbrellas, coats, hats; to extend the hundred and one hand shakes and greetings and fill hearts and faces with the glad spirit of "God bless you"; to get pencils, paper, Bibles, song books, all in complete readiness for quiet and prayer at the moment appointed for service.

VIRGINIA

Report from the Virginia Bible School says that attendance is good and interest and enthusiasm are running high. May the good work

MICHIGAN

Sr. Lois, daughter of Bro. and Sr. F. V. Blakeley, recently submitted to an operation in the hospital at Ann Harbor, Michigan. Reports indicated that the progress would be sufficient that she would leave the hospital by the time Herald readers get this notice.

INDIANA

Erma Jane was born July 17, 1926, to Bro. and Sr. W. I. Hunt of South Bend, Indiana.

Bro. M. W. Lyon will conduct services at Burr Oak, Indiana, Sunday, August 1, morning and evening.

ILLINOIS

Our editor, Bro. F. L. Austin, is in the south this week assisting in the services of the Texas Bible School and Conference at Goldthwaite.

Sr. Anna Catherine, daughter of Bro. and Sr. D. E. VanVactor of Evanston, was united in marriage on June 30 with Walter Orval Meloy. They are at home in Los Angeles, California.

Bro. and Sr. Floyd Stilson, Sr. Hugh Shafer and Sr. Maude Stilson and children of South Bend, Ind., and Sr. Cecil Scott and children of Joliet, Ill., were visitors in Oregon for a few days last week. Sisters Scott and Maude Stilson were called by the critical condition of their father, Bro. J. E. Cross.

BAPTISM

On Tuesday, July 20, Bro. Vernon Birkey, of Rochelle, was buried in the likeness of his Master's death in baptism. Vernon is young, just entering high school, and hence has life's battles mostly before him. Realizing this he has chosen to accept his Lord's leadership. May he prove faithful.

F. E. Siple.

ELDORADO DEDICATION SERVICE

The dedication services of the new church at Eldorado were held as scheduled on Sunday, July 11, with a large attendance. A few members from Casey and the St. Louis neighborhood motored over, which added to the interest of the occasion.

The brethren there have worked hard, and sacrificed much, and while they are not soliciting outside aid, yet we feel sure anything sent to Bro. Walter Wiggins, Eldorado, Ill., would be thankfully received on their church debt.

They are hoping soon to arrange for regular preaching services, and we predict good things for the work there.

F. E. Siple.

RESTITUTION PUBLISHING CO.

A proxy blank has been sent to all owners of the Restitution Publishing Co., of Oregon, Illinois. The secretary is anxious that all stockholders not able to be present at the annual stockholders' meeting of the Restitution Publishing Co., August 12, 4 P. M., 1926, will fill out one of the proxy blanks, a copy of which has been already mailed to each stockholder, appointing some individual who will be present at said meeting to vote their stock in all business questions arising at the meeting. Mail proxies to the Restitution Publishing Co., Oregon, Ill.

LAWRENCEVILLE, OHIO

The annual meeting at Lawrenceville, near Springfield, Ohio, was held July 18. It was a day full of good things both spiritual and temporal. It was good to see again the smiling face of Bro. W. H. Brown, of Cleveland, awaiting our arrival; to meet and clasp the hands of brethren long separated from us, and to unite with them once more in worship of our Father in heaven, who watches over all alike.

According to custom the Brush Creek congregation united with Lawrenceville in the services, and a goodly assemblage were in attendance. After Sunday School Bro. Brown spoke on the subject of the Hidden Manna. Basket dinner served on the spacious lawn provided physical refreshment for all, while the cooling draughts from that incomparable well were refreshing in deed and in truth.

At 2:30 Bro. Brown's topic was Jerusalem and the inspiration which that Holy City has furnished for God's people of all times. This concluded the day's services, and we parted for our several homes with the feeling, expressed by many, that this was one of the most profitable meetings Lawrenceville has ever had.

Melville W. Lyon.

BUT TO DO

By R. H. Judd

"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.

THE above verse is frequently quoted in defense of those who claim that God requires no creed, emphasis being laid upon the thought which some would place on the words "but to do".

To them the word "but" with one stroke eliminates obligation to any definiteness of purpose, and minimizes in their mind the importance of the injunctions which follow. To them there is no overflow of the functions of life, no desire to go beyond one iota of that which in their strict understanding of the *letter* fulfills their relationships to those around them. They have "but to do" that only which is required of them.

Who among us is not acquainted with the "just man"—the man who in his actions fulfills his literal obligations, but can see no further than the horizon thus limited by himself, and which in its turn limits the horizon of his own life? In seeking to be "but just", in nine cases out of ten the effort to refrain from doing more than he need, has robbed himself and robbed others of the joy of "loving mercy", and instead of humbling themselves to walk with God (see R. V., margin), they have been lifted up in the pride of their own integrity. Thus they have failed, and failed utterly, to see that "doing justly" includes "loving mercy", and "loving mercy" includes and results in "walking humbly with thy God".

But, "can two walk together except they be agreed?" Can a man "walk with God", and at the same time ignore and reject the very foundations of the promise of life that God Himself has laid down? No, indeed no, for if *you* do not walk with God, God most certainly will *not* walk with you. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Reader, let us refer to Romans 10:9, and again notice the "if". "If thou shalt confess with thy mouth *Jesus* as Lord, and (now notice the creed) shalt *believe* in thine heart that God raised Him from the dead, thou shalt be saved." In the face of these words, multitudes of professing Christians are in these days denying the actual resurrection of *Jesus the Christ*, and claiming that in order to be saved, they have "but to live a moral life."

Friend, God cannot, God will not, for you, or me, or anybody else, "go back" on His own conditions.

HE WAS MADE FLESH

By Alex. Allan

IT is said of the Lord, the Messiah, that He was made flesh, that He came in the flesh, that He was seen in the flesh, and that He was put to death in the flesh. John the Baptist was a man sent from God, but it is never said of him, that he was made flesh, or came in the flesh, or that he was seen in the flesh. Why is this? Simply, because John had no existence other than a man in the flesh.

At the beginning of his ministry, Peter made reference to God's covenant with David—"Of the fruit of thy body will I set upon thy throne". Then the apostle adds: "Knowing that God had sworn with an oath to him, that of the fruit of his (David's) loins, according to the flesh, He would raise up the Christ to sit upon his throne". In after years, Peter, in his epistle, says that Christ was "put to death in the flesh, but quickened in spirit; in which (in spirit) also He went and preached unto the spirits in prison". There is no article before *spirit* in the original text; so we have put it in the indefinite—He was made alive in spirit, and in spirit He preached unto spirits. Paul adds to this his testimony concerning God's Son, Jesus the Christ, our Lord, who was from a seed of David according to the flesh; but declared to be the Son of God in power according to a spirit of holiness by a resurrection of the dead. Here again we leave out the article before *spirit*, and supply the indefinite article. By His resurrection Christ is declared the Son of God in power—a God, a mighty One, a Spirit of Holiness. And now we are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Then in Hebrews, first chapter, we read of One who was in the brightness of God's glory and the express image of His person, that when He had by Himself purged our sins, sat down at the right hand of the Majesty on high.

During the kings of Judah and Israel, it was customary for these kings when they had grown old, to have the son and heir sit with the king in the throne until such time as the son would take over the reins of government in his own power. It was thus that Christ being raised up a Son of God in power, a Spirit of holiness, sat down at God's right hand. But God is immortal, and not like the kings of Judah and Israel, who by death ceased to be king. So God has appointed a throne unto the glorified Christ, when He shall take His great power and reign. And Jesus, to His disciples, said: "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."

The Firstborn from the Dead

In the foregoing, Christ is seen to have been put to death in flesh, but raised to life in spirit, a spirit being. And now the question which is liable to come into our minds is: What became of that body of flesh which was laid in the sepulchre? We cannot answer this in so many words, but we can arrive at a very definite conclusion.

Did Christ take back His flesh which He gave on behalf of the life of the world? Did

He take back the ransom price which He paid to obtain our redemption from the law, and therefore from sin's bondage? He did not. And now to answer the first question:

In God's eternal purpose, Christ was made the first, or the beginning of all things. In Colossians we read He is before all things. So He could say: "Before Abraham was I am", I am the One. Then we read: "And now is Christ risen from the dead, and become the firstfruits of them that slept", or of them who are asleep. Of those who sleep in Jesus, Paul says: "It (the sleeping one) is sown a natural body; it is raised a spiritual body". . . . "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit". A spirit has no flesh and bone, and those who are raised in the first resurrection are raised in spiritual bodies. No one has ever seen such a being; and John tells us, "it doth not yet appear (or, it has not yet been seen) 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."

If then Christ is before all things, and the first one of all things, and if He is the first one of those that sleep, is He not also the first one of those that do not sleep, and who are changed in a moment, in the twinkling of an eye? Christ's body saw no corruption. So also, those who are alive and remain unto the presence of the Lord will not see corruption of body, but as it is written: "Death is swallowed up in victory" "that mortality might be swallowed up of life." 1 Cor. 15:53; 2 Cor. 5:4.

From these things, it is safe to conclude that the body of Christ which was laid in the sepulchre, was not raised, but was changed in a moment, in the twinkling of an eye—swallowed up of life when the Son of God rose triumphant over death, a quickening Spirit, and as the first one of those, who already being dead with Christ to the flesh, will not sleep, will not see corruption.

A MEANDERING STREAM

By J. E. Russell

COMPARE a meandering stream with a great river like the St. Lawrence. The stream takes the easiest way, and so goes crooking about a narrow little rivulet. But the St. Lawrence moves from the Great Lakes to the Atlantic in a very straight line.

The meandering stream is like the wandering youth who does the thing that is easy. This youth has the two characteristics of the stream. His life is likely to be crooked and narrow, and, it may also be added, shallow.

About the youth who is moving toward a goal and who does the thing which will best enable him to reach the goal regardless of difficulties, however, there is a splendid resemblance to the St. Lawrence, in its broad, deep, steadfast, direct sweeping on to the sea.

"The architect of the Episcopal Cathedral in Cleveland," so it is said, "made sixty plans, one after another, all of which were rejected. He was about to give up. 'Make sixty-one, John, if necessary,' said his brave wife. The sixty-first plan was accepted."

It takes no effort to be a meandering stream in life, but one must have the qualities of this architect to be a St. Lawrence.

THE ENEMIES OF JESUS

HOW could it be possible for one "Who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not", to have enemies? But such was the Christ, and still He had enemies—vile, bitter, murderous enemies.

You know there are enemies and enemies, for even those of Christ's own household were at enmity with Him. They could not understand Him and withdrew from Him, but outside of His own family He had a few sympathizers, and one day He asked them to take a walk with Him. They went up into a mountain alone, and there He told them the story of His love for humanity and asked them to help Him in the work of preaching the gospel. They must have had a real love feast that day alone with God, for He had endowed them with power to heal the sick, raise the dead, cast out devils, and do many wonderful works. Little did they realize then all it meant for them and Him, but they were really in love with His message and were willing to undertake with Him. What a blessed day they had, ready now for the trials which very soon must come to them. And then they started back down the mountain, a sober, thoughtful company, and as they reached the base of the mountain a vast throng had gathered, so many there was not room even to eat bread. "And when His friends heard of it, they went out to lay hold on Him: for they said, He is beside Himself". His friends here proved to be His enemies, for their actions only encouraged those who were waiting to lay hold of Him. Are we His friends or enemies?

Shall we group His real enemies? The first group were the Jewish fundamentalists. What did they want of the Christ? They were satisfied with their own traditions. If they kept them, such as oft-washed hands, washing of pots and kettles, and so forth, it was enough. They were not searching for knowledge or light; they did not like to hear the truth about themselves; and when Jesus told them they were not honest, but were only worshiping God with their lips, they were very angry and went about to kill Him.

Do you remember, brother, when you preached your first sermon in the old home town? You did not expect much sympathy or encouragement. It was a hard job. Jesus' life was full of hard jobs, and this was one of them. The sabbath day had come, and His place was at the Synagogue and He was there. Someone handed Him the Book. He opened it at Isa. 61:1 and read: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

He closed the Book, reverently handing it to the minister, and sat down. All eyes were upon Him, for He began to talk: He was not through with them yet. He had a message for them: "This day is this scripture fulfilled in your ears." They wondered at His gracious words at first, but before He finished they were so angry at Him they drove Him from His own home church

OUR CHURCH QUESTIONNAIRE

(See Editorial Page under "Questionnaire")

Local name of church

City, town, village, or township, etc.

County State

MEMBERSHIP

Report number of members according to definition of member in your church

Number of members, by sex:

- 1. Male
- 2. Female
- 3. Total number of members

Number of members under and over 13 years:

- 4. Under 13 years of age
- 5. 13 years old and over
- 6. Total number of members

Note.—The total given under Question 6 should be the same as the total of males and females given under Question 3.

CHURCH BUILDINGS

See instructions, paragraphs 10 to 12

- 7. Number of church edifices
- 8. Value of church edifices \$.....
- 9. Debt on church edifices \$.....
- 10. Does church own pastor's residence
- 11. Value of pastor's residence (if owned by church) \$.....
- 12. Debt on pastors residence (if owned by church) \$.....

EXPENDITURES

- Amount expended by your church during last fiscal year
- 13. Amount expended for salaries, repairs, and other running expenses; for improvements or new buildings; and for payments on church debt \$.....
 - 14. Amount expended for benevolences, including home and foreign missions; for denominational support; and for all other purposes \$.....
 - 15. Total expenditures during year \$.....

CHURCH SCHOOLS

Report here only schools conducted by this church

Sunday Schools:

- 16. Number of officers and teachers
- 17. Number of scholars

Summer vacation Bible schools:

- 18. Number of officers and teachers
- 19. Number of scholars

PASTOR

25. Name of pastor

If pastor is a graduate of a college or theological seminary, give name of institution below. (If not a graduate, write "no" in the space indicated.)

- 28. College
- 29. Theological Seminary

Note. Where one pastor serves two or more churches, Questions 28 and 29 should be answered only on the schedule for one of the churches; on the schedules for the other churches, write

"See schedule for church."

Signature of person furnishing information:

Official title

P. O. Address

Date 192.....

INSTRUCTIONS FOR FILLING OUT

1. Please answer each question to the best of your ability and return the schedule promptly to the NATIONAL BIBLE INSTITUTION, Oregon, Illinois. Sign your name and give your official title (or your connection with the church) and your post office address in the spaces provided at the bottom of the schedule.

2. Fill out a separate schedule for each church. Additional schedules will be sent on request.

3. If exact figures are not available for the answer to any question, make a careful estimate.

4. The financial data reported on the schedule for any individual church will be treated as strictly confidential and will be used only for the tabulation of totals representing groups of churches.

5. Make your report from your church records at the end of your last church year.

6. Definition of church.—The term "church", as it is used by the Census Bureau, includes any organization for religious worship which has a separate membership, whether called a church, congregation, meeting, society, mission, station, or chapel, etc.

9. As the term "members" has a variety of uses, report the number of members according to the definition of members in your church or organization.

MEMBERSHIP: Questions 1 to 6

7. Give in this section the total number of members in this church or organization only. Enter under Question 1 the number of males, under Question 2 the number of females, and under Question 3 the total number of members, which should be the sum of the figures given under Questions 1 and 2.

8. Under Question 4 enter the number of members of this church who are under 13 years of age, making an estimate of this number, if necessary. Do not report Sunday school scholars here, unless they are also members of the church. Under Question 5 enter the number of members 13 years of age and over, and under Question 6 the total number of members, which should be the sum of the figures under Questions 4 and 5. The total number given under Question 6 should be the same as that under Question 3.

CHURCH BUILDINGS: Questions 7 to 12

10. A church "edifice" is a building used mainly for religious services. If services are held in a hall, school house, or private house, indicate that fact in reply to Question 7. Such a building is not a church edifice and its value should not be reported under Question 8.

11. Report under Question 8 the value of the church edifice, together with the land on which it stands and all furniture, organs, bells, and furnishings owned by the church and actually used in connection with church services. Do not include here either the value of buildings hired for church use or of buildings owned by the church but not used for religious services.

12. The value given both for the church edifice and for the pastor's residence should be the current market value as nearly as this can be ascertained or estimated.

EXPENDITURES: Questions 13 to 15

13. In this section report the amounts expended by this church only during the last fiscal year of the church, that is, the year at the end of which financial reports are usually made.

14. Under Question 13 report all expenditures for what might be termed running expenses and improvements. Include the pastor's and all other salaries, rent, fuel, lights, janitor service, etc., together with the expenditures for repairs or improvements, payments on debt, and money actually paid for new buildings. If the pastor's salary consists of voluntary contributions or is made up partly of such contributions, estimate the value of these and include this estimated value as a part of the running expenses.

15. Under Question 14 include all expenditures for purposes other than the support or improvement of the local church. This will include contributions to foreign and home missions, ministerial relief, and other benevolences, as well as payments toward general denominational expenses, meetings, conferences, etc., and all other miscellaneous payments.

16. The amount given under Question 15, representing the total expenditures during the year should be the sum of the figures entered under Questions 13 and 14.

Berean Column

A HINDERENCE TO SERVICE

By June Romine

There is nothing commoner than worry. Everybody seems to worry. Men and women worry. Poor people and those with wealth worry. Both busy and idle people worry. And people of every country worry—Americans and Europeans as well as people in the east.

There are two "don't worry" chapters in the Bible. The one in the Old Testament is the thirty-seventh Psalm in which the words "fret not" are repeated many times. The New Testament contains the other. It is the sixth chapter of Matthew with the words "take no thought" which mean "be not anxious". But all through the Bible are passages telling us to "fear not".

Worry is not concern but *distress of mind*. Everyone who has responsibility is concerned but that does not mean that he is worried. Worry is yielding to the fear that there may be failure instead of determining to ride down the chance of its coming.

Worry is sometimes carrying a load that a person should not carry at all. Give it to the Lord, let the responsibility lie with Him. He knows what is best and how to meet it far better than we do. Do your *best*, do not shirk, and He will take care of the rest.

Worry is useless. It brings no good results. One cannot see or think so clearly when one worries. It starts one in a bad train of thought which leads the way to worse things.

But how are we to stop worrying? The answer is found in Paul's letter to the Philippians chapter four, verses six and seven: "In nothing be anxious 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 guard your hearts and your thoughts in Christ Jesus."

First, in nothing be anxious—in other words, don't worry. Refuse to think of annoying things. Persist in thinking about pleasant things.

Second, everything with thanksgiving. Think how nice it is you can be doing things. Think of the things you can be thankful for. You can find things to be thankful for in everything.

Third, everything by prayer. It seems to us sometimes that our little troubles are too small, too trivial, to take to God. We think there are so many big things in the world that need taking care of, and we are such a little part of the world. God must have so many things to think of, so many great things, that we hardly like to bother Him with our little troubles.

Peter says in 1 Peter 5:7,—Cast "all your anxiety upon Him, because He careth for you." The French version, literally translated, gives, "Unload your anxiety upon Him, because He has you on His heart." So, if a thing is big enough to concern you, it is not too small for Him, "because He has you on His heart". He gave us His biggest Present—if He loved us that much would He not wish to help us through our troubles, great or small?

The Restitution Herald

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advocates the establishment of the Kingdom of God on earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites 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 N. B. I. contribution blank and the General Conference proxy blank on the back page of The Herald are for your convenience and for ours. Please take notice and fill them out carefully and promptly.

THE ENEMIES OF JESUS

THE article under this caption on page 338 of this week's Herald is an original contribution from one of the brotherhood, but due to the fact that the writer's name is not given in the manuscript, we credit it to "Author unknown".

OUR CHURCH QUESTIONNAIRE

WE ARE often asked by Washington, different Bereans and individuals for a Year Book of Schedules. Such a book would provide information that would be of much working value to our own people and would be to our benefit in the presentation of our cause in general.

The subject has been presented at different times but has met with indifferent response. In the interest of the truth for which the Church of God stands, this subject is presented again in this week's Herald on page 343 in the form of a questionnaire for necessary information.

One responsible authority from each church membership is urged to cooperate by promptly filling in and mailing this questionnaire to the National Bible Institution, Oregon, Illinois.

"Get right, then keep right with God; and then you need not mind man's judgment."

DAILY SCRIPTURE READINGS

(Continued from page 339)

favor attributed in the present day to the man of faith in Christ, Paul cites the illustration of the marriage bond under the law. Only so long as both remain alive are they bound by their matrimonial contract. Having died the natural death, absolutely, and been freed from each other, resurrection would not renew in its binding form the former agreement. So with those who are in Christ, v. 4, "ye also are become dead to the law by the body of Christ", that is, they are buried with Christ by baptism into His death and just as Christ became dead to the law by virtue of His death and was alive unto a different law in His resurrection that followed, so the Christian also in his baptismal resurrection to newness of life should be "married to another, even to Him (Christ) who is resurrected from the dead". In saying this Paul is not decrying the law, v. 7. In fact, he throughout commends it in its proper place. But he is declaring with great thankfulness, v. 25, that through Jesus Christ he is delivered from sin, which, through the law, was made to abound the more.

NO CONDEMNATION

Romans 8:1-21

FREED from the condemnation of sin, Romans 5:16, through Jesus Christ by the gracious favor of God, is a status or position which few people seem appreciably to recognize. That such freedom from condemnation is attainable through Christ even for the present life is a fact abundantly stated by Paul at Rom. 8:1 and forward.

But this freedom is conditional. It is not to the person who is carnal. It is to those "who walk not after the flesh, but after the spirit". It is a logical result according to the laws of God. It is, 8:2, "a law of the spirit of life in Christ Jesus" that made Paul "free from the law of sin and death". The law of sin could not free him, for he could not live without sin. The law of Moses could not free, for "by the works of the law shall no flesh be justified". Gal. 2:16. It is only the new life, the life of the spirit that entitles one to this great favor from God. After analyzing comparatively in Rom. 8:3-7 the workings of the carnal or the flesh mind and the workings of the spiritual mind, Paul then asserts, v. 9, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you". He then proceeds to say, "If any man have not the Spirit of Christ, he is none of His".

The issue is clear, and clearly stated. It is merely a question of whether to-day, in this life one lives the life of the carnal, fleshly being or whether by baptism into Christ, Rom. 6:2-5, one dies to that old man and permits God to raise him from such death state unto a new life, a life of activity in the things of the Spirit of Jesus Christ. The old life and the new life, that is, the carnal life and the spiritual life, "are contrary", Gal. 5:17, "the one to the other". If of the Spirit, then, Rom. 8:16, "we are the children of God", to-day, now; "and if children, then heirs; heirs of God, and joint-heirs with Christ".

This places the Christian in the most exalted position under Christ in all the world

a joint-heir with Christ of the great salvation, the great dominion, the great restoration of God's unfathomable purpose

JUSTIFICATION ASSURED

Romans 8:29, 30

AFTER revealing to the church at Rome the great fact of sin, and death its wage, and then revealing to its people the great gift of righteousness and life that proceeds therefrom, the apostle continues the reasoning throughout chapter 8, emphasizing again and again that this justification and the glory which shall follow are a positive certainty before God's great vision.

Creation groans to-day under its bondage of corruption, ever praying for deliverance therefrom. Not only does creation groan and anguish in its pain, but even Paul with all the faithful brethren about him groaned also, v. 23, "waiting for the adoption, . . . the redemption of our body". The full resurrection, that is, the resurrection of one's self from the Adamic death and the grave, when the body shall be changed and fashioned like unto Christ's glorious body, Phil. 3:21, "the redemption of our body", Rom. 8:23—this is what the apostle longed for, and waited. For the realization of that he lived in hope. Guiding him forward and onward unto that realization, the Spirit was his helper. The apostle is certain that this will be realized because of the foreknowledge of God who knoweth the end from the beginning, being able to foresee all things.

The man of big business to-day analyzes the world conditions as they are related to his particular line of business, and according to his judgment of the coming turn of events he shapes and plans his business in preparation for the anticipated conditions that shall prevail in the to-morrow of his vision. Is God any less? Is He less able to foresee the course which a nation or an individual shall pursue? Is He not able, even without using His influence to deflect man's pathway, to see the path that man shall choose? And, being able to foresee, having foreknowledge, He has given assurance that certain individuals of faith, descendants of Adam, shall be justified through Jesus Christ and, coming to be justified, will be glorified.

This is as certain and sure with the Father as though it had already been accomplished. There is none who can thwart us, for, Rom. 8:31, "If God be for us, who can be against us?", and, v. 34, if Christ died for us, who can condemn us?

The certainty of all this inspires Paul to the realization that no power, verses 38-39, "shall be able to separate us from the love of God, which is in Christ Jesus our Lord".

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No Man Can Serve Two Masters

By T. C. Eggerking

LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: for where your treasure is, there will your heart be also. 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!

"No man 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. Ye cannot serve God and mammon." Matt. 6:19-24.

What a thought in those words for the believers in Christ—yea, what a wealth of food for thought, for do they not strike at the very root of a man's confidence in things he has been interested in almost during the whole of his life? What is the predominating custom among all the world to-day? Is it not a fact that the world in general is governed by the desire to amass wealth, to store up gold for old age or luxurious ease in middle life?

Yet read Luke 12:15-31, and you can readily see the foolishness of such a course. Surely there is neither peace nor safety in money—rather the opposite; and is not the believer warned time and again to place no "trust in *uncertain* riches, but in the living God, who giveth us richly all things to enjoy"? 1 Tim. 6:17.

"But," one might say, "one must live". True; now read Luke 6:25-34.

"But is that practical? Can it be done? Is it possible?"

I answer, "It is the Word of God and 'with God nothing shall be impossible'". Luke 1:37.

I ask you all, does a little child worry and fret as to where its parents will get the food for the next meal or where the next pair of shoes will come from? Not at all; the little one has FAITH in its parents. So should the "habe in Christ" have FAITH in God and not worry, "for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and *all these things* shall be added unto you. TAKE THEREFORE NO THOUGHT FOR THE MORROW: FOR THE MORROW SHALL TAKE THOUGHT FOR THE THINGS OF ITSELF. SUFFICIENT UNTO THE DAY IS THE EVIL THEREOF." Matt. 6:32-34.

Do not mean that one need not work? No! "lothful in business", Rom. 12:11, would answer that. See Prov. 18:9; 1 Thess. 4:11-12; 2 Thess. 3:10. But, "Let your minds be frozen into all men. THE LORD IS THE HEAD" Phil 4:5

So then with "singleness of eye", singleness of heart, singleness of purpose, let us lay up treasure ABOVE, ever watchfully, patiently waiting and eagerly looking for our Redeemer—in the world, yet not of the world, and as the world madly rushes on in

Our Work

Of what use my single, loving word,
Or the work of my feeble hand?
No more to the whole than a single note
Is to the chorus grand.
Nor more than the tiniest segment is
To the whole in the circling band,
Yet without that single note, the song
Is not as the author willed,
And the circle is not if its smallest part
Is lost by the hand unskilled;
So without thy loving hand and work
God's plans are unfulfilled.
—C. Ogden.

in quest of wealth, honor, and like things, let us quietly tread the "narrow path that leads to life", eyes *up*, heads *up*, rejoicing in Truth, secure in the loving arms of the Father who will guide us safely through if we but have FAITH in Him.

"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.

SILENT INFLUENCE

IT IS the bubbling stream which flows gently, the little rivulet which runs along day and night by the farm-house that is useful, rather than the swollen flood or winding cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of the Creator. But one Niagara is enough for the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets, that water every farm and meadow and every garden, and that shall flow on every day and night with their gentle, quiet beauty.

So with the acts of our lives. It is not by great deeds, like those of the martyrs, that good is to be done. It is by the daily and quiet virtues of life, the Christian temper, the meek forbearance, the spirit of forgiveness in the husband, the wife, the father, the mother, the brother, the sister, the friend, the neighbor, that the thing is to be done. *Elizabeth Gregg.*

The Lord Harkened

By S. Roxana Wince

THEY that feared the Lord spake often one to another: and the Lord hearkened and heard." "The fear of the Lord is to hate evil: pride and arrogancy, and the evil way, and the froward mouth", for all these things the Lord hates. He cannot endure them, they are an abomination to Him.

So He calls to men to understand wisdom, to be of an understanding heart, to forget it not, to keep His commandments and live. That is it. There is something at stake and that precious thing is life, an enduring life, a life that, if lost, can never be recalled, if won, will go on for endless years. O if I could only paint it in such glowing, living colors that all could see. I try to, but I always fail. It is too big a thing for the puny pen of man to compass.

But we can speak often one to another, bid one another "hear instruction, and be wise, and refuse it not." "For wisdom is better than rubies; and all the things that may be desired are not to be compared to it."

Men may take their own way, they may rejoice in doing wrong and forbidden things, but there is a day of reckoning coming when we shall have to answer for the deeds done in the body. Can we answer without fear? Can we stand up and say truthfully that all we have done has been done that we might have God's approval?

Men are such men-lovers, such praise-lovers, they want so much to have others think they are good that it is hard sometimes for them to analyze their own motives.

Of course true Christians always approve of obedience to God. They could not do otherwise. But what I mean is that we must not obey just because they will approve, but because God will approve and bless and reward. Our eyes must be kept fixed on Him, for He alone can be truly our joy, our strength, our Deliverer. Our Christian co-laborers can help us. They can warn, instruct and admonish us, but they cannot take us when we become a mere handful of ashes, and make us into living, breathing, immortal form.

It is beyond our conception; too wonderful, far too wonderful for our finite minds to grasp. And if the very thought of a life that will go on forever, is so inexplicably marvelous, what will the reality be?

We question in vain. Only when this mortal puts on immortality can we know.

May the dear Lord write in His book of remembrance what we who fear Him are saying to one another, for He surely hearkens and hears.

"AS the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." *Jesus.*

The Sunday School

Prepared by Alta King

THE GIVING OF THE MANNA

LESSON 6 AUGUST 8, 1926
 LESSON TEXT EXODUS 16:1-36
 RESPONSIVE READING EXODUS 15
 EXODUS 16:11-18, 35

Golden Text: Jesus said unto them, I am the bread of life.—John 6:35.

Memory Verses: Exodus 15: 17, 18.

FOR STUDY

Review: Through what faith training was Israel put in last week's lesson? What was the evidence that they needed this training? What was the result of the training?

The New Lesson: After the deliverance at the Red Sea, the children of Israel joined with Moses in a song of praise and thanksgiving. (Ex. 15:1-22.) The dominating tone throughout the song is praise and recognition of God's supreme power, manifestations of which had just been granted in such striking physical miracles.

Physical force is often the first and perhaps the only appeal that God can make to people of low spiritual status, such as Israel was in at this time, and recognition of God through such influences may be the basis and beginning of the higher recognition of Himself as Father which God seeks from men. Physical influences, even to the point of physical force, have their place in God's dealings with men, and they are by no means contrary to the influences of love. Through every means, many times even through what we deem evil, God draws by love.

Immediately following the song of praise in the record is the story of Israel's complaint of lack of water, perhaps so recorded as an indication of how closely doubts and fears follow expressions of praise and faith. The least adversity is apt to throw past favors, and therefore faith, into the shadows.

After placing Israel in such circumstances that her lack of faith would become manifest through thirst God next placed her in such circumstances that hunger would bring the same result. In both instances God not only made the people manifest their lack of faith; He also furnished the material out of which faith grows by supplying food and drink.

I. Israel's Hunger. Ex. 16:1-3. Against whom did Israel murmur? If she saw man as the source of adversity would she be likely to see man as the source of prosperity? List the various favors Israel ignored when she made the complaint of verse 3. Can you discern any spiritual hunger in her complaint? Was God bringing Israel out of Egypt because of her spiritual worth? Do you think she was much ahead of Egypt in fellowship with God?

II. God's Plan. Ex. 16:4-12. To whom did He make it known? How did Moses tell the people that they should look behind him to God as the source of their adversity? Would he have told them the same concerning prosperity? Do we observe this truth in our own lives? What two purposes did God have in view when He furnished flesh and bread to Israel? Verses 4 and 12.

"And ye shall know that I am the Lord your God." How often God precedes His

acts to Israel with these words. Does God fall short of accomplishing His purpose and therefore repeat His works? or are we to conclude that man can not be made to know God by one declaration or by one act, but by many piled upon many? If the first be true then God is a sort of progressive failure, succeeding at last only by bare chance. If the latter be true, then God is infinitely wise, having full knowledge of those with whom He deals and gauging His words and acts according to their needs, each word and act accomplishing its small part of the whole. This latter view begets in us God's own patience and wisdom in dealing with ourselves and others.

III. God's Plan Fulfilled. Ex. 16:13-31. Were natural means made use of? Verse 13. Discern evidence of the miraculous in the fulfilment from the following verses: 14, 18, 20, 21, 24, 26. How was the fulfillment made a test of Israel's obedience? Did God make this test for His own enlightenment, or that Israel might know herself? How were peace and rest through faith in God, on a national scale, prefigured in this first stage of Israel's national development?

IV. The Memorial. Ex. 16:31-36. What is the evidence that memorials of past favors are important factors in the spiritual development of people? Suppose these memorials all point to the greatness of man?

"The day's portion in its day: such was the rule for God's giving and man's working in the ingathering of the manna. It is still the law in all the dealings of God's grace with His children. A doctor was once asked by a patient who had met with a serious accident, 'Doctor, how long shall I have to lie here?' The answer, 'Only a day at a time,' taught the patient a precious lesson. It was the same lesson God had recorded for His people of all ages long before: the day's portion in its day."—*Andrew Murray.*

Daily they saw the manna come,
 And cover all the ground;
 But what they tried to keep at home,
 Corrupted soon was found.

Vain their attempt to store it up,
 This was to tempt the Lord;
 Israel must live by faith and hope,
 And not upon a hoard.
 —John Newton.

FOR STUDY

Through whom was the deliverance at the Red Sea made necessary? What was God's purpose?

How was Israel's recognition of this deliverance made manifest?

Why is this week's lesson a contradiction to Israel's song of praise in Exodus 15?

Discuss Israel's complaint of hunger and God's response to it, making use of topics and questions in the study section.

RELIGION AND THE SCHOOL

A JAPANESE statesman said: "You Americans are behind us, for we teach our best book to the children, while you keep your best book out of the schools." A knowledge of God, the principles of morality set forth in the Bible, the real purpose and end of life, the main problems of living—these are all kept out of our schools on the ground that they are religious questions.

We send our young people out from our schools prepared to contribute their share to the material values of life, provided they should happen to want to do it; prepared

Children's Column

PREPARED BY DALEY MOSE

THE GIVING OF MANNA

AFTER a time the food which the people had brought from Egypt began to fail. The Lord wanted them to learn to trust Him, and so He was willing that they should have troubles to test them. They did not trust the Lord. At Marah the water was bitter, and they could not drink it. The Lord showed Moses a tree and told him to cast it into the water; and when he did so it was made sweet and good.

They began to complain and find fault with Moses, for they had no food. Moses prayed, and what do you suppose God gave them to eat? In the evening God sent large flocks of quail which they cooked for their supper. In the morning after the dew was gone they saw on the ground small, white things that looked like frost. They called it "manna", which means, "What is it?" Then Moses said: "This is the bread that God has sent you from heaven; gather it and take it to your tents." So they gathered it very early, because when the sun was hot, it melted away. Moses said to them, "Do not save any of it, for God will send you some every day. If it is all gone at night, do not be afraid, but trust God, for He will send you more." They saved some and the next morning it was full of worms. You see, God wanted to teach them to trust and obey Him.

Soon after the people had no water to drink. Find out from your Bible or have some one read to you how Moses gave them water. Once some bad people tried to make war against them. They came up from behind and hurt the feeble, the old and slow ones, but God gave the victory to Moses.

Do you wish to try out the Lord's words, "And ye shall be hated of all men for My name's sake"? Then truly follow Jesus, and you will be surprised at the number of supposed children of God that are included.
 —S. E. Haney.

to add to the purely intellectual knowledge of the world, provided that it is a paying proposition; but wholly unprepared for the real business of life. Our schools make little attempt to fit them to become makers of life's ideals, molders of noble character, or leaders of civilization. They are unprepared to contribute greatly to the real values of life, a clearer understanding of justice, a more passionate desire for purity, a more enthusiastic consecration to service. Without teaching sectarianism, without teaching disputed dogmas, our educational leaders must devise plans to make our schools instruments for fitting our young people not only to make a living but to make a life.

Our real business in this world is living—living like children of God. Less than twenty-five per cent of our people are reached by the church and Sunday school. These are reached for only a few minutes a week. No wonder that the immorality, irresponsibility, and delinquency of our time shocks the moral sense of the world! *J. Sherman Wallace, in Young People.*

achieve anything. And if you work with other people you will never find that every single thing that you think right is going to seem right to them. Also you will have to yield on certain points or else be prepared to work alone, and in that case you are practically useless.

The crank will not abate one jot of what he holds to be right. The reformer will insist only on what is essential; it is the crank who makes every fancy of his imagination a matter of conscience, who cannot work with any other person. He thinks it is because he is too good; it is really because he has not the power of distinguishing between what is fundamental and what is not.

The churches say that the world has lost interest in Christianity, but it is the churches expending their zeal on denominational doctrine and putting that as a test of faith, that has the world bewildered. "God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness is accepted with Him", Acts 10:34-35, and if with Him why not with us?

"MEN of Israel, take care what you are about to do with these men. Let them alone; for if this scheme or work be of human origin it will come to nothing; but if it is from God, you cannot put it down; you may even find yourselves fighting against God."—*Gamaliel, Acts 5.*

GOD VERSUS COTSWORTH

By J. S. Lyon

CREDULITY leads men far astray in their scientific research when they have no regard for the Bible.

Such an instance is that quoted by Bro. Sheets in a late issue of *The Herald* of the "foremost authority regarding calendars and time reckoning", one Cotsworth, who would have us believe that the patriarchs, whom Moses credits with great longevity, really lived but seventy-odd years, inasmuch as they estimated a year then no longer than a month of our reckoning.

If this were true, and it is hard to see how any Bible student can believe it, then Enoch and Mahalaleel were fathers at the age of five, and Cainan one at six years of age! Seth would have been born when Adam was eleven years old, which would make Cain and Abel not over seven or nine, when one slew the other!

That the patriarchs knew a great deal of astronomy is well evidenced, from internal and external sources. It was Shem or a contemporary who built the Great Pyramid, whose measurements show a knowledge of arithmetical, geometrical, and astronomical facts, that have only been rediscovered by savants in the last century. If Moses could or would have made such a mess of his historical facts as this writer declares, then nothing he wrote can be depended upon; nor can the New Testament writers, who testified to the integrity of the Mosaic writings, be given any greater credence.

The world is bound to esteem the Bible and its unvarnished truths less and less as we draw near to the end of this age, and the faithful child of God needs the whole armor of God as protection in this, the greatest day of temptation the world has ever seen.

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—Aug. 8—Rom. 9:17-33 Mem. V. 33

THE beautiful and deeply rich section of Romans from 9:1 to 11:36 causes Paul to rapturously exclaim, 11:33, "O the depth of the riches both of the wisdom and knowledge of God!" Mysteries hitherto unopened to the human mind are herein revealed by the apostle who was taught the Gospel only by the revelation of Jesus Christ. His inspiring interpretations of numerous Old Testament prophecies are most enlightening. The apostle has been unfolding to the church at Rome the great power of the Gospel, 1:16, the common condition of sin in which the human race finds itself, together with the impossibility of saving self from its bonds as described in chapters 1 to 3, then the tender and rich mercies of God manifested by His gift of righteousness in return for man's manifest faith, together with the reward of such righteousness, even life—these things are brought out in chapters 4 to 8. Beginning with chapter 9, Paul reveals further the beautiful workings of God. He first refers to Israel in the dispensation leading up to the time of Paul. He could wish that he, v. 3, "were accursed from Christ" for his brethren in order that they might have shared the rich mercies through Christ. Beginning with Abraham and Isaac, Paul recalls how God had exercised His privilege of choosing or electing certain ones for certain places, in order that the "purpose of God", v. 11, "according to the election might stand, not of works, but of Him that calleth". Every calling of God, every election, every mercy bestowed, every gift—these all are manifestations of God's pleasure to freely lift and exalt sin-bound man unto higher glory, into the freedom of righteousness; and this process was so done that man could but say that Jacob was rather chosen than Esau, not because God regarded Jacob's works as superior but because of God's own free gift of mercy. No work of man approaches sufficiency to make it worthy of consideration for the bestowal of these merciful gifts of God; rather His mercy is a free gift.

Accordingly, He is at liberty, v. 15, to bestow mercy and compassion wherever He will, and further, v. 16, "It is not of him that willeth (that desireth), nor of him that runneth (that is, puts forth the labor and work), but of God that sheweth mercy". Quoting from Exodus 9:16, Paul reveals, verses 17 and 18, the mercy of God in sustaining, preserving Pharaoh midst all the dangers of the plagues on Egypt, that God's own name might be honored. Nor can man censure God, verses 19-21, for His choosing, for it is His great privilege to make "of the same lump" "one vessel unto honour and another unto dishonour", that is, less honor. In many instances, v. 22, God endures "with much longsuffering the vessels of wrath fitted to destruction", not "fitted to destruction" in meaning that one fits a person or a beast for a given duty, but "fitted" in the sense that broken pieces are fitted together.

So these sin-broken pieces of humanity being fitted into the semblance of a whole are endured of the Father, like Pharaoh, for

much time, "that He might make known the riches of His glory on the vessels of mercy".

All this reveals how God by extending mercy to even a portion of the human race, or of Israel, builds for Himself a remnant portion, for the exaltation of His own name and power, through which remnant portion, and because of which name and power, other peoples may yet be induced to exercise faith in Jehovah that they too in turn may become recipients of His mercy.

In this manner, verses 25 and 26, some who have not been His people shall come to be called "the children of the living God". True to Isaiah's prophecies, v. 29, though Israel be as the sand of the sea, only a remnant shall be saved; and except the Lord had saved a remnant of Israel, then Israel, like Sodom, might have been completely overthrown.

The conclusion is shown in verses 30-33. The unchosen Gentiles, v. 30, attained to "righteousness which is of faith". Chosen Israel, v. 31, failed of righteousness which is of the law. Chosen Israel, v. 32, failed of righteousness "because they sought it not by faith". Unchosen Gentiles, v. 33, attained unto righteousness because they believed, and stumbled not.

Mon.—Aug. 9—Rom. 10

Mem. V. 3

Paul's "heart's desire" is that Israel "might be saved". Their failure resulted, v. 3, from their being ignorant of God's righteousness, that is, God's provision for their attainment unto righteousness. They endeavored "to establish their own righteousness", and failed, v. 4, to recognize the God-given Christ as "the end of the law for righteousness to everyone that believeth". Not that he here states that the law then came to an end, but rather that Christ was the great aim, ideal, toward which the law led. It was added to God's covenant to Abram till the seed, Christ, the end in view, should come. These things had all been foretold to them, but they believed not. Moses, v. 5, informed them, Lev. 18:5, of the righteousness of the law. He also verses 6-8, informed them in Deut. 30:12-14, of the righteousness of faith. Herein Paul explains that the meaning of the statement, "the word is nigh thee", etc., v. 8, is, "the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus", etc. Here is one of Paul's beautiful explanations of a prophecy of Moses. The word which Moses referred to was the word of God with reference to the Messiah for Israel. And, verses 11-13, "Whosoever believeth on Him shall not be ashamed", but "shall be saved". Even though they could not believe excepting they had heard, verses 14-18, yet they had heard, v. 19, for Moses had told them, Deut. 32:21, "I will provoke you to jealousy by them that are no people"; and Isaiah had told them, 65:1, "I was found of them that sought Me not", and again, 65:2, "all day long I have stretched forth My hands unto a disobedient people". They knew but they refused to exercise faith in God; they disbelieved.

(Continued on Editorial page)

TRANSPORTATION SCHEDULE

The C. B. & Q. schedule reads as follows:

West and North Bound

	No. 61 Daily	No. 47 Daily	No. 49 Daily	No. 11 Ex. Sun.	No. 41 Daily
Chicago (lv)	10:35	6:30	11:00	8:30	4:30
Oregon	1:05	9:13	1:33	11:55	8:15
Savanna	2:20	10:40	2:55		9:45
East Dubuque	3:35	12:02	4:00		
Minneapolis	11:25	7:50	11:55		

South and East Bound

	No. 52 Daily	No. 48 Daily	No. 50 Daily	No. 22 Ex. Sun.	No. 42 Daily
Minneapolis	7:05	7:20	8:30		
East Dubuque	2:30	2:20	4:08		
Savanna	3:40	3:30	5:15		4:30
Oregon	5:15	5:11	6:46	4:15	6:00
Chicago	7:55	7:55	9:25	7:55	9:45

Nos. 11 and 22 stop at all stations between Chicago and Oregon.

Nos. 41 and 42 stop at all stations between Chicago and Savanna.

Light face figures A. M.—black face P. M.

Rockford—Dixon Bus Schedule

South Bound

	A. M.	A. M.	P. M.	P. M.
Rockford	8:00	10:00	2:00	4:00
Byron	8:40	10:40	2:40	4:40
Oregon	9:05	11:05	3:05	5:05
Dixon	9:50	11:50	3:50	5:50

North Bound

	A. M.	A. M.	P. M.	P. M.
Dixon	7:50	10:00	2:00	4:00
Oregon	8:35	10:45	2:45	4:45
Byron	9:00	11:10	3:10	5:10
Rockford	9:40	11:50	3:50	5:50

Anyone enroute to the General Conference and reaching Dixon, Byron or Rockford by railway at an hour when proper Bus connections are not available will be met by auto if same will phone Oregon, 130 during office hours, or 111-K at night.

THE SOLEMNITY OF BAPTISM

(Continued from front page)

Bear in mind that while the old man is ever dogging us to lay aside our "cross", Jesus tells us, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." The converse: "And Jesus said unto him, No man having put his hand to the plough, and looking back, if fit for the kingdom of God." Read Rom. 7:18-25.

To be buried with Him by baptism into death, means a fight from start to finish. But if we suffer we shall also live and reign with Him. What an incentive!

After severe persecution at Iconium Paul and Barnabas exhorted the disciples "to continue in the faith: that we might through much tribulation enter into the kingdom of God." Acts 14:22.

We delight to sing:

I must needs go home by the way of the cross,
There's no other way but this;
I shall ne'er get sight of the Gates of Light,
If the way of the cross I miss.

I must needs go on in the blood-sprinkled way,
The path that the Savior trod,
If I ever climb to the heights sublime,
Where the soul is at home with God.

Then I bid farewell to the way of the world,
To walk in it never more;
For my Lord says, "Come", and I seek my home,
Where He waits at the open door.

It is sweet to know as I onward go,
That the way of the cross leads home.

THE ENEMIES OF JESUS

(Continued from page 339)

two hours later he betrayed Jesus with a kiss. We will never know what Judas thought when he was doing this dreadful work. Perhaps he had seen so much of the Christ's power he felt sure He would in some way deliver Himself from the Roman power. Whatever his thoughts were his work was the blackest of them all, for he was supposed to be one of Jesus' very best friends, and he proved to be His worst enemy.

And so with His followers of to-day. We need not plait a crown of thorns for His sacred head; we need not pierce His side with the cruel spear; but we may deliver Him up to His tormentors, for the world is full of them, trying every scheme to make people deny Him, scoffers, unbelievers, taking His name in baptism and then living the same careless life, never heeding the injunction, "Come out from the world, purify yourselves from all uncleanness of the flesh, be chaste, be pure, take up the cross DAILY." Is it heavy? What of the Cross of long ago; was it heavy? It was borne for you and me.

Will we be worthy of a crown when the blessed Lord returns? Only if we are faithful unto death, loyal, true; then no man can take our crown. Eternal life is sure if we are worthy of it. May God give us more strength to overcome, is my prayer. —Author Unknown, see editorial.

TRACTS AND BOOKS

A Tract slipped into each friendly letter is direct—personal. Handed to Friend or Stranger it forces attention—often consideration. It is an inexpensive, straight-to-the-mark presentation of Gospel Truths.

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The First Resurrection, 100 for \$2.50; 12 for 40c; each 5c.

A Letter to a Friend, 10c each; \$1.00 per dozen

Death Reigned from Adam to Moses, Each
Debate: Robison vs. Conner \$.05
Earlier Life-Truth Exponents .16
Will It Pay to Become a Christian? .25
The Visitor, 212 pages .50
The Song of Our Syrian Guest, 60 pages
Illustrated. Suitable for Gift. 9c

Oxford, Cambridge, and Bagster Bible-Gospel in Song

For the furtherance of the National Bible Institution, that it may, year by year, with increasing strength better serve the Church of God in its labors unto Christ, we the undersigned will, God being willing, undertake to pay yearly into the National Bible Institution, at Oregon, Illinois, the sum set opposite our respective names, on the date and in the manner indicated.

(Please print name very plainly, and give accurate Post Office address.)

Amount per year Time of payment

Name -----

Address -----

Send The Restitution Herald to -----

Address -----

"As God hath prospered him"—1 Cor. 16:2.

PROXY

I,, of the state of,
City ofdo 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, Oregon, Illinois, July 27, (adjourned to August 3 to 15,) 1926, and at any adjourned meeting thereof.

In witness whereof I have hereunto set my hand this day of
....., 1926.

Signed

In the presence of

Doings Among the Churches

THE YOUNG PEOPLE'S PAGE

Dear Brother Austin: Do not expect any copy for Young People's Page for the next few issues, as at present I am so placed that I can not find the time to write.

Yours in the Master's service,
Alex. D. Donaldson.

CONFERENCE ANNOUNCEMENTS

GENERAL CONFERENCE—OREGON, ILLINOIS
AUGUST 3 to 15

STATE CONFERENCES
ILLINOIS—OREGON AUGUST 3 to 15
ARKANSAS—OKLAHOMA

WAVELAND, ARKANSAS AUGUST 19
NEBRASKA, HOLBROOK — AUGUST 21 to 29
IOWA—WATERLOO AUGUST 21 to 29
KANSAS—OKLAHOMA, ARKANSAS CITY,
AUGUST 21 to 29

HOLBROOK CONFERENCE

The annual meeting of the Holbrook Conference will be held in the Gospel tent on the school grounds at Holbrook, Nebraska, from Saturday, August 21, to Lord's Day, August 29, 1926.

The speakers will be Evangelists T. A. Drinkard, Minnesota, and C. C. Maple, Ohio.

Welcome!

KANSAS—OKLAHOMA CONFERENCE

Our conference will be held August 21 to 29 at Arkansas City, Kansas.

All those at a distance who plan to attend should notify A. J. Chaplin, 702 N. B. St., Arkansas City, Kansas, as to the time and railroad over which they will come and arrangements will be made to meet them.

Each member should plan to attend and try to bring others who might be interested. May God help all of us to earnestly work for this Bible School and Conference.

Come and help! We need you.

John Fisk, Jr., President.

IOWA CONFERENCE ANNOUNCEMENT

Brethren and Friends of the Iowa State Conference of the Churches of God in Christ Jesus: Greeting.

This is to remind you that our annual conference is to be in session August 21 to 29, inclusive, at the Waterloo campground. Plan your vacation to include this treat. Good speakers and teachers will be on hand.

We wish also to announce that one feature of the conference will be an open session each day for the discussion of any subject any one wishes to present. Since there are matters upon which we are not all agreed, and since progress in truth is not promoted by silence and suppression, it is thought proper to give opportunity for open and kindly discussion of any topic considered Scriptural truth. We hope that all who take part in this session will endeavor prayerfully to present only such views as will promote spiritual welfare. Since this session is an effort to do what we believe the Scriptures teach and to do what is pleasing to God our Father, we crave His blessing upon this endeavor.

Remember we have plenty of tents and bedding at a very low cost for those who enjoy the out-of-doors. Desirable rooms can be provided for those who prefer them.

Meals will be served at the dining hall at 15 cents each.

To reach the campground from Waterloo take either a Loop or Cedar Falls car and get off at Chautauqua Park.

INDIANA

EVANGELIST'S REPORT FOR JULY

Sermons, Roll, 2; Rensselaer, 2; Pleasant View, 2; Blush Mt., 1; Baptisms, 2; Funerals, 1.
Money received: Roll, \$30.00; Rensselaer,

\$25.00; Pleasant View, \$18.75. Expense, \$10.00
J. H. Anderson.

BIBLE SCHOOL REPORT

The Indiana Bible School was held at North Salem, June 15 to 27, 1926. The school was the largest yet in Indiana. The lessons given were very instructive and the interest taken was good. Adult classes were taught by Brothers Anderson and Siple, the intermediate class by Bro. Lyon, junior classes by Sr. Himmelright and Sr. Alexander.

The business meeting on June 23 was presided over by Bro. Floyd Stilson by request. The president, Sr. Lydia Railsback, because of sickness was unable to officiate.

The treasurer reported the following: Amount received, \$411.29; expenditures, \$365.03; balance on hand, \$46.26.

The Literary Committee reported 15 articles written. Isolated Committee: letters written, 6; letters received, 2.

Berean classes: South Bend, adult class, number of meetings held, 26; average attendance 6; local dues paid, \$9.00; national dues paid, \$2.25; Junior class, 32 meetings; average attendance, 15; dues paid, national, \$2.50; dues received, \$11.60; paid Bible School, \$9.10. Burr Oak, number of meetings, 44; average attendance, 24; dues received, \$19.42; dues paid, national, \$2.50; special collection for relief, \$10.00, sent to Mrs.

During your stay at the Conference you are invited to make use of the writing conveniences offered by the Herald Print Shop.

Sanford. North Salem, number of meetings, 8; average attendance, 10; amount in treasury, \$3.00. Union City, 6 sermons and 6 Bible lessons; amount paid, \$19.00.

The election of officers resulted as follows: president, Sr. Lydia Railsback, South Bend; vice-president, Sr. Pearl Zekiel, Culver; 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.

Meals served, 2696.

Martha H. Senff, Sec.

ILLINOIS

As Bro. Austin was still in Texas over Sunday, August first, the Oregon church pulpit was filled by Bro. J. Arthur Johnson in the morning and by Sr. M. A. Woodward at the evening service. Sr. Woodward is here for Bible School and Conference.

The Dixon church is ready for the plasterers and painters. This work will be started immediately and it is expected that the building will be completed by the last of September. The dedication service will probably take place the first Sunday in October.

They are coming, from all directions and from varying distances, and by the looks of Oregon streets and of the dining hall you can tell it is conference time.

MICHIGAN

The new Grand Rapids church will be all enclosed, and probably lathed and plastered, with the first coat of paint on by the time The Herald reaches the readers.

Mrs. Kate Foster and Mrs. Alma Foster were baptized by Bro. Patrick at Blanchard on Sunday, July 25.

The Dutton Sunday School is growing. Sr.

Woodward preached there July 25th.

Bro. and Sr. Chas. Simpson are spending their vacation in New York.

Bro. and Sr. Harold Simpson were at Blanchard over Sunday, July 25.

Sr. F. V. Blakely and daughter, Lois, have returned to Grand Rapids from Ann Arbor, where Lois underwent an operation. She is able to be about with the aid of crutches but will return to the hospital for further treatment.

Bro. Patrick will leave for Oregon, Ill., around the first of August.

RUTH SUTCLIFFE

Was born in Halifax, Yorkshire, England, April 9, 1834. She was one of nine daughters of James and Hannah Sutcliffe. On June 23, 1857 she was married to Richard Sutcliffe. During her lifetime she had lived in England, North Wales and Sweden. She came to America in August 1898, where she lived among her relatives till she entered into rest July 26, 1926, being 92 years, 3 months and 17 days of age. Her husband died a few years before she came to America.

She was known by all her friends as Aunt Ruth. She had a great reverence for the Bible and liked to hear Bible stories read.

She leaves one sister, Mrs. Frances Elvey, also four nieces and one nephew, who will miss her from the family circle.

Jessie M. Wilson.

Funeral services were conducted from the home of Sr. Jessie Wilson, where Aunt Ruth had been tenderly cared for, on Thursday afternoon, July 29, after which she was laid to rest in Rose Hill Cemetery.

Our love and sympathy go out to the family, with the prayer that they may turn their faces in trust toward the new day soon to dawn.

F. E. Siple.

JOHN JACOB STONE

Infant son of George and Jocelyn Stone, was born March 18, 1926, and died July 21, and was laid to sleep in the dust at Guthrie Grove to await the resurrection of the dead, at the time when Jeremiah says, "Thy children . . . shall come again from the land of the enemy."

Therefore, believing this, we sorrow not as others who have no hope.

M. O. Williamson.

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JESUS CHRIST WHO IS HE?

By R. H. Judd

WE promised in our last to next consider some important allusions to Christ in the Psalms. Wishing to see what others might have to say on this interesting topic I wrote to a ministerial Baptist friend asking the loan of any work which he might have bearing on this theme. The book sent had a special chapter on the Psalms, and in it the author affirmed that this portion of the Bible which Christians so much love, had nothing to say of eternal life, that it knew nothing of a purged conscience, nor did it know anything of the Holy Spirit's indwelling. Needless to say, I was not surprised to find that no reference whatever was made to Him who "asked life of Thee, and Thou gavest it Him, even length of days for ever and ever" (Psa. 21:4), nor was there the slightest allusion to that beautiful passage, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow" (Psa. 51:7), neither was there any reference to that heart-felt prayer of David, "Cast me not away from Thy presence; and take not Thy Holy Spirit from me." (Psa. 51:11) All through the history of God's chosen people the Psalms of David have been a strong source of comfort and joy in the varied circumstances of human life. Can it be that He who is Himself said to be the Sustainer and Giver of our joy has no place in these matchless songs of joy? It cannot be, for Christ Himself said, "All things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms, concerning Me", and those who heard these words said, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?"

That there is a tendency among commentators to seek for allusions to Christ in the Old Testament, and perhaps especially in the Psalms, which have no real basis except in their own imagination, is perfectly true, and one is often the victim of keen disappointment when thus seeking their assistance. For instance, Psalm 33:6: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth", is very frequently quoted as having reference to Christ. Anyone at all acquainted with Hebrew parallels of Scripture would surely vehemently repudiate such an idea, for the latter part of the verse is but the repetition of the first in another form.

Before taking up the study of individual psalms, a short general sketch of the book may be of interest. That it is really composed of five books is now a matter of common knowledge:

Book 1. Chapters 1 to 41, corresponding with Genesis, have special reference to man.

Book 2. Chapters 42 to 72, corresponding to Exodus, have special reference to Israel.

Book 3. Chapters 73 to 89, corresponding to Leviticus, have special reference to worship.

Book 4. Chapters 90 to 106, corresponding to Numbers, refer chiefly to things earthly.

Book 5. Chapters 107 to 150, correspond-

ing to Deuteronomy, have special reference to God's Word.

Two corresponding lines of thought run through both the Pentateuchs, that belonging to the individual, and that having reference to the nation of Israel, and to other nations as they incidentally come in contact with Israel.

Not in outline only is there similarity between what we might call the Pentateuch of Moses and the Pentateuch of David. If we have not in Psalm 1, as some think, the actual story of events in Eden, the foundation facts are there. Man is introduced. Good and evil, righteousness and life are set before him. Obedience to "the law of the Lord" results in being like "the tree planted by the rivers of water whose leaf doth not wither." Disobedience results in death, for "the way of the ungodly shall perish". Like Genesis also is the same sudden change in Psalm 2 from the individual to the national in open rebellion against God.

Some have sought to claim from this Psalm proof of the preexistence of the Son of God, but in Acts 13:32, Paul quoting therefrom speaks of it as a "promise to the fathers", which promise he says was fulfilled in JESUS CHRIST. The words, "Yet have I set My king upon Zion, the hill of My holiness", and "Thou art My Son; this day have I begotten Thee", must therefore be regarded as in keeping with Romans 4:17, where Paul says God "callesh those things which be not as though they were". Verse 12 is of special difficulty to some. A scriptural explanation of "Kiss the Son" will be found in 1 Sam. 10:1, where the rite is shown to be that of expressing allegiance to the one *anointed of God to rule*, an event in the life of Christ yet future. Two or three significant renderings in the margin of verse 1 are worthy of note. First, the change of the word "heathen" to "nations", for there will be few professedly heathen nations in the day of the Lord's wrath. Second, instead of the word "rage", the words "tumultuously assemble themselves" is clearly a better translation of the original, and aptly describes the gathering together of armies bound together by treaty. Third, it is evident that the word "imagine" does not sufficiently convey the full force intended, as does the word "meditate". Fourth, it is the "peoples" as distinct from "the people" to whom specific reference is made.

Psalm 16:9-11

Here is another well-known messianic utterance, part of which is quoted by both Peter and Paul as being prophetic of the resurrection of Christ. Here is the Gospel in miniature—actually found in the Old Testament—life, death, and resurrection to life everlasting. It is interesting to note the change in the Revised Version in verse 9 from "rest in hope" to "dwell in safety". The former words carry with them to some minds a tinge of uncertainty as to the outcome, and that the Speaker Himself has still some part in the matter, for "hope" must surely be the product of life. Indeed some do affirm that Christ was the means of His own resurrection, John 10:17 and 18, being the basis for their belief, overlooking the fact that it is manifestly impossible that a dead person can take back, of his own power, the life that was lost. More than

twenty times do the Scriptures positively affirm that it was GOD who raised Him from the dead. How beautifully in accord with Scripture fact are the words of the Psalm, "My flesh also shall dwell in safety, for THOU wilt not leave my soul in Hell. THOU wilt shew me the path of life. . . ."

Yes, we are glad to record the fact that Christ took His life again, but from whom? "He asked life of Thee, and THOU gavest it Him, even length of days for ever and ever."

WHY I AM AGAINST INTOLERANCE

By Ed. F. Elton

FATHER was a man who knew that he was right in his interpretation of the Bible and anyone that did not see as he did was lost, and his ideas were just as strict on everything else. It became so intolerable that I left home.

I have gone to church for the bread of life to nearly every denomination, and was given a stone of sectarian doctrine instead, but I found Christ in spite of it.

I asked a Baptist minister for baptism. He asked me if I believed that Jesus Christ was the Son of God. I answered in the affirmative, and he said he would be pleased to baptize me on that confession. I believed at that time and do yet that I was baptized into Christ, but I was soon to learn that they considered me to be baptized into the Baptist Church and I had to indorse their creed, otherwise I was a heretic.

I have attended a number of other denominations. Some of them will allow me to partake of the Lord's supper with them, but none of them will give me the right hand of fellowship. Why won't the churches say with Paul, "I determined not to know anything among you, save Jesus Christ, and Him crucified"? 1 Cor. 2:2. In all his writings that was his theme, and in 2 Tim. 2:14 he says, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." Why not work together on the essentials of Christianity? And on all debatable questions that seemingly have the truth on both sides the height of wisdom is to be uncertain. Give everyone the same liberty we demand; let them study for themselves and form their own conclusions. Jesus advanced no sectarian doctrine. Even after His four years' ministry the apostles still believed in spirits. Notice after the resurrection, when He appeared to the eleven, they were terrified and affrighted and supposed that they had seen a spirit and He said unto them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." Luke 24:37-39.

In Maud Royden's essay on party politics she says anyone who joins any political party (and it is the same working in the Lord's vineyard) finds that he has to put up with something he does not like but he will also learn, if he can, to distinguish between what is essential and what is nonessential. You will find that whatever you do in life you must work with other people if you are to

Berean Column

Edited by

NATIONAL BEREAN SOCIETY

LEOTA B. HANSON, EDITOR

106 S. Second Street St. Louis, Missouri

Motto: Search the Scriptures Daily

Slogan: We Stand for Unity, Truth and Righteousness

HOW TO STUDY THE BIBLE

By Lyman Booth

HAVING been requested to write an article under the above title I herewith present the following suggestions. My system may not be the best that could be offered by one better qualified to give such information. In my study I have endeavored to be guided by it, but as to the measure of success I have attained I shall not boast. I am fully aware that I should have done much better.

All lines of work and the pursuit of study of any branch of learning should be conducted according to some prescribed method or system and the study of the Bible is no exception to this rule, if one desires to gain the best knowledge of its teachings in the least time possible.

The facts that are taught in any and all of the true sciences and arts have existed from the beginning, and have been collected, arranged, and classified in a systematic order to facilitate the attainment of the knowledge of their proper relations to each other. For instance, the facts that are taught in the study of physiology have existed ever since the creation of man. If all were studied in a promiscuous manner one might devote months in studying them and know but little of their relation to the human body. When the study of the science is conducted under the several systems or divisions it is an easy matter to gain a fair knowledge of the several divisions and of the members composing those divisions together with a knowledge of their functions in the body. The muscles are all classified under one system, and the nerves under another, and likewise the bones, etc.

Again, if one were to consult a lawyer in regard to some matter in law you would not expect him to read the statute and all the legal reports before giving his opinion; but he would refer to the book containing the information you desire and in a short time he could give his opinion. This principle holds good in the study of God's Word. If you wish to know the truth about *immersion* you would not begin at Genesis 1:1 and read all through to the last verse of Revelation; if you did, you would be wasting much valuable time and energy and know but little more than when you began. I once knew a good man, who said he had read the Bible through seven times and I never heard him quote a single passage of Scripture. Other men who I have very good reasons to believe never read it through once could quote, not only several verses, but whole chapters. It is needless to say that they had a much better knowledge of the different subjects than he, who had read them in a mixed and promiscuous manner.

I have written this much to teach the Berean readers the necessity of, and the benefit to be gained by doing all things according to a definite system, as Paul has said, "Let all things be done decently and in order." 1 Cor. 14:40. Remember, order is Heaven's first law.

In about the year 1872 Bro. James M. Stephenson wrote and published the following rules for the study of the Bible. I will copy them and trust all Bible students who may chance to receive them will preserve them; for I have never seen any that are so well calculated to rightly guide one in his study of the Bible.

1. "We should digest well the doctrine, sentiment, or principle we may wish to investigate; for unless we shall see clearly and understand distinctly the point we wish to prove, we can not, of course, see the relevancy of the testimony to the point it is adduced to prove.

2. "We must investigate the Bible by subjects, not by isolated texts, or detached portions wrested from their legitimate context or connections.

3. "We must let all the Bible witnesses who have deposed on the point under investigation testify, because infinite Wisdom has called no superfluous witnesses. The testimony of every witness, like every stone prepared for the temple of Solomon, must occupy its place in the grand and beautiful temple of truth.

4. "We must accept as evidence nothing except the plain literal language used by these witnesses, and that, too, according to its obvious import, as the only fair index to the ideas they wish to convey.

5. "All parable, figures, ambiguous words, or words of doubtful import, must be set aside because they can shed no light upon the subject under investigation.

6. "Adopt a conclusion which will harmonize all the plain statements, or the testimony of all the witnesses, and we will certainly have the teachings of the Bible on that subject; and if the Bible is a true Book—which we all believe it is—we will have learned the truth."

In addition to the above I wish to state that there are several books published for the purpose of aiding the Bible student. Some commentaries are very good, but I know of none that are wholly free from some error in doctrine, especially in regard to the immortality of the soul and going to heaven at death. We have to learn to sift the wheat from the chaff.

The best aid I use is Young's Analytical Concordance. It has every subject matter classified and every verse given relative to any given word used in the Scriptures.

The next best help I employ is a loose-leaf folder with pages about six by eight inches. It contains an alphabetic index. Suppose I wish to study the subject of *immersion*. First I turn to the letter "I" in the index and write the word *immersion* after which I write the number of the page on which the word will be found. On that page will be found the word *immersion* at the top and below will be found reference to the passages of Scripture I wish to use relative to the subject. Also such notes and remarks as, in my judgment, agree with the scriptures cited. One can add to this any new thought he may learn at any time, and in this way increase his knowledge of the Scriptures.

I have a method of marking my Bible which suits me very well. The margin of the leaves is one an a quarter inch wide. It also contains 64 blank pages, on which one may write with ink. They are also indexed. Suppose I wish to mark the passages containing the word *life*. First I look in the concordance and I find it is derived from the Greek word *zoe*. Next I turn to the index and write, "Life, from the Greek *zoe*. Matt. 7:14." Then I turn to Matt. 7:14 and in the margin opposite the 14th verse I write "Matt. 18:1", that being the next verse where the word will be found. In this manner I proceed to Rev. 22:19.

It isn't necessary to use every verse as given in the concordance, because in some subjects one will find more references than will be apt to be used; but those should be used that will give the thought in the clearest light.

Perhaps some one may have a much better system, if so please let us hear from you, and give to the young people the benefit of your knowledge and experience. The more aids they have the easier it will be to advance in the most important line of study—that which leads to eternal life—the consummation of all Bible study and Christian endeavor.

THE GOODNESS OF GOD

DEAR Bereans, On August 8 while I was trying to hang one of the big barn doors, the door fell, crushing me down and mashing a part of several vertebrae in my back. Fortunately the spinal cord was not injured to any great extent. At first my suffering was almost unbearable, but relief came gradually, and by the aid of a brace I am now able to do light house-work.

I have never felt isolated, for I have been kindly remembered by my many friends in the way of flowers, cards, and notes of consolation. I shall never forget them, and believe they will be rewarded.

However, some will say, "Whom the Lord loveth He chasteneth."

Now I can't think this happened for chastisement, for God is good and more merciful than an earthly parent. Yet I do know that in these earthly afflictions we are brought nearer to our Savior. It is then we see beyond the veil. 2 Cor. 4:17, 18. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen; for the things which are seen are temporal; but the things which are not seen are eternal."

Sarah Manuwal.

Miss Mary Bailey, assistant U. S. district attorney, recently made the statement that if parents knew what was going on in many of the road houses, they would burn them to the ground.

Rather harsh treatment, Mary. If parents and their sons and daughters cease to patronize road houses, the harmless amusement of burning them down will prove unnecessary.—Ogle County Republican.

"Let your light so shine that men may see your good works, and glorify your Father."

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

Bible School spells Bible Study—BRING YOUR BIBLES.

The study of God is the greatest study of all time. It requires earnest, diligent perseverance.

To comprehend God and all of His great plans is the most difficult of all mental processes. Progress in this direction is not accomplished in the periods of pleasure's recesses but by the most diligent effort guided by His Spirit in answer to earnest prayer.

THE Bible has been turned out of all public schools. Our children are taught man's science and way in a compulsory school system. It is high time that Christians cooperate in affording youth the best opportunity for Bible study AND PROPERLY MAGNIFY THE IMPORTANCE OF SAME.

TO-DAY'S FINGERBOARDS

BY the side of life's highway at July, 1926, there are numerous recorded statements of conditions and facts. These records do not tell us the mileage in years between this point and the end of the Gentile highway, but they do reveal to us certain outstanding conditions, which in agreement with other records which we passed in June and May, and throughout the past, give us some idea of the condition of the human mind and of human activity and aim.

In Texas an enthusiastic "hell fire, and damnation pastor" had been scorching his local city officials and others. A friend of

the attacked people made effort to intercede with this pastor in their behalf. This Christian minister, in the name of Christ who suffered and died for all men, in his own self-defence snatched his gun and fired into the body of his questioner. The next day at the regular morning and evening services the pastor is lauded by greatly increased audiences for his act, and is voted the confidence of his church.

In Iowa some young people park by the side of the highway for the purpose of bestowing mutual affections upon each other. An honorable resident objects. One of the young people pulls a gun and fells the farmer by the way.

In Ohio an editor with high ideals of morality and righteousness strenuously denounces bootlegging and other wickedness. From ambush in the twilight of day he is assassinated.

In Paris the government that would endeavor to strengthen the nation and fulfill its national promises is overthrown and the nation is thrown into great straits. Washington and London speed to the aid of Paris with a view to strengthening the Paris government and thus avoid the spirit of the French catastrophe unto other nations. The speculators on Wall Street as well as those in London and elsewhere engage, not with bullets, but with financial manipulation in such manner as to endeavor to profit even though they increase the financial catastrophe in Paris.

And, think of it, all these people claim to be Christian in great or less degree! Their lives are lived in the name of Christ. Christ's banner is held above them as they march down life's pathway. When they shall have fallen in death there will be sought for each and all a Christian service in the laying away of them in death.

There are many other records of like nature upon the fingerboard, some of better omen, but all in all the record predominates with evidences that we are passing a point indicative of the approach of the coming of the Lord to assume the government and the direction of this old earth. "Weighed in the balances and found wanting" must soon be written upon the walls of Gentile times.

DAILY SCRIPTURE READINGS

(Continued from page 347)

Tues.—Aug. 10—Rom. 11:1-18 Mem. V.12

"Hath God" then "cast away His people? God forbid." Even though such appears to be the case, Paul assures, v. 5, that "at this present time also there is a remnant according to the election of grace". Because of the disbelief of the majority "God hath given them the spirit of slumber", etc.; their bountiful tables, v. 9, were "made a snare". Anticipating the question, v. 11, "Have they stumbled that they should fall?" Paul answers definitely, No, "but rather through their fall salvation is come unto the Gentiles, for to provoke them (Israel) to jealousy". That is, they did not stumble in order that they might fall, rather, having stumbled and having fallen, their fall awakened the Gentiles to faith, and by faith to the mercies of God, even the gift of righteousness which is by faith.

Here Paul changes the scene from the dispensation of the past and reveals the future dispensation concerning Israel. If the fall of Israel, v. 12, turned riches to

the world, how much more will the future the victory of Israel enrich the world? The casting away of them, v. 15, so awakened Gentiles as to be productive of Gentile reconciliation to God. If the casting away of Israel would accomplish so much for the Gentiles, what will the receiving of Israel accomplish less than "life from the dead", for Gentiles? "The firstfruit", yes, "the root", v. 16, is holy, so also "are the branches". Such branches as were broken off, v. 17, were broken off, v. 20, "because of unbelief". They were broken off of the root which is holy. Such Gentiles as were grafted in, v. 17, were like unto the wild olive tree, which never bears fruit, is always valueless; but being grafted into the holy root they partake of all the fatness of the cultivated olive tree and bear fruit because of the root.

Here again are the mercy and favor of God bestowed on condition of faith.

Wed.—Aug. 11—Rom. 11:19-26 Mem. V. 26

No boasting is permissible, v. 18; rather, the wild branch engrafted into the true root should fear. For if "God spared not the natural branches" because of their unbelief, neither will He spare engrafted wild branches should they fail of belief. Again, v. 23, if the branches broken off do not continue in unbelief they too "shall be grafted in: for God is able to graff them in again".

Israel was ignorant, wantonly so. Paul is anxious, v. 25, that the Gentile Christians shall not "be ignorant of this mystery", namely, "that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in." Just as Israel's denial of God's Messiah provoked the Gentiles to jealousy and to an exercising of faith in God and His Son, so the gathering out from the Gentiles of a people for the name of God will in the completion of Gentile times provoke Israel to jealousy that she shall turn back to her God. Paul associates this turning of Israel to God with the time when, v. 26, "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins."

Paul then sums up the whole matter of unbelief and mercy with the statements that in time past, v. 30, the Gentiles were in unbelief but now, in Paul's day, have obtained mercy through the unbelief of Israel; that now Israel is in unbelief and eventually through Gentile mercy Israel also will obtain mercy. Therefore, v. 32, "God hath concluded them all in unbelief, (one at one time, the other at another period), that He might have mercy upon all".

Thurs.—Aug. 12—Rom. 12 Mem. V. 2

Fri.—Aug. 13—Rom. 13 Mem. V. 11

Sat.—Aug. 14—Rom. 14 Mem. V. 17

HERALD RECEIPTS

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"NOW are ye clean through the word which I have spoken unto you." J. J. 153

THE RESTITUTION HERALD

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NUMBER 45

Inconsistency of Present Day Teachings

By Glenn M. Birkey

AS we near the end of the church age we often ponder why so many in the church are careless and indifferent and are not zealous as in the days of the apostles. There must be some reason for this as the Bible promises are the same to us as they were to the church in the beginning.

I cannot but feel that the great stumbling block in the way of zeal of God's people to hold up Christ as the Savior of people from their sins is the fact that present day teachings regarding the nature of man have made void the hope of Christ's second coming and the resurrection.

The way hell is pictured by theologians does not coincide with the Scriptures regarding it. For instance, in Psalm 16:10, concerning Christ it reads: "For Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine holy One to see corruption." Does any one believe Christ's soul was in a burning hell? I hardly think so. Psalm 49:15 explains this—"But God will redeem My soul from the grave", and the marginal note referring to grave says, "or hell".

I have found out by experience among non-believers that if we present God's plan of salvation as it really is instead of as men have put their interpretation upon it we will get their attention much quicker and can induce them to accept that plan much easier.

The point I wish to impress is this: If man has inherent immortality by nature and goes to heaven or hell at death it makes Christ's death unnecessary, makes His second coming and the resurrection sound unreasonable. I quote an editorial from *Signs of the Times* which has much truth for us to consider. May we adhere to God's word rather than to man's theory is my plea.

FALSE IMMORTALITY DOCTRINE BRINGS CONFUSION

THE large majority of Christian people have been instructed that man is not what he seems to be, that the real man is an airy something called a soul, which is imprisoned for a time within a body, and that as this soul is immortal it goes therefore at death either to heaven or to an endless burning hell.

Such a view as to the nature of man has brought untold harm to the Christian church. First, it makes spiritism appear most reasonable; for if we do not really die, but simply pass on to another state, then why should we not take an interest in the affairs of those left behind? The popular doctrine that pictures our departed loved ones hovering near us is but a step removed from spiritism which simply adds the feature of communication. Thus, instead of a wall reared against this evil movement, there is a door opened to it.

Created a man, an ever burning hell a

immortal, then the wicked as well as the righteous will live through the ceaseless ages of eternity. Blood curdling are the sermons this doctrine has produced! Describing the terrors of hell, Jonathan Edwards, noted Puritan divine, said in one sermon:

"Imagine yourself to be cast into a fiery oven, or a great furnace, where your pain would be as much greater than that occasioned by accidentally touching a coal of fire, as the heat is greater. Imagine also that

The Need of Giving

"Take the fruit I give you," says the bending tree; "Nothing but a burden is it all to me. Lighten ye my branches; let them toss in air! Only leave me freedom next year's load to bear."

"Do my waters cheer thee," says the gurgling spring, "With the crystal coolness 'tis their life to bring? Leave me not to stagnate, creeping o'er the plain; Drink for thy refreshment, drink and come again!"

"Can I yield you blessings?" says the friendly heart.

"Fear not I am poorer though I much impart. Wherefore should you thank me? Giving is my need:

Love that wrought none comfort, sorrow were indeed!"

—Selected.

your body were to lie there for a quarter of an hour full of fire, and all the while full of quick sense; what horror would you feel at the entrance of such a furnace! And how long would that quarter of an hour seem to you! And after you had endured it for one minute, how overbearing would it be to you to think that you had to endure it the other fourteen! But what would be the effect on your soul if you knew you must lie there enduring that torment for twenty-four hours! And how much greater would be the effect if you knew you must endure it for a whole year; and how vastly greater still if you knew that you must endure it for a thousand years!—O, then how would your hearts sink if you knew that you must bear it for ever and ever! that there would be no end! that after millions of millions of ages, your torment would be no nearer to an end, and that you never, never should be delivered. But your torment in hell will be infinitely greater than this illustration represents."

Robert Ingersoll, notorious infidel, after listening when a boy to such a sermon, exclaimed, "If that is God, I hate Him." It may safely be said that no other doctrine of the church has brought such reproach on God and Christianity, or made more infidels,

(Continued on page 360, column 1)

What God Desires

By Auntie Wince

THOUSANDS of people think and say that it makes not a bit of difference what you believe just so your heart is right with God. But Job says that God desires truth in the inner parts and in the hidden part He should make him to know wisdom. And wisdom is just another form of expression for truth. So God desires us to have and believe the truth.

For what good would it do us to have and believe a lie? There is no saving power in the belief of lies.

We must believe God in order to be saved. Faith sanctifies, purifies, and justifies, and through faith comes righteousness. By it the just shall live. By faith we have access to God.

Peter calls it "the precious faith", and precious indeed it is! How we pity those who are without faith and without God in the world! What a lonesome, hopeless time of it they must have, or would have, if they took time to think at all. But they do not; they just fling away the golden hours as thoughtlessly and as aimlessly as a little child flings pebbles from a bank. "What does it matter?" they say, "There are more days coming."

Poor fools, how do they know? God says to each one of them, "This night thy soul may be required of thee." Who of us can number the steps he must take? "For we are but of yesterday, and know nothing, because our days upon earth are a shadow."

"Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee", as it comes to all who love and trust Him. God desires the salvation of men or He would not have provided a way for their salvation—would not have given the dearest thing in the entire universe, that they might live—His only begotten Son.

Do you not think He loved that Son, that it was a hard thing to give Him up to die the agonizing death of the cross? He did it only because He loved us and wanted us to have life. Could He have done more?

Jesus is the Savior of all men; that is, all men might be saved if they would.

Propitiation has been made for the sins of the whole world, but it is valueless to those who will not accept it.

No gift is of any worth to the man who will not take it.

So "acquaint thyself with Him and be at peace: thereby good shall come unto thee."

"Yea, the Almighty shall be thy defence . . . For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto Him, and He shall hear thee".

Do you hear that, you who stand afar from God? Would it not be a very handy thing to have a friend who was rich enough,

(Continued on next page)

The Sunday School

Prepared by Alta King

JETHRO'S WISE COUNSEL

LESSON 7

AUGUST 15, 1926

LESSON TEXT

EXODUS 18:1-27

RESPONSIVE READING

PSALM 106

EXODUS 18:13-24

Golden Text: For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work.—*Mark 13:34.*

Memory verses: Mark 13:33, 34.

FOR STUDY

Review: How was Israel made to give evidence of her lack of faith in God in last week's lesson? How did God make use of this situation to give Israel a foundation for faith? Of what hunger was this physical hunger typical? Will Israel ever experience this hunger after God and His righteousness on a national scale? Will God satisfy that hunger as He satisfied their physical hunger?

The New Lesson: This lesson leaves the record of incidents which show Israel's low spiritual status, her ignorance of God, and her lack of faith, and gives us a glimpse of those organized influences that were working to counteract these evils, bringing an ignorant slave people into knowledge of and harmony with law, each other, and their God. The lesson centers around that which is of first necessity to group living, such as Israel was entering upon at this time—that is around knowledge and administration of those laws that govern social intercourse to the good of all equally. Ignorance and disregard of these laws are at the bottom of all destructive influences that are at work among people, and no warfare, military or otherwise, can cease until these laws have been learned and become operative in the hearts of people. Perhaps before the time of Israel's national life, man's thinking and experience had discovered some of those laws just as they had discovered other natural laws. But in the first stages of Israel's national life God taught and administered these laws directly to His chosen people; and through Israel and her Christ all peoples shall receive the blessing of such teaching and such administration as a part of the blessing that shall be poured upon all the families of the earth through Abraham and his Seed. And Israel's Christ will not only administer social law to the good of all equally. He will also, by the force of His own love, generate in the minds of men that spirit which renders glad obedience. No richer blessing can come to mankind.

I. Moses Meets Jethro. Ex. 18:1-12. Were the Egyptians and the Israelites the only ones who received knowledge of God's wondrous power in the deliverance of Israel? Was the knowledge beneficial to Jethro? Verses 10, 11. How did Jethro and the Israelites manifest their fellowship in their acknowledgment of God's power?

Jethro knew of the God that Moses worshiped before His power had been manifested in Israel's deliverance. He also knew of other gods. After the deliverance he recognized Israel's God as above all other gods.

We, too, know and acknowledge in our lives other gods than Israel's God. But the time must come when we must acknowledge not only that Israel's God is above all gods, but also that Israel's God is the only God. Why will such acknowledgment work to our good?

II. Moses As Judge. Ex. 18:13-27. Whose laws and statutes was Moses teaching and administering? What did Jethro, probably an experienced chieftain himself, observe to be wrong? How did Moses manifest a willingness to learn—that first qualification of a real leader and ruler of men? Does God use only direct methods to direct those men whom He has chosen to be great leaders? What did Jethro counsel Moses to do as the leader of all Israel? Verses 19, 20. Is the religious work mentioned in the last part of verse 19 recognized as a necessary part of the work of our national leaders? Can any nation endure without such leaders? Note that Jethro mentions the teaching of "work" equally with the teaching of laws and statutes. Profitable, honest work is necessary to the well-being of any nation as it is necessary to the well-being of any individual. Any individual or any nation, the larger part of whose time is spent in idleness and its sure companion, sensual pleasure, is doomed to degeneracy.

Did Jethro recognize the wisdom and the rightness of partitive leadership? Verse 21. Note his qualifications for such leadership.

"Such as fear God". The fear of the Lord is the beginning of wisdom. "Men of truth". A genuine leader of men must himself be led by the truth. He must first of all seek to know the truth about any measure, or any method, or any man. His grasp of truth will increase, his thought may widen as the years go on, his ideas and convictions may change, but he will always be unflinching in his allegiance to truth as he sees it. "Hating covetousness". "A real leader of men will scorn to make worldly profit from his high position. Public office is a public trust, not a private gain."—*Peloubet's Notes.*

These same principles that controlled the leadership and rulership of Moses will control the leadership and rulership of the Christ in His kingdom, but on a worldwide scale. Which principle is most largely ignored in present day leadership and rulership? Last part of verse 19.

Has Israel's national unity, thus begun, been perfected? Why not?

FOR CLASS

Describe Israel's lack of faith in last week's lesson, and the use God made of the situation. What is its typical significance?

What are the two main topics in Ex. 18? Discuss each and emphasize those points that are of help to us. For example:

1. Israel's (and our) need of social education.
2. Social education and warfare.
3. Israel's and Israel's Christ's part in the social education of the world.
4. Qualifications of true leadership and rulership.
5. Partitive leadership.
6. The influence of God's power in behalf of Israel on the life of Jethro.

God does not expect the impossible of us, i.e., to *forget* the wrongs done us. Only immortality can do this, "Remember not the sins of my youth, nor my transgressions". Psalm. 25:7. But He does demand of us to forgive our enemies.—*Samuel E. Haney.*

Children's Column

PREPARED BY JESSIE LOFF

MOSES CHOOSES HELPERS

WASN'T God good to give those Israelites food and water when they were so hungry and thirsty? Sometimes they were not thankful either. Doesn't God give us food? Are we always thankful for the sunshine and rain that cause the food to grow for us?

In to-day's lesson we learn how they settled their quarrels. The people would gather around Moses asking him to help them. He would try and reason with them and help them do the right thing. One day Jethro, who was the father-in-law of Moses, saw how tired Moses was, after trying to settle all the troubles of the people himself and he felt sorry and tried to help think of another plan.

"Moses, you will wear yourself out. Why do you work so hard?" asked Jethro.

"I am trying to help my people," said Moses.

"I have a better plan," said Jethro. "Moses, you talk to God and find out what He wants the people to do. Then you carefully choose some good men who are truthful and love God and let them be your judges to settle the quarrels among the people. That will give you more time to plan other work."

You see there were bad people all around the Israelites who were ready to make war against them any time, so Moses had his hands full settling the big problems without listening to their little troubles.

So Moses did as Jethro told him. Can you say the Golden Text?

THE DAY OF TRIAL

HERE was one supreme moment of Esther's life. Had she failed at this time, she would have sunk into forgetfulness, and we might never have heard her name. Her peril was her opportunity. So many men find in the hour of their extremest trial the one opportunity of their lives. If they fear, if they falter, they prove failures, and the mistake can never be retrieved. Many a man has consigned himself to obscurity by his cowardly neglect to do his whole duty in the hour of opportunity. He has looked silently on while wrongs have been perpetrated; he has failed to bear witness for the right and the truth in the hour when it cost a struggle and a sacrifice, and he has sunk into oblivion. Another man, under similar circumstances, has stood steadfast, with his feet upon the everlasting rock; has exposed iniquity, rebuked wrong, washed his hands of other men's sins, refused to follow the multitude to do evil, and so has written his name on high, with those heroic souls who shall be remembered in time and in eternity.

A man may think it hard that his whole life be decided by a single act, or ruined by a single failure, but a man who walks with God in the common duties of life does not fail in the supreme emergency. A man who is a coward in the day of battle has the elements of cowardice in the days of peace and quietness.—*H. L. Hastings.*

hold on the heart of humanity. The heroes there are sore beset men. Wherever one opens, that is the impression. That is true of Moses, of Amos, of Hosea, of Jeremiah, of Paul, and not least, of Jesus. Suffering, bereavement, betrayal, ingratitude, failure, all these they intimately knew. They shared the common lot. God made no exceptional arrangements on their behalf. If our circumstances are unideal, so were theirs. If for us the road is up-hill all the way, so it was for them and so it has been for all the world's greatest souls.

Into what a sea of trouble Sir Walter Scott's bark rushed! The great firm of Ballantynes failed, and Scott found himself in for enormous liabilities. He bravely and loyally shouldered the responsibility. For twelve years he wrote, well nigh incessantly, romance after romance, "Ivanhoe", "The Heart of Midlothian", and all the rest. With the money he earned he paid his creditors. He died at sixty-one, worn out with the toil and burden of it. No immunities there! He put the world under his debt, leaving a most precious legacy, but at how great a cost! Nor did he come to that steepest stretch of road until past midlife.

What a sea of troubles William Penn found on both sides of the Atlantic! His name is one of the most honored of his century. He will be revered for ever as one of the pious founders of the American commonwealth. Yet for him also, the years brought not diminishing but increasing cares and anxieties. Not only were many false accusations brought against him, for instance, that he was a papist, plotting to bring back James II. to the throne, after he had been dethroned. His family life was full of difficulties. There was the death of his wife. Then his son William brought disgrace on the family name. He got into debt and into the worst of evil associations. He was brought up for street-brawling in the city of Penn's heart, Philadelphia. On the top of these sorrows, there came financial besetments, fraudulent claims, and even imprisonment for debt. For Penn there was no light at eventide. Cares and anxieties beyond measure were his portion. To the very end he had to battle against unkindly circumstances.

Dante's name occurs as another instance of this same principle. He was cruelly and unjustly banished, his property was confiscated, later he was sentenced to be burned to death should he ever fall into the hands of the Florentines, and as though this were not enough, the foulest calumnies were heaped upon his name. A sea of miseries indeed! Some years ago it was discovered that in his last years Dante was appointed to a lectureship at Ravenna, which at least raised him above the pinch of want. On hearing of it, Mr. Gladstone exclaimed: "How strange it is to think that these great souls, whose words are a beacon light to all generations that have come after them, should have had cares and anxieties to vex them in their daily life, just like the rest of us common mortals!"

Strange it is, yet inspiring also to think that such great work was produced under such vexing conditions. Dante, Scott, Penn, were all brethren of the common life. They show us how great a thing the life of man may be made, though sore beset on every side. If they overcome, so may we. Selected from "Young People".

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—Aug. 15—Rom. 15:1-17 Mem. V. 13

FROM the twelfth to the fourteenth chapters inclusive the apostle has brought many practical applications of his doctrinal statements to personal Christian life. This line of instruction seems to continue to Romans 15:7. In verses 8-12 the apostle reviews the subjects brought out in chapters 9-11: "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for His mercy." Both Jew and Gentile were the objective of our Savior's ministry and instruction.

As in chapter 1:14-16 Paul declares his ministry in the Gospel, so in 15:13-21, after having written so extensively about the great doctrinal and dispensational truths, he returns and speaks even more fully about the ministry for Christ in this great Gospel work.

Mon.—Aug. 16—Rom. 15:18-33 Mem. V. 2

In the beginning of the Roman letter, 1:10-13, Paul expressed a desire to visit the Christians at Rome. In the close of the epistle 15:22-29, he reiterates that desire, while in 30-33 he requests their prayers in his behalf relative to that visit, thus balancing, so to speak, his statement in 1:8-10 relative to his own prayer on the same subject.

Tues.—Aug. 17—Rom. 16 Mem. V. 19

Introducing this epistle to the Romans, Paul announces that he was called to be an apostle of God, and in closing the epistle, v. 25, his salutation is: "Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever." The particular point in these closing remarks seems to be his reference to the mystery of the gospel which had been revealed through Him but which otherwise "was kept secret since the world began". Here again gospel students are authoritatively informed that God did not reveal all His plans and purposes and works in the beginning. Step by step throughout the different dispensations in accordance with the need of the time, God has revealed, unveiled, uncovered, or made known, His purposes which formerly He had kept secret to Himself. So in the days of Paul things of the gospel were revealed, see Gal. 1:11, 12, which had not hitherto been made known to man. At least a part of this revelation Paul had written to the Roman church relative to the great facts of sin and righteousness, of death and life, of Adam and Christ, as also of Israel and the Gentiles. Apparently the gospels do not report Christ as having taught much, if any, on these particular themes.

Wed. Aug. 18—1 Cor. 1 Mem. V. 18

A brief account of Paul's labors at Corinth will be found in Acts 18:1-18. Later, after

Paul's ministry there, one Apollos, "an eloquent man, and mighty in the scriptures", Acts 18:24, went into the regions of Corinth and Achaia, verses 27 and 28, "and mightily convinced the Jews". Soon there arose two and more parties in the church at Corinth, one clinging to the simple preaching of Paul, another adhering to the mighty and eloquent Apollos. Under these conditions Paul writes his first epistle back to the Christians at Corinth, reproving and reprimanding them for their divisions. In v. 12 he groups them into at least four companies and if we are to accept his interpretations of carnality in chapter three, then each one of these four companies is thus divided because of their carnality. The one who says "I am of Paul", or "I of Apollos", or "I of Cephas" is no more carnal than the one who in the same sense and meaning says, "I of Christ". At v. 13 he asks the question: "Is Christ divided?" The question is asked without the use of the Greek particle "me" which thus requires an affirmative answer. The answer to Paul's question is, Yes, according to your course of action, Christ is divided. His second and third questions of the 13th verse uses the Greek particle "me" and therefore requires a negative answer. "Was Paul crucified for you?" The answer required is, No. The great point emphasized is that by their sins and bickerings they really have proclaimed that Christ Himself is divided and this proclamation is, in spite of itself, an awful and fearful falsehood! He then recalls with pleasure that he baptized but few of them. What a sad commentary upon their lives as he views them. However, he does not dis-fellowship them or deny their fellowship in Christ as will be seen in chapter three. Nevertheless, He assures them that the mighty wisdom and eloquency with which some announce the gospel is not necessarily to be sought or applauded, in fact, the reasonings and wisdom and speculative analysis by man are wholly unreliable. To such minds the preaching of the gospel is foolishness, v. 18. Read 19 for the reason. It is in this light and sense that "God hath chosen the foolish things of the world to confound the wise"; and "the weak things of the world to confound the things which are mighty"; "that no flesh should glory in His presence", v. 29.

Thurs.—Aug. 19—1 Cor. 2 Mem. V. 5

Paul visited Corinth "not with excellency of speech or of wisdom", v. 1, but declaring in simple positive language "Jesus Christ, and Him crucified". His reason was, v. 5, "that your faith should not stand in the wisdom of men but in the power of God". He assures them, v. 7, "we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory". It was hidden, v. 8, from "the princes of this world". Not that God necessarily made effort to hide these things especially from them, but that their vision concerning man was so strong they, being unable to see God, had failed to recognize even the things which were revealed, and had crucified their Savior, God's Son.

Verses 9 to 11 seem to be very frequently misinterpreted. The instruction is, v. 9,

(Continued on Editorial page)

THE UNKNOWN CHRIST

By Alice B. Curtis

JOHN the Baptist testified of Christ that He was "the true Light, that lighteth every man that cometh into the world"; and that "He was in the world . . . and the world knew Him not." John 1:9-10.

And the world does not know Him to-day. It is estimated that there are more than five hundred million people who have never heard of Jesus. It is very sad that so many live and die each year without the solace of the Savior's love, and the hope of a future life in Him. Life in heathen lands is very hard and joyless, for people are cruel and selfish wherever the uplifting and ennobling influence of the gospel is unknown.

We do not know just where the fault may lie, that the light of God's truth has failed to reach these poor benighted ones, but the thought of their need should spur us on to greater efforts if possible, that some at least may learn to know of Him whom to know aright is life eternal. We do not need to go to distant lands to find men and women to whom Christ is a stranger, for there are many near to us who do not really know Him or His gospel. They have heard of Him, to be sure, but He seems unreal to them, and they are more interested in events of the present time, than in a person who lived and died so long ago. People should be made to realize that Jesus is a very real living personality, and His presence is ever with His followers; for He promised His disciples that He would be with them "alway, even unto the end of the world". Matt. 28:20.

Except for those who do not know Christ because they have never heard of Him, there is almost no reason why men do not know Him, except the one David gives in Psalm 10:4, which is, "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." If one does not love and reverence God, he will not care to know His Son. Man has ever been proud and self-willed, and except that he knows that he must soon or late bow to Death's summons, his pride would become insufferable. This knowledge acts as a check to his pride. Psalm 111:10 reads thus, "The fear of the Lord is the beginning of wisdom." Man fears God because He holds his life in His hands. Job makes this plain when he says: "Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass". "Thou prevailest for ever against him, and he passeth; Thou changest his countenance and sendest him away." Job 14:5, 20. We all know the change that comes over the countenance when touched by Death and man is sent to "the land of darkness and the shadow of death."

Christ came "to deliver them who through fear of death were all their lifetime subject to bondage". Heb. 2:15. We are all subject to this fear, whether alone, or mingling with a gay assemblage, and even in our subconscious moments the grim spectre Death lurks ever near. Every reflective person gives the subject of death due consideration, and seeks an answer to Job's question, "If a man die shall he live again?" Job answers his own question with a certainty that is most convincing, when in 19:

25-27 he says, "I know (not I think, but 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: whom I shall see for myself, and mine eyes shall behold, and not another." And so wonderful and important these truths seemed to Job that he exclaimed, "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever!" We rejoice that they are printed in the Book of books, for if Job could be certain of a future life, it inspires us with the hope that we also may attain to that life.

Job was a man who was "perfect and upright, and one that feared God, and eschewed evil". and God revealed these truths to him. God has also revealed His truths

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to us, for in Heb. 1:1 we read, "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Christ "brought life and immortality to light through the gospel". 2 Tim. 1:10. We have just as good an opportunity to know Jesus as did those who walked and talked with Him and sat under His teaching, for, during the brief three and one-half years of His ministry, none but the people who lived in the vicinity where He was teaching were likely to hear Him, and then for a short time only; for He went from place to place teaching the gospel of the kingdom of God. The people then had the Old Testament Scriptures to read or hear read, while we have the entire Bible, and four gospels faithfully record Christ's words and manner of life. So, except that we cannot see Him, or hear His voice, we may know Him better than those people did.

To know Christ is to learn what the Scriptures teach of Him, and to believe on Him is to believe the gospel message He taught. Jesus says, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Me". John 5:39. We are commanded to believe the gospel, for "Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, . . . Repent ye, and believe the gospel". Mark 1:14-15. Jesus says, "This gospel of the kingdom shall be preached in all the world". Matt. 24:14.

There is but one gospel and that is the one Christ preached, and there is a double curse on man or angel that shall preach any other than the one He preached. Eph. 4:5; Gal. 1:8, 9. He that believeth not this gospel shall be damned. Mark 16:15, 16. And "He that believeth not the Son shall not see life; but the wrath of God abideth on him". John 3:36.

Christ says, "If ye love Me, keep My commandments", John 14:15, and Paul says,

"If any man love not the Lord Jesus Christ, let him be Anathema Maranatha" (accursed at the coming of the Lord) 1 Cor. 16:22. One who knows Christ, and believe His gospel, and repents of his sins, may become a Christian, or follower of Christ, by being baptized in His name. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. 3:26-27

The gospel teaches that "the God of heaven will set up a kingdom which shall never be destroyed but . . . shall stand for ever". Dan. 2:44. It will be a divine kingdom, as its name "the kingdom of God" implies. The kingdom will be upon the earth, for Christ the King shall have dominion from sea to sea, and from the river even unto the ends of the earth. Zech. 9:10. It will fill the "whole earth". Dan. 2:35. It is to be "under the whole heaven". Dan. 7:27. Christ shall reign over the kingdom. God has promised to give Him the heathen for His inheritance and the uttermost parts of the earth for His possession. Psalms 2:8. Peter calls it "the everlasting kingdom of our Lord and Saviour Jesus Christ". 2 Peter 1:11. The kingdom is to be given to Christ's people, for He says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. The kingdom is future and will be set up "when the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory". "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom". Matt. 25:31, 34. "The unrighteous shall not inherit the kingdom of God". 1 Cor. 6:9. One must be immortal to inherit it, for flesh and blood cannot inherit the kingdom of God". 1 Cor. 15:50. "This mortal must put on immortality" at the time of the resurrection. 1 Cor. 15:53-55.

God's plan of salvation is comprehensive enough to embrace each member of the human family who will comply with its terms, or commandments, and "His commandments are not grievous". 1 John 5:3. His gracious invitation is given to all. He says, "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat". "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon". Isa. 55:1, 6, 7.

Jesus says, "If any man thirst, let him come unto Me, and drink". John 7:37. "And him that cometh to Me I will in no wise cast out". John 6:37. Let not Jesus be unto you "as a very lovely song" whose words you hear but do not obey. Ezek. 33:32.

Some people think Christianity is a failure because not many embrace it. When some one asked Phillips Brooks if he did not think Christianity had failed, he replied. "Why, bless you, man, it has never been tried." C. K. Chesterton states the same truth in a little different way. He said, "Christianity has not been tried and found wanting, but it has been found difficult, and not tried."

Friends, let us try it. The Christian life is the only life worth while. Let us, like Paul, strive to win Christ, that we may know Him, and the power of His resurrection, and the glory of an endless life

Doings Among the Churches

CONFERENCE ANNOUNCEMENTS

GENERAL CONFERENCE—OREGON, ILLINOIS
AUGUST 3 to 15

STATE CONFERENCES

ILLINOIS—OREGON AUGUST 3 to 15
ARKANSAS—OKLAHOMA
WAVELAND, ARKANSAS AUGUST 19
NEBRASKA, HOLBROOK — AUGUST 21 to 29
IOWA—WATERLOO AUGUST 21 to 29
KANSAS—OKLAHOMA, ARKANSAS CITY,
AUGUST 21 to 29

WORDS OF ENCOURAGEMENT

Oregon, Ill., July 19, 1926.

Dear Brother Austin: Enclosed find \$5.00—will give more as the Lord prospers me. He certainly has led me in pleasant paths in my declining years—more than I could ever ask or think.

I am so well pleased with my home and the privilege of attending services when I am able. Brother and Sister Thayer are so kind; that makes the Home true to the name.

I got a letter from my friend, Mrs. Alban, saying she "sat for hours thinking about the 'Home' and the folks" but it was not for her to enjoy it so she would make the best of it. I feel so sorry for her, and hope there will be a way opened so she can come and enjoy the pleasures in the Home with us.

Another friend says that you are doing a great and wonderful work and God is behind it all or you could not stand up to it all. She also thinks that the larger part of the church members are in favor of the work that is being done.

May the dear Lord give you wisdom, health and strength for many years if He should tarry yet a while.

I wish that Sr. Austin might have better health. We all hope for the best.

Your sister waiting for our King to come,
Mary M. Renner.

ILLINOIS

The Illinois Bible School has revealed much interest among the people during the last week. Fourteen states have been represented in these Bible classes. The school is divided into four grades or groups each of which has met twice a day throughout the first week. At 3:15 each afternoon an hour and a half has been devoted to any and all Bible matters that might be presented by anyone whomsoever. The general spirit of kindness and unity in all this work has been one of the uplifting and edifying features of the week. Bible class work will be pursued throughout the second week in so far as the time is not necessarily given over for the business activities of the National Berean Society, the General Conference, and the Illinois Conference. The evening services during the past week were appreciated by full houses.

MINNESOTA

Harry, son of Bro. and Sr. Thos. M. Savage of Waite Park, is improving nicely after an operation for appendicitis.

Brothers C. E. Randall and Carl Broberg of Mora are attending the General Conference of the Church of God at Oregon, Illinois.

VIRGINIA

After completing the Bible School work at Maurertown, Bro. S. J. Lindsay and the writer had a week's meeting at Seven Fountains. The interest was good and continued to increase unto the end. We regret that we could not continue longer.

Bro. Lindsay's unwavering adherence to the word of God and his uncompromising stand against worldliness and its deceptiveness, arouse

ed each and every one of us to increased devotion to our God and His work entrusted to us.

The fundamental truths came from his lips with such appealing force that three dear ones obeyed from the heart the God-given gospel and came out to make their stand for God and His Christ.

Those that were baptized into the all-powerful name of God and Christ are: Mrs. Elizabeth Funk, Maury Funk and Harry Ratchford. May God bless these three with daily guidance that they may continue ever in the strait path that leads to life eternal.

The Maurertown Bible School will be reported by the secretary.

Harry A. Sheets.

TEXAS

Three were baptized at the close of the conference at Goldthwaite.

"Behold how good and how pleasant it is for brethren to dwell together in unity", was exemplified throughout Conference. It was good to be there.

IOWA

Our special Sunday joint meetings are now finished till after Conference. With the exception of the first attempt at Stanhope in June, we had good weather for them, and the attendance was very large at Gladbrook, Hickory Grove and at Stanhope in July, when we made the second attempt. The day at Koszta was not so well attended from a distance, as the place is too much to one side to be close to the most of the other congregations. Our members at all places are faithful to attend preaching, and we have a few at most places who do not belong who attend, and at Hickory Grove the number of these attendants is large. We make regular and special evangelistic effort in at least one sermon at each place at every appointment but the opportunity to add to our membership is not extensive. However, the opportunity for pastoral effort is good, and seems to bear good fruit, and since this seems to be the calling of the one who serves in this ministry, he feels somewhat satisfied, though he would like to be of larger service.

Sr. Edna Allard, of Fort Dodge, has been in poor health, and has been in a hospital in Des Moines during July. At last report she had hope that the cause of trouble had been found, and was recovering.

Sr. Nina Bowen of Maxwell is on a trip with her husband and two little boys to the Pacific coast for a year, for her husband's health. She is a daughter of Bro. Isaac Fish.

Sr. Alta King has gone to Palmer, Neb., after the close of the school year at Ames State College, where she was attending. She thinks of returning to the school in the fall.

Sr. Leona Marsh has accepted a good position in Philadelphia, doing laboratory research work for a large firm, after having been teaching in the Peoria (Ill.) High School. Her brother, John, lately left Philadelphia for Chicago, working for the same firm at both places.

Several of our men have recently been busy removing the old fence from around the camp ground at Waterloo, getting ready to erect a better fence.

Conference is near, and we hope threshing will be out of the way, and that we can have a good meeting together.

Yesterday, Aug. 1, the families of H. S. Hunt and W. H. Allard drove down to Gladbrook and brought an extra Ford touring car along, with Johnny Oaks driving it, and it later developed at afternoon preaching that the car was a present to the preacher and his family. We are all enjoying it greatly, and feel thankful for both the gift and the good will that prompted the present, which comes by contributions from the brethren of the state in general.

J. W. Williams.

OKLAHOMA

Dear Brother in Christ: I desire to make a short report of our meeting near Bristow, Oklahoma. Bro. J. H. Self and I began the meeting on Sunday night, July 18, and will continue over next Sunday. The interest is just fine. We have baptized six dear believers into the all-saving name of Christ Jesus. Praise His dear name! I think that others will be baptized at the close of the meeting. We are expecting a great day in the meeting next Sunday. At 10:30 a. m. we have song and prayer service; preaching at 11:00; basket dinner with ice cream at 12:30 p. m.; preaching at 3:00. At night we will take the Lord's Supper after preaching.

We want your prayers and cooperation in our work of love in this part of God's field.

Yours in His service.

Eld. J. M. Morgan.

(This report was received by The Herald on August 6.—Editor.)

MRS. J. C. APPLEBY

Elizabeth Gibbs was born at Padberry, Buckinghamshire, England, March 28, 1862, being at the time of her death at Kennard, Neb., 64 years, 3 months and 25 days old. When a child of ten she came with the family to America, where ten years later she married James C. Appleby. Six children came to bless this union, Clinton, Walter, Howard, Harley, Eliza and Ruby, who is now Mrs. Miller of Cleveland, all being present at the funeral except Sr. Miller, who had just returned to her home a few days before her mother's death.

Sr. Appleby was baptized in 1914, and was a devoted and faithful member of the Church of God. The family were all very much attached to each other, and she was very highly praised by her neighbors as a model mother and Christian.

Her final sickness was long. She had been unwell for a year or more and was kept in her bed the last month, taking no nourishment all that time. She was a very patient sufferer.

Besides her husband and children she leaves to survive her eleven grandchildren, also two brothers and one sister, Mrs. Horth, all of Hiawatha, Kansas.

The funeral was held at the Kennard church, July 29, 1926, with sermon by the writer, and she was buried in the Kennard cemetery.

J. W. Williams.

IN REMEMBRANCE OF OUR DEAD

G. W. Johnson, 82 years old, died July 14, 1926, at his home at 1215 South 10th St., Fort Smith, Arkansas, where Bro. Johnson has lived for a number of years. I had the great pleasure of baptizing Bro. Johnson and several of his family in March, 1901. They have been faithful all these years.

Now he sleeps in death. It is sad indeed to give him up, but we trust that there will be a happy awakening and a glorious meeting some sweet day when Jesus comes to roll the stones away.

He is survived by his wife, two daughters, Mrs. N. S. Booker, London, Ark.; and Mrs. Leona Blundell of Sparks, Nev.; one son, Albert Johnson, Fort Smith, Ark.; two step-sons, W. H. Clark, Moffett, Okla.; and A. M. Clark, of Russellville, Ark.; four grandchildren and six great-grandchildren.

He served as corporal in Troop No. H. in Third Regiment in the Civil War.

After speaking words of hope from the Bible we laid Bro. Johnson to rest in the National cemetery.

Eld. J. M. Morgan.

IN SWEET MEMORY OF THE DEAD

Little Geneva Imas Able, the daughter of E. W. and L. A. Able, was born May 12, 1926, and died July 17, 1926. The writer was called to hold funeral services and to speak words from the Bible, to console the bereaved of their dead. We laid her to rest in the Red Fork graveyard. I had the good pleasure of baptizing Bro. and Sr. Able some twelve years ago.

I am always glad to serve my brethren when they call for me. May God bless the dear brothers and sisters of like faith everywhere.

Eld. J. M. Morgan.
Bristow, Okla., Aug. 5, 1926.

had power enough, and loved you enough, to help you whenever in need, and not only to help you, but to bless and save you? Jesus will be to you just such a friend. Take Him and live.

LIVE RIGHT

Another week has gone. You are one year nearer the end of your time, but there is no use worrying about that. It is bound to come sooner or later, and you can't stave it off a minute when the time comes. Make the most of the time while you are living and make the world better for having lived, for as some one has said, "You'll be a long time dead." And after you pass it is not long until you are forgotten. Your good deeds will live after you, for a time anyway. Life is a funny thing anyway. People live to make money, to make a name. Some do so; others, just as deserving, perhaps more so, do not. But at the end the man with the money, and the man with the great name come to the same place. He ceases to breathe, he can no longer move among the people as in his wont. He is dead. His money can not buy him life here or in the hereafter. His great name may be remembered for a time. The names of many of our greatest men are remembered. But the average man is not long spoken of after he leaves the scene of action.—*Selected.*

THE WORD "WIFE"

WHAT do you think the beautiful word "wife" comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of *femme*. But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means "weaver". You must either be house-wives or house-moths; remember that. In the deep sense, you must either weave men's fortunes, and embroider them or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass be the fire at her feet, but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar or painted with vermilion—shedding the quiet life for those who else are homeless. This, I believe, is the woman's true place and power.—*Ruskin.*

"What means it," asks Martin Luther, "to have a God?" and replies, "Whatever thy heart clings to and relies upon, that is properly thy God." And it is just here that we moderns find ourselves in peril over the old polytheism, against which this First Commandment is a solemn warning. Not to speak of the common idolatry of trust in people, or of the crude trust in dollars, we are polytheists in this, that we rely upon different things in different circumstances, or in different spheres of life; so that unconsciously we bring back under other names, or rather unnamed, the many deities of the heathen credulity.—*Rev. Henry Sloane Coffin, D. D.*

WHY THIS CONFUSION?

By J. E. Robbins

IN Luke 24:13-27 is a plain statement concerning Jesus and His relation to the prophets.

In this conversation Jesus says, "Ought not Christ to have suffered these things, and to enter into His glory?"

"And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself." If Jesus could convince the disciples by Moses and the prophets, why are we seeking some other way?

Both Peter and Moses agreed that "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me (Moses)." Moses was chosen at the burning bush to become a great leader and the spirit of God was with him. And Jesus in like manner came to the baptism of John and as He came up out of the water the Spirit of God came upon Him in the form of a dove; and as Moses was rejected, so we find that many in this day will not accept any Savior coming to us from the tribe of Juda as foretold by Moses and confirmed by Peter, Stephen, Paul, and Jesus. Why do we reject these plain statements and continue to drink from the cup of Babylon that has made and is making the people drunk with the wine of mystery and confusion?

Many times have the various writers of The Herald written concerning "Who Is He?" and the climax of the confusion is found in Herald No. 41 under the heading "The Word Made Flesh". Why should we go to paganism to find the Christ and reject Moses and the Prophets? Any Christ coming to us from any other source than that of Abraham, Juda, David, and not made under the law, Gal. 4:4, is not in agreement with the conversation that Jesus had with the two disciples on the way to Emmaus, Luke 24.

NOTES FROM MY BIBLE

By Lyman Booth

MY last notes brought us up to Matt. 6:1-6, to the point where our Lord instructs His disciples how to pray. Though brief and simple in its construction, yet it formed a comprehensive basis for all Christian prayer. It spans all time from the beginning of the Christian experience through all trials, temptations, even of death and the grave, until by the power of the resurrection one stands with the innumerable host of the redeemed, in that day when the earth shall be filled with the glory of God.

He cautioned them not to be like the hypocrites who stood in public places and made long prayers, but to enter into their closet, to close the door and pray in secret to the Father, avoiding vain and meaningless repetitions.

To shut the door of the closet is but another way of saying, when you pray "go alone, in solitude, to the Father; shut out from thee all worldly things and thoughts", for each and every one must bear his burden to the mercyseat. I hardly think this solitude means to go singly, by one's self, for others of like precious faith may join

in unity of spirit and the communion of each with the Father will be accepted for each as if offered separately and alone.

Prayer is the secret intercourse of the Christian and his God, an intercourse requiring retirement in the heart, for this is the closet in God's house, which house we are, Heb. 3:6, the house represented as a glorious building erected on Christ as the foundation, a holy temple in the Lord, or habitation of God through the spirit. 1 Tim. 3:15.

Matthew 6:7

In this verse our Lord does not condemn much prayer, for He sometimes passed whole nights in prayer, but the making of many and lengthy prayers, the main point of observance being length regardless of genuine desire of the heart. He condemned not the length, or the deep and sincere utterances of the spirit, but the endless repetitions of needless and meaningless words.

Your Father Knoweth What Ye Need

Matthew 6:8

The purpose of prayer is not to inform God of what we desire or need, for He knows our needs better than we do before we ask. Through prayer we should get a glimpse of our want and misery. He who prays most and fervently becomes more humble and submissive. It enlarges his desire to obedience, increases his faith, brightens his hope, fills his heart with devotion and love, and draws him nearer to God, and gives him a sense of satisfaction to be obtained in no other way.

TO The Herald: "Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear?"

Isaac was not a five months' baby; and there is nothing remarkable that Sarah should bear a child, if, according to Mr. Cotsworth's six month calendar year, Sarah was only forty-five years old.

Truly, God hath made the wisdom of this world foolishness.—A. A.

BRETHREN OF THE COMMON LIE

By F. C. Hoggarth

JANE Addams says that the first comfort that came to her bruised spirit in the black days that followed the death of her father, who had been hero and friend as well as father, was the realization of sorrow as the common lot, and death as the universal experience. In spite of the poet who says that this thought of loss as common to the race only served to make his own loss the more bitter, it is often enough a consolation to know that others tread the same road, that we are all brethren of the common life.

Similarly it proves good to know that even the world's great men have not been immune from life's cares and anxieties. They lived under no favored clause. Their greatness was won in spite of serious disabilities. Their barks too often ran into a sea of difficulties. That is one of the inspirations that comes through biography. It has been one of the secrets of the Bible's

EXTENT OF THE FLOOD

By J. S. Lyon

IN The Herald, page 322, a writer seeks to demonstrate that the flood covered no more of the earth than Western Asia. He asserts that the word *eretz* means either land, earth or country, and that these terms were considered synonymous. The fact is that they are not synonymous, but vary in meaning according to the context in which the word occurs, just as one English word may be used to express very different meanings.

He asserts that *eretz* was never used by the sacred writers in any other sense than *land*. But we find in Genesis 1:2, "and the earth was without form, and void". Certainly no one would be so bold as to say that *eretz* here meant anything less than the whole globe. We also read in chapter 2:1, 4 that "the heavens and the earth were finished."

He states that when they referred to the globe, they always used the word *thebel*, or *tebel*, as Young gives it. It was not used in the above references to the globe, and in numerous passages it is used to refer to the people of the world. Isa. 13:11; Psa. 9:8; Psa. 96:13.

He says that Cain was driven out of *Eretz* into India, but Moses relates that God said, "A fugitive and a vagabond shalt thou be in the earth (*eretz*)."

It is on such false assumptions that he attempts to defend (save the word) the Scriptures from the attacks of the critics, who decry the record of the flood as given by Moses.

Christians do not need to hedge in trying to account for the flood. The canopy theory presented by Professor Vail many years ago—that rings of metallic and aqueous vapors enshrouded the earth in prehistoric days, just as the rings of Saturn now appear, and that these fell at intervals, the last one at the time of the flood—accounts for the flood, the mythology of the ancients, the geological and glacial epochs, and the statements of Scripture concerning the waters over and under the earth.

Mammoths have been found as natural as life, with grass in their mouths, encased in solid ice within the arctic circle. This proves two things: first, that the arctic zone was then temperate; and second, that an avalanche of water had fallen and frozen before the mammoth could move in its tracks.

Previous to the catastrophe, the curtain of water between earth and sun had produced even and summer temperatures from pole to pole. With the falling of the waters and removal of the screen, temperatures at the poles became frigid instantly. The bulk of the waters fell in the polar regions, since it was there that the centrifugal force would be least effective against the attraction of the earth, and the gradual melting and flowing toward the equator would account for the rising waters during the forty days.

What became of the waters, you ask? The subsidence of the floors of the oceans. The corresponding rising of the masses of the continents. The western shore lines of Europe and Africa are so alike in correspondence with the lines of eastern North

and South America that it does not need much imagination to see that they once fitted together and were one continent. Tradition tells of a lost continent of Atlantis that sank beneath the seas. Other vast sections of land have sunk beneath the waters of the sea at some time or other.

FOOD FOR THOUGHT

By Katie Davis

IS IT wrong to attend shows and movies? I have had the question asked me by different ones. While I do not see much harm in some of the pictures and some of them may have good morals, some are silly and even criminal. On Sunday the shows are full instead of the churches and Sunday Schools, and I hear people say, "We see something for our money at shows, and the churches are after the money." But do they think of the little bit that is put in the box at church, or none at all if they don't want to give, and what the little ones are taught in Sunday School and what is impressed on the minds of children at the shows? Which is the best for these little ones? I am glad for what I learned when young at Sunday School and church instead of at shows.

Not long ago I went out with a friend as her guest to a movie here in town and I want to give a little account of the scene. It showed a Protestant minister with a Bible and some women friends as plotters, selling religion to the people, the women smoking cigarettes, and the preaching just for money. The minister was seen at times talking about how they could best get money from the people and between times making love to the ladies. Everything in the picture was a farce and a slam on religion.

They had a tent and cars and called themselves the gospel team. Some of the girls dressed in the garb of Salvation Army lasses.

The whole crowd looked to be the toughest outfit of vile hypocrites, all passing around the collection box. I regarded the play or picture as the worst insult I have ever seen to Protestant religion and although I have attended many meetings, I never in my life saw one conducted in that way.

The very purpose of the scene is to impress upon the minds of children and others that Protestant religion is a farce. If a picture were shown in a Protestant show of nuns and priests in their garb of holiness selling relics to keep evil spirits going and saying mass to get the souls of the dead through purgatory for money, it would be the plain truth, but would be resented, and by Protestants as well as Catholics. All this goes to show the danger to liberty and what the enemies of truth will do. I think parents will do well to guard their children, even in the public schools. Notice what they are taught and be careful of the shows they see. The churches and the Sunday schools are the place for them.

It ought to be so all shows should not be allowed to run on Sundays. If I had my way they would close on Sunday. If I have any money to give it will not go to the shows. I could not see anything to laugh at in that picture, but everyone was laughing and some made the remark, "Just like them; they are only after the money."

Before the end I walked out and I shall

stay out for the future even if it does not cost me anything to see it, because I saw the motive and felt it was wrong to be there. The Salvation Army is not a church but an organization that does a lot of good to people who are down and out, and one that the fashionable churches will have nothing to do with after they help them up. The people can unite with any church they wish. While I do not always agree with all the teachings I hear, I respect every good work, and it is no crime to ask for money to do good work with and no one is compelled to give.

I saw a little thing in a paper once: "Money Talks. I am a dime; I can't get in a show, or buy much, but when I get in a collection box at church I am some money."

Yes, pennies, nickels and dimes are all right at churches and Sunday Schools and accepted, but don't go far at other places. Truly, people care little to give to the work of the Lord, and I want to say that a true Christian will give for God's work instead of worldly amusements and if he is not able to give he can go to church anyway. He is accepted of God if he obeys the truth.

USE THE BEST THAT IS IN YOU

MEMORY is always praised and eagerly sought as an accomplishment, while forgetfulness is scorned as a fault or defect, but think what a state of mind we would be in, if we could not forget our slights, our injuries, and other things we do not want to think about.

Life is checkered shade and sunshine. It is through exercising the power given us to select the uplifting things—the things worth while, and to dwell upon them, forgetting the lower, baser sort, that we build good strong characters as God would have us do.

Have pure thoughts. It is said of Theodore Roosevelt that he would not listen to a lewd or questionable story. We may think no one knows what we are thinking about, but just as sure as we are living, we are swayed by our thoughts.

Read good books. Have high aims. It is our duty, because we are held responsible in that we influence some one else, although we may never know who it is. But some one is being influenced by every one of us, for "no man liveth to himself."—H. L. C.

Profanity is in the soul before it gets into speech. A reverent attitude of mind will render abhorrent any careless reference to divine things. It will, for instance, intensely dislike jokes on Bible texts or on hymns. Most of our common slang interjections are disguised profanity; "Gee!" for instance, is a thoughtless contraction of "Jesus". Profanity has been called our most common American sin. If that is true, what an indictment of the American character!

Hon. W. J. Bryan, in his little book, *The First Commandment*, names nine modern idols that are often worshiped. The worship of the first three sometimes does good incidentally even if unintentionally; they are Gold, Fashion, and Fame. The worship of the second three does no good even unintentionally; they are Ease, Intellect, and Travel (by which Mr. Bryan means merely the aimless wandering in search of novelty). The worship of the third three is destructive; they are Chance, Passion, and Drink.

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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

"WE CANNOT but speak the things which we have seen and heard." These words of the apostle in Acts 4:20 reveal much more than appears at first. True, the apostles on that occasion were declaring their right to speak the truth as received from the Savior rather than to parrot the ruling of the Jews in contradiction to God. They felt under obligation to speak only those things which were true, and their actions, taking even their lives in their hands, prove the earnestness with which the apostles made their claim.

Considering the same words otherwise, is it not true that they could not speak other than such words as they had heard? Is not this also the case with people generally? Is it not true that the child speaks forth to the neighbor those things which it has seen and heard? Does not the child restate those things which it has learned in the home? Does not he also re-live before the world and man the life which is lived before him in his home? Is not the same true of the Christian life? Does not the child in Christ restate, both by word and conduct, the things which he has seen and heard in his elders? Is not the church a channel through which and out of which the things of God are revealed unto man? and does not the church in its habit of life, in its habit of conversation, in its habit of ideals, reveal to the world the things which its individual members learn and assimilate in its church fellowship and activity? Again, if the Christian person is desirous that the non-Christian shall come to think and speak and live the things of Christ, is it not then the bounden duty of the Christian to cause the

non-Christian to hear, and see, and realize over and over again the things of Christian truth, of Christian rectitude, of Christian conversation?

The non-Christian like the Christian cannot but speak the things which he sees and hears. Let us see to it that he sees and hears the things of God that he in turn may utter them to others.

DAILY SCRIPTURE READINGS

(Continued from page 355)

that the human eye, and ear, and sense, and reason have never been able to devise, invent, think out, discover, such things as those "which God hath prepared for them that love Him". God's provisions and preparations for man are far beyond the capacity of man in himself to even see or think, design or map out. Such things are too wonderful for man; only God has been able to see them and plan them. And, having planned them, "God hath revealed them", v. 10, "unto us by His spirit." It is only in this way that man has ever been able to consider or think of these things and to exercise a faith in God for the execution of the plans which He in His superiority over man has designed. The reason is asserted in the following verses: All these "things which God hath prepared" are beyond the reach and the comprehension of the carnal mind. They are not reasoned after the order and fashion of carnal reasonings. They cannot be approached from that angle, and as man is carnal and only carnal, therefore the impossibility of seeing, inventing, designing, such things. These things all belong to the spiritual realm and only the mind of the spirit can grasp them. As this spiritual mind is a gift from God, and as this gift follows a development of faith; the reception of the gospel by faith must antedate this spiritual mind with which to grasp still by faith the beauties and grandeurs of "the things which God hath prepared for them that love Him."

Fri.—Aug. 20—1 Cor. 3 Mem. V. 16

That they were manifesting minds of carnality rather than minds of spirituality, was evident from the fact that one says, "I am of Paul; and another, I am of Apollos", etc. This condition reveals strife and envying and divisions, verse 3. Nothing of this kind could come from the spiritual mind, Gal. 5:22, would yield love, Joy, peace, etc. The only other place for envying and strife to arise is from the carnal mind.

The great fact in all Christian experience is, verse 11, "other foundation can no man lay than that is laid, which is Jesus Christ". Nor can this foundation be at all divided into schisms. Christ is one and those who accept Him, accept Him in His entirety undivided, and all who accept Him must of necessity recognize themselves as a part and parcel of each and every other individual who has truly accepted Christ. Christ is not divided, neither in Himself nor in His body of believers.

All, verse 12, build upon this foundation, but in so doing the foundation itself is in no wise injured by the superstructure, neither enhanced thereby. If gold, silver, precious stones, wood, hay, stubble (all of which are equally perishable in the sight of God) enter into the superstructure, "the day shall declare it", v. 13, because it shall be revealed

by fire. "If any man's work abide which he hath built" upon this foundation, v. 14 "he shall receive a reward".

In 2 Cor. 4:18 Paul reveals the thing that abide, even the things which are eternal. "The things which are seen are temporal; but the things which are not seen are eternal". The gold, silver, precious stones, wood, hay, stubble are all of the temporal, carnal things. But the unseen, "the temple of God," verses 16 and 17, "which temple ye are, is eternal". With this, the abode of God therein is eternal. Therefore, v. 17, "if any man defile the temple of God, him shall God destroy". In this place the words "defile" and "destroy" are the same. They have the meaning of mar, deface and thus, injure. "The temple of God is holy, which temple ye are". That is "ye Christians" are those in whom and through whom God dwells and reveals Himself to others by His Spirit. To recognize oneself when built upon Christ the foundation as being that superstructure which is the habitation of God through the Spirit, is to recognize the impossibility of division and strife, for no portion of an edifice can possibly strive and oppose the other one without marring, defacing, destroying the building in its usefulness. Gold, wood, etc., are not to be erected upon the foundation of Christ. All such temporal things will be revealed and removed in the fiery judgment which must follow. Therefore his exhortation to the Corinthians to build spiritually, not carnally; eternally, not temporally.

Sat.—Aug. 21—1 Cor. 4 Mem. V. 2

Paul then continues by exhorting them to reckon him and his co-workers as servants of Christ and as stewards, guardians of the mysteries of God.

Relative to their adjudging Paul in the discharge of his duties as steward of these great mysteries Paul cared little. He tells them, v. 3, that "it is a small thing that I should be judged of you or of man's day" (margin). He was relying upon the Lord, v. 4, for judgment. He therefore advises them that they "judge nothing before the time, until the Lord come". He is not at all wounded because of their classifying him in their carnality, for, v. 9, he thinks "that God hath set forth" (margin) "us, the last apostles, as it were appointed to death: for we are made a (margin) theatre unto the world, and to angels, and to men". God has assigned him his work, his duty, his task. He freely accepts all together with the attendant consequences. But for their own individual good he urges them to flee their carnality and to qualify for the acceptance of the mind of God and for their entrance into the structure of the Temple of God, in whom God can continuously abide, and through whom He can continuously reveal His great self of love and mercy unto the world round about them.

HERALD RECEIPTS

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The Return of the Redeemer

By Rufus A. Curtis

OF all the stupendous events that time, in its rapid flight, reveals, none are so fraught with gladness, to the hearts of Christ's true followers, as the omens of His personal, visible, and glorious appearing. As to the manner of His second appearing, the Bible plainly reveals the fact that it will be personal. "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.) It is "the Lord Himself" we are waiting, watching, and praying for; and not an intangible ghost, or spirit non-entity. (Mark 13:35-37; 1 Thess. 1:10; Rev. 22:20.)

The Church of God has no sympathy with such utopian views of unreal existence. To preach such an intangible ghostly myth is to preach another Jesus, whom the apostles "have not preached" and is as reprehensible as preaching "another gospel", with which to supplant, belittle, or wholly ignore "the glad tidings of the kingdom of God". (2 Cor. 11:4; Luke 8:1; 4:42, 43; Gal. 1:6-9) According to the Scriptures the Christ that died and was buried was the one that rose again the third day. (1 Cor. 15:1-4) The fact that God through the agency of His Spirit raised up Jesus from the dead, to die no more, does not militate for a moment, against His tangible personality. (Rom. 8:11; 6:9.) After His resurrection to live after the power of an endless life, Mary Magdalene mistook Him for the gardener. (Heb. 7:14-17; John 20:15.) Jesus walked and talked with Cleopas and his companion, as they journeyed to a village called Emmaus. (Luke 24:13-21) After Jesus' resurrection to an immortal life, the most rigid tests (of sight and touch) could be applied to His personality. "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." (Luke 24:39.) After entering upon His deathless career, as one who is here for evermore, He was just as real, as He was before His crucifixion on Calvary's

cross. (Rev. 1:18; 1 Cor. 15:1-8; Acts 1:3.) It is a matter of deep thankfulness of heart with me that I have such a real Savior to love, in whose imperishable likeness I may hope to share. (Psa. 17:15; Phil. 3:20, 21; 1 John 3:1-3.) "His glorious body" is as enduring as eternity's years; hence, when He shall appear the second time (Heb. 9:28), *He will come visibly*. A cursory reading of the Scriptures ought to be sufficient to convince the most skeptical, that Christ's coming will be a visible event apparent to ordinary

A Closer Walk

O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb.

What peaceful hours I once ignored!
How sweet their memory still;
But they have left an aching void
The world can never fill.

Return, O Holy Dove, return,
Sweet messenger of rest,
I hate the sin that made Thee mourn,
And drove Thee from my breast.

The dearest idol I have known—
Whate'er that idol be—
Help me to tear it from the throne
And worship only Thee.

So shall my walk be close with God,
A calm, serene refrain,
So purer light shall mark the road
That leads me to the Lamb.

—Selected by Mrs. Annie Ellis.

sight. (Matt. 24:23-27.) Luke's account of Christ's ascension is very explicit, not only concerning His departure, but also concerning His return. "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1:9-11; Rev. 1:7.)

He will come in glory. "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 shep-

(Continued on page 363, column 2)

The Impregnable Word of God

By J. W. Macallister

IN YOUR issue of July 13 there is an article under the heading, "Man's Calendar Vacillations", in which the author quotes clippings from the "Dearborn Independent" purporting to show that the lives of the men spoken of in Bible history were not of the length recorded, but that they were about the same length as at the present time—around the promised "three score and ten". It states that Methuselah, instead of living 969 years (solar), only lived 969 moon years or years of the length of the moon's lunation of twenty-nine and one-third days and that he really died at the age of 79 years. Further, that Abraham instead of living to be 175 years old, actually died when 72 years of age, as the year measurement in his case was five months. And in the case of Jacob, instead of reaching the age of 147 as the Scriptural record is, that he died at the age of 73, for in his case the year was of six months' duration. Does it not seem strange, in view of the fact that the Almighty has recorded times and seasons to be looked for and waited for and watched for, that He would have three different calendar measurements during the first 2500 years of the race's history? Which of them or of the newer ones, since established, shall we use to arrive at proper conclusions? The Word says that "He that made the ear, doth He not hear? He that made the eye, doth He not see?" and we may well ask, "He that made the sun and the moon to determine times and seasons, doth He not know the length of a year?" We believe God has not left us in any such state of uncertainty and when He gives a record that any certain individual lived a certain number of years, such an one lived that number of solar years of 365¼ days each. Let us illustrate the folly of the moon year, as the way suggested to compute Methuselah's age. In Gen. 5:3 we have the record that Adam lived for 130 years and begat Seth and that after the birth of Seth he lived 400 additional years and the record is he died at the age of 930 years. The moon year measurements would work all right in Adam's case, for we believe he was created to man's estate and capable of begetting offspring at once after his creation, but how would it work out in the case of his son, Seth, who, the record states, lived 105 years and begat Enos? Now 105 moon years of twenty-nine and one-third days as the writer would have us believe the proper measurements to compute antediluvian ages, would make Seth a father at the tender age of 8½ years and in the same chapter, 5:21, we have the record that Enoch lived 65 years and begat his son Methuselah. Now

The Sunday School

Prepared by Alta King

THE TEN COMMANDMENTS: DUTIES TO GOD

LESSON 8 AUGUST 22, 1926
 LESSON TEXT EXODUS 19:1 to 20:11
 RESPONSIVE READING PSALM 19
 EXODUS 20:1-11

Golden Text: Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. —Deut. 6:5.

FOR STUDY

Review: How did God begin the training of His chosen people in social living? What did Moses' father-in-law set forth as the qualifications of one fitted to be a ruler and leader? How did the work of last week's lesson contribute toward the fulfillment of the Abrahamic covenant?

The New Lesson: In this week's lesson God takes a very definite step toward the blessing of the people of Abraham. He causes them to enter into conscious personal relationship with Himself. (This relationship is the heart of all blessings from God.) He honors Israel by offering the people, not only her leaders, the opportunity of entering into definite agreement with Himself. In other words He tells her that she has enough intelligence and spiritual perception to enable her to enter into an agreement with the God of the universe. And we will note from previous lessons that God had done much to bring about this status in the people of Israel. He had given abundant proof of His power and of His love for Israel. Through Moses He had been teaching and administering His laws and statutes so that they had some idea of what He was expecting from them. Having done this, He now offers them the honor of a definite agreement concerning their mutual relationship. God knew that the agreement would be broken many times (Isa. 48:4-8), but He also knew that only through the development of personal relationship with Himself could the blessing He had in store for them, come to them; hence He opened the arduous campaign which is still in progress and shall finally culminate in full fellowship between Himself and Israel and, through her, between Himself and all nations.

This week's and next week's lessons outline Israel's side of the agreement.

I. Preparatory Measures. Ex. 19:1-20. Note God's care to remind Israel that she had abundant reason to have faith in Him. Verse 4. His inducements to encourage Israel to accept an agreement that was entirely for her own good. Verses 5, 6. Israel's ready acceptance. Verses 7, 8. Without doubt, this acceptance was honest and with all good intentions, but Israel did not know herself as God knew her. She did not know that there was not in her the kind of strength necessary to meet the high requirements that were soon to be revealed to her. She did not realize the distance between herself and God, and God knew she could learn it only through experience, hence He accepted her confident promise that she might learn her weakness and come to Him for the strength which He alone can give. We can know this concerning

Israel because we know it concerning ourselves.

By what means did God begin to teach Israel that entrance into His presence is based on cleanness? Verses 10, 11. Did He have in mind physical cleanness only? Do you think that Israel at this stage of her development grasped this typical meaning? Were the people to be able to enter physically into God's presence? Verses 12, 13. By what was God's presence accompanied? Verses 16-18. Why so much that would induce fear, whereas God in later centuries pleads with people through Christ to come to Him as the Father, in the quiet confidence of love and faith? How did God show a father's care even at this time? Verses 21-25.

II. Israel's Agreement; her Duty to God. Ex. 20:1-11. Monotheism. Verses 1-6. Since there is but one true God, obedience to this command is necessary to the welfare of any people. Worship of any other God is worship of a false god and worship of a false god produces falsity; for it is a law that man becomes like what he worships.

Monotheism is the first distinction between the national life of Israel and the national life of every other people. Why is this commandment of as vital importance to us to-day as it was to Israel just freed from the influence of idol worship and polytheism?

Why did God forbid graven images of Himself or of the works of His hands as objects of worship? Do they help man to think through to a true conception of God, or do they hinder such thinking by keeping man's thoughts tied to his own narrow conceptions and works and things physically perceived?

For I Jehovah thy God am a jealous God. "God is a jealous God"—that is the first and great stroke he strikes against sin. —Jeremy Taylor. "Jealousy is the shadow cast by love. The God of the Bible is revealed to us as Love; and if that love flows out upon humanity in an infinite and everlasting mercy, it also, if it be deep and mighty, can scarcely lack the attribute of jealousy. Human jealousy is evil because it is the passionate claim of one poor human creature to the undivided devotion of another, a claim that is proper only to the infinity of God. The jealousy of man grows dark and terrible because it makes a claim that is impossible, and the jealousy of God makes it of right."—Rev. George H. Morrison, D. D.

Reverence. Verses 7-11. What is reverence? Why is taking God's name in vain a lack of reverence? Does name have reference only to the appellations by which God is known, or does it have reference to all that is connected with God—His attributes, His character, His abode, His works, etc.?

What memorial of His creative power and works did God establish for Israel? Verses 8-11. Show that both phases of the command (verses 8 and 9) were an acknowledgment of this power.

FOR CLASS

Why is this week's lesson a definite step forward in the development of Israel as God's people? How had God prepared Israel for this step? What preparations and precaution did Israel observe when entering God's presence?

Children's Column

PREPARED BY DAISY NORK

DUTIES TO GOD

THE Israelites had been three months on their journey and had come now to the mountain known as Sacred Mountain. Here they were to stay till God would give them their laws. They were slaves no longer now but a nation by themselves. God was their King. In every country there have to be laws so the people can get along well together. One day God told Moses to come up to the top of the mountain for He had something to say to him. So Moses went up, then God said, "You see how kind I have been to the children of Israel in bringing them out of Egypt; go down and ask them if they will do what I command them; if they will, they shall always be My people." The people said that they would. After this they heard God's voice speaking to them from the mountain. He gave them ten laws. The first four are duties to God.

1. Thou shalt have no other gods before Me.
2. Thou shalt not make images and worship them.
3. Thou shalt not take the name of the Lord, thy God, in vain.
4. Remember the Sabbath day to keep it holy.

God wanted to be first in their hearts. He didn't want them to think more of earthly things than they did of Him. People can love money, work, pleasure, and other things, sometimes persons too, more than God, do you?

The Egyptians with whom they had lived for so many years made idols or images and worshiped them. They really thought those idols could help them, so God didn't want His people to follow their ways.

The third commandment told them not to speak His name carelessly or thoughtlessly, to be careful about using His name in their every-day talk. They were to remember what a great and good God He was and to honor Him. Do you think that God will love people that speak of Him so commonly? They could not be His people if they did not respect Him. Do you want to be called one of His?

God wanted them to rest one day of the week and think of Him.

In the next lesson we learn of the other six commandments.

Matt. 6:9-13

WE note that these verses contain what is commonly termed the Lord's prayer. It contains seven petitions, and they may be grouped into two divisions, three in the first and four in the second. The subject matter of the first is His name, His Kingdom, and His will. The four refer to those things that concern our needs: daily bread, forgiveness of sins, protection from temptation, and deliverance from evil. Every word is full of deepest meaning. Divine light shines forth from each petition. After nineteen centuries of human struggle the world can find no expression in words and feelings so full and comprehensive, in so small a compass, so rich in praise and petition to the Majesty of heaven. Lyman Booth.

quests and give all needful things. The child has implicit confidence, full faith and love in the parent. When it wants anything, whether needed or not, it makes its requests known to its parent. It knows no other source of supply. Thus it is with the child of God. We know no other to whom we can make our petitions known but the Father of all mercies, the Giver of "every good gift, and every perfect gift". If we place our undivided confidence and trust in Him He will secure His promises unto us. When one learns to look on God as the Being on whom he is dependent for his existence, who is able to show favors, he will regard Him with feelings of trust, of gratitude, of reverence and love. He who would come to God in prayer must come with the faith of a little child, he "must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6.

In heaven. Whether these words refer to locality or condition matters not so long as they serve to lift our hearts from earth and earthly things to those things that are pure, holy and heavenly. They should bring clearly to our minds the thought that we are addressing a real personal being, exalted far above every other. The High and Holy One is to be worshiped and acknowledged by all according to His worthy name, not so much in words as by a life devoted to His service. To Him who regards us with pity, loving us with everlasting love, who is willing to bestow His bounty upon us, who is abundantly able and willing to help us, is due our every endeavor to render unto Him a life of holiness and righteousness. Nothing less will fully express our appreciation of our relationship.

Hallowed be Thy name. These words are the acknowledgment of our Father's right to claim our homage. David said, "Great is the Lord, and greatly to be praised; and His greatness is unsearchable." Psa. 145:3. David also said, "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most High." Psa. 92:1. "Holy and reverend is His name." Psa. 111:9. He is the Being whom we adore with a humble yet a free out-pouring of desire.

Thy kingdom come. The kingdom was pictured in Israel centuries before. It was taught more clearly by our Lord and, through His teaching and power, will advance into perfection in the course of God's economy, when He will be all and in all, which is to be the final goal of all things, when the will of the Creator will be manifested in the creature made perfect. The grand and ultimate purpose of the kingdom is to root out all evil and to fill the earth with God's glory. Then how can he who understands this truth fail to earnestly plead with the Father to hasten the coming of His kingdom?

Thy will be done in earth as it is in heaven. The universal principle of practice in the kingdom of God, when established, will be the doing of God's will, not through fear but through love, not through dread, but joyously. The present order of things is full of evil corruption and sin. Under the reign of Christ the conditions will be the opposite; perfect in every respect, holy and free from every evil and sinful thing. Now the earth is groaning under a burden of sorrow and tears, of woe and despair, of lawlessness and vice in all its hideous forms, of war and prevalence of intemperance and in-

(Continued on page 367, Column 1)

DAILY SCRIPTURE READINGS

DUE to the extra time and labor required for conference work, the regular comments for this section have of necessity been omitted this week. The regular work will continue again next week.

Sun.—Aug. 22—1 Cor. 5	Mem. V. 7
Mon.—Aug. 23—1 Cor. 6	Mem. V. 11
Tues.—Aug. 24—1 Cor. 7:1-19	Mem. V. 3
Wed.—Aug. 25—1 Cor. 7:20-40	Mem. V. 22
Thurs.—Aug. 26—1 Cor. 8	Mem. V. 1
Fri.—Aug. 27—1 Cor. 9	Mem. V. 16
Sat.—Aug. 28—1 Cor. 10:1-13.	Mem. V. 13

THE RETURN OF THE REDEEMER

(Continued from front page)

herd 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: for I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He also say unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave Me no meat; I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me: And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25:31-46; Rom. 6: 21-23.) With an endless life they can then enter upon their endless inheritance. (Matt. 19:25-27; Prov. 2:21-22.) Being heirs of God and joint-heirs with Christ, to all the wisdom and wealth of the "world to come", they will obtain fulness of joy, and pleasures for evermore. (Rom. 8:17, 18; Psa. 16: 11; Rev. 21:1-5; Matt. 19:27-29.) "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10; 51:11.) "Rejoice evermore"; for the time is coming when "all the earth shall be filled with the glory of the Lord";

and this glorious and wonderful prediction, is prefaced with the words, immutable as God's throne, "As truly as I live". (1 Thess. 5:6; Num. 14:21; Isa. 11:9; Hab. 2:14; Rev. 11:15; 5:13.) In view of such blissful times of refreshing, that are to come from the presence of the Lord, may your hearts be directed "into the love of God and into the patient waiting for Christ". (2 Thess. 3:5; Acts 3:19-21.)

UNCONDITIONAL SALVATION

By S. I. Herren

WHERE do people get this doctrine? It certainly comes not from the Bible, yet there are some who take for a foundation Genesis 12:3, because God told Abraham that in him and in his seed should all the families of the earth be blessed; but this is not proof for a chance to obey after Jesus comes to this earth again. Why? See Romans two, beginning with the 12th verse. "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law", (Rom. 2:11) for there is no respect of persons with God.

Now let us read on in Rom. 2. "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God". Does this make you a Jew? No. Why? He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh but he is a Jew which is one inwardly and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God.

Many are the excuses which we can see written by these "fair chance" believers but man's excuses are not taken for Bible doctrines. The "fair chance" believer may ask, "Why cannot these who have died, not hearing the gospel, have a chance to hear and live eternally when Jesus comes?" Here is why.

We are told in 1 Cor. 15 that this mortal must put on immortality. When do we do this? At the resurrection, do we not? Let us see Rom. 8:14, 15, "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father". What about this? Have these already received the spirit of adoption, and do you see any use in a sinner calling upon God? If so you should read Eph. 2:12, where we are plainly told they are without Christ and have no God. To whom could they pray? and what do you think God will do with those immortal sinners in His kingdom?

We are told in this 8th chapter of Romans that "The Spirit itself beareth witness with our spirit, that we are the children of God: (what else?) and if children, then heirs; heirs of God, and joint-heirs with Christ; (why?) if so be that we suffer with Him, that we may be also glorified together."

Oh, is God going to take up these who have not been adopted into His household, and is it possible that He will accept and permit sinners to enter His kingdom, and also resurrect them as immortal beings and give them glorified bodies at the appearing of our Lord? This, my brother, is what must be done if man can die in his sins and

(Continued on page 367, column 2)

INCONCISTENCIES OF PRESENT DAY TEACHINGS

(Continued from front page)

than this tenet of an ever-burning hell. True, the average minister does not preach on the topic as was done in former times, but his silence is but a confession of the hideousness of the doctrine that must logically be true if man is an immortal soul.

Third, his belief that man is but an airy soul, without weight or form and so small that ten thousand could dance on the point of a cambric needle, as the older theologians described it, takes the reality out of a future life. It makes heaven appear as a vaporous abode of attenuated spirits who, apparently, because it would be illogical to think of them as doing anything else, are pictured as endlessly flitting about to the accompaniment of harps. It is needless to add—and this is the sad part—that such a conception of heaven has gone far to quench the longing of many to reach that blessed abode, for the human mind is so constructed that it must think in terms of material, concrete things. But tangibility can not be given to the term "heaven", for consistency demands that vaporous, invisible beings dwell in a place of the same nature.

Finally, it leaves no place for a resurrection of the body or for an executive judgment at the close of earthly history. While these two doctrines—the resurrection and the future judgment—are in the creeds of almost all the denominations, they are inconsistent with the teaching that the body is merely a prison-house of the soul, from which it escapes at death, going directly to its reward. Why should the soul again be thrust into a prison-house, and why should there be held a judgment seeing each case receives judgment at death by being consigned either to hell or to heaven? Theologians have always realized to a greater or less degree that there is a clash of doctrine here, and have tried to bring peace by the simple expedient of not discussing the problem. How unfortunate that at a time when there is a clash in the church,—and one of the very questions is that of the resurrection,—there should also be a clash of doctrine to give strength to the insurgents! How tragic that at a time when the leaders of orthodoxy should be ready to give an answer for the faith of which they are the custodians, their tongues are tied by the evident inconsistency of the doctrines they preach!

Patently there is something wrong with such a teaching as to the nature of man. "By their fruits ye shall know them", said Christ. And the fruits of this doctrine are sorrow and confusion, spiritistic devotees and infidels. The trouble is that the church has not taught the Biblical view regarding man.

The good Book declares that only God has immortality, that man is "mortal", and that at death his "thoughts perish" and he goes down to the grave, there to "sleep in the dust of the earth" until the resurrection day, when good and bad alike will be raised to receive judgment, the righteous then to change their mortality to immortality, preparatory to entering a heaven of realities, and the wicked to be consumed to ashes. (1 Tim. 6:16; Job 4:17; Psa. 146:4; Eccl. 3:18-21; Dan. 12:2; John 5:28, 29; 1 Cor. 15:51-54; Phil. 3:21; John 14:1-3; Isa. 65:17, 21, 22;

Mal. 4:1-3.) If this Biblical view of man in life and death were taught, spiritism would not deceive multitudes of Christian people, infidels could no longer accuse the Christian of worshipping a brutal God, reality and tangibility would take the place of the vacuous pictures now painted regarding the reward God has prepared for them that love Him, and there would be no conflict of doctrines.

"LORD, WHAT WILT THOU HAVE ME TO DO?"

By H. E. Almqvist

WHEN Saul, "breathing vengeance" against the Christians, started on his eventful trip to Damascus, there to arrest and punish those who had accepted the new faith, he undoubtedly went with high hopes and firm determination to carry out his threats, and little thought, in view of the authority and credentials given him by the chief rulers at Jerusalem, that anyone should venture to interfere with the success of his expedition. But, like many another both before and since his time, he reckoned without a power greater than all earthly power, and was very abruptly and unexpectedly brought face to face with the fact that we are responsible for our lives and actions to One who overrules the mandates of earthly kings and principalities, One who holds the world in the hollow of His hand.

The dazzling light from heaven that temporarily blinds him physically, fortunately gives him spiritual vision sufficient to realize that he is "kicking against the pricks", and after Christ's question, "Saul, Saul, why persecutest thou Me?" and his reply, "Who art Thou, Lord?" then Christ's rejoinder, "I am Jesus, whom thou persecutest"—comes Saul's complete capitulation—"Lord, what wilt Thou have me to do?"

Have you ever thought of what Paul's life might have subsequently been had he not asked that question then? But I thank the dear Lord that he did then and there, and ever on, seek to know the will of Him who was to rule and direct his life and endeavor throughout the remainder of his days!

What a complete surrender was Saul's! What consecration! laboring unceasingly, early and late, "in season and out of season", as he himself says, "in labors more abundant, in stripes above measure, in prisons more frequent, in death oft. 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 my 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," and, he concludes, "Besides those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. 11:23-28.

All for what? For the glory that was set before him, and because Jesus Christ was given such a complete mastery over his life that nothing, even death, was too great a price for him to pay for the love of his Savior, and for what He had done for him!

Oh, my friend, perhaps you have experienced the saving power of the blood of Jesus Christ in your life. But did you stop there? Did you ask the Lord, "What wilt Thou have me to do?" Have you surrendered your will, your talents, your time, your money, to Him, and are you letting Him direct your life and activities according to His will and to His glory?

If you have not, you are missing the best blessings that can come to you in your Christian experience. So give over to Him, and dedicate your will to Him, and you shall experience a joy unspeakable; you will be rewarded not only in this life, but you will be able to say, with Paul, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4:8.

"Whoever, by a Christian word he speaks or by a Christian life he lives, brings a new soul to see the perfect life and take the perfect grace, has poured out of his full hands a blessing on his brother that leaves utterly out of sight any gift that riches can bestow on poverty."—S. E. Haney.

"Someone has said, 'To-day we are born in the hospital, married in the hotel, and buried from the undertaker's shop, and the home is departed.' This is exaggeration, of course; yet it is something for home-makers and home-lovers to take account of."—Sel.

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The First Resurrection, 100 for \$2.50; 12 for 40c; each 5c.

A Letter to a Friend, 10c each; \$1.00 per dozen

Death Reigned from Adam to Moses,	Each
Debate: Robison vs. Conner	\$.05
Earlier Life-Truth Exponents	.15
Will It Pay to Become a Christian?	.25
The Visitor, 212 pages	.50
The Song of Our Syrian Guest, 60 pages Illustrated. Suitable for Gift.	.90

Oxford, Cambridge, and Baxster Bibles,
Gospel in Song

ed with their surroundings most of the time, and inasmuch as the majority of the members seem to be pleased all of the time, and because of the many words of commendation that come from the numerous people who visit the Home and inspect its workings, we are therefore much pleased with the status of Home development to date.

Others are at the present time considering making application for membership, and present indications are that the number in the Home family will increase more rapidly than heretofore.

GOLDEN RULE GREENHOUSE

Experience up to the present of the Golden Rule Greenhouse justifies the Board and the Conference assembled in feeling confident that we can expect the greenhouse to accomplish that for which it was intended, that is, to provide sufficient profit to take care of any normal deficit in the operation of Golden Rule Home. We are glad that, this being true, the members of the church who are supporting this work need not expect to be called upon financially to longer maintain the Golden Rule Home. None of the contributions coming to headquarters will hereafter go in that direction, unless emergencies should arise. It is provided also that the introducing of a new member into the Home without funds will require that the church, or somebody, will raise the funds for their admittance. The operation of the Home and the Greenhouse can only be expected to provide the funds necessary for current operation and take care of any deficit that may result in so doing.

GOLDEN RULE NURSERIES DISCONTINUED

The Seed and Nursery catalog business was discontinued by the Conference. The Executive Board is carrying out the Conference wish in this matter. All energy and labor that have formerly been devoted to that line will be devoted to the religious side of our work—developing our Bible Class, our publishing department, and pulpit work. A number were very reluctant to see the catalog work discontinued, but as it was the judgment of the majority that such was best, it therefore will be done.

Relative to this work, however, we desire to make statement to the church that there are some who privately feel that this seed and nursery catalog enterprise has most promising prospects for the near future. Some have therefore desired that private individuals, preferably of the church, might take this work up at this point and carry it on in their own name. Should there be any such who desire to investigate with others relative to carrying on this industry as private individuals, they are asked to correspond at once with the N. B. I. for further information.

What we wish to announce to the brotherhood here is that the mail order seed and nursery business has been discontinued, and that the Executive Board will make the best disposition of the assets in that line that it can make. This will necessarily have to be disposed of to private individuals, and if some of our number wish to take up the business they will be given information at once.

We will endeavor to issue a full report of the work next week. In the meantime, we wish to say that the Conference just closed has been the most largely attended of any Conference to date. The interest was keen throughout the Bible classes of the Illinois Bible School were more largely attended than ever before. Brethren were present from more than a dozen states. If any disapproved of the work of the General Conference and the N. B. I., such disapproval did not get to the ear of the office. We, therefore, confidently look to the brotherhood at large to more and more increase its hearty cooperation in the apparently most laudable work. The prize is for the advancement of the cause in every field.

What the future holds for us no one can pretend to know, but every present indica-

tion is that the Father's blessing is attending the work and that the church is receiving much benefit therefrom. It can truly be stated that those state conferences and local churches which are giving heartiest cooperation through the General Conference are the states and churches which are advancing spiritually, numerically, and intrinsically

most rapidly in their respective fields. We want to thank the many brethren from the distant points not only for their presence but for their time and effort in looking over the different departments of the work and for their advice and their counsel in all particulars.

F. L. Austin, Secretary.



Doings Among the Churches

CONFERENCE ANNOUNCEMENTS

ARKANSAS-OKLAHOMA
 WAVELAND, ARKANSAS AUGUST 19
 NEBRASKA, HOLBROOK — AUGUST 21 to 29
 IOWA—WATERLOO AUGUST 21 to 29
 KANSAS-OKLAHOMA, ARKANSAS CITY,
 AUGUST 21 to 29

Bro. Ferd Winfrey of Bosworth, Mo., was one of the attendants of the Illinois Bible School and General Conference.

Sisters Gertrude Logan and Ida Vogel left Oregon for St. Louis, Mo., Sunday afternoon, after attending the Bible School throughout.

Minnesota was represented by four people from its state: Brothers T. A. Drinkard, C. E. Randall, C. A. Broberg, and Sr. Dorothy Magaw.

Bro. and Sr. Mosher and Bro. and Sr. Richardson from Wayland, Mich., besides Bro. Patrick and Sr. Woodward, attended General Conference from Michigan.

Brothers Maurice Anger and David Elliot, members of the Fonthill, Ont., church, attended General Conference and Bible School throughout.

Sr. Carrie Wile Chambers of Oklahoma was a welcome guest to Oregon for the General Conference and Bible School.

A few of the others who attended the Illinois Bible School and General Conference are: Bro. and Sr. E. W. Moses, Houston, Texas; Bro. and Sr. G. E. Marsh and son, Arlen, Niagara Falls, N. Y.; Sr. Marjorie Flewelling, Lancaster, N. Y.; Brothers H. H. Hawkins and L. E. Conner, Cleveland, Ohio; Bro. M. W. Lyon, Sisters Marjorie Jean Kelly, Marie Pearson, Dorothy and Louise Brewer, of Dayton and Tippecanoe City, Ohio; Bro. and Sr. T. J. Ellis, daughter Margaret and son Eldridge, and Bro. Sidney Jackson of Waterloo, Iowa; Bro. and Sr. H. S. Bell and two sons of LaCrosse, Wis.; Bro. H. A. Sheets of Virginia; Bro. Geo. Siple and Sr. Ada Gainey of Louisiana. Several were present from Indiana and other states.

"The best ever" was a thought frequently expressed concerning the Conference just closed.

Brothers Percy Murphy, Chas. Gesin and Ernest Gesin left Oregon about three o'clock Monday morning, to reach their work near Rock Island, Ill. On account of a dense fog the driver was unable to see a right angle turn in the road in time to slow sufficiently to take it, and chose to slide ahead into a ditch. Besides a broken wheel, etc., on the car, Bro. Chas. Gesin suffered a slightly bruised head and his son Ernest receive a slight injury to his face.

SOUTH CAROLINA

The Church of God at Guthrie Grove met on July 25th for children's exercises, and followed those with preaching services, twice daily until Aug. 4. The results were that fifteen put on Christ by baptism. We had good audiences and one of the pleasures that we enjoyed was the visit of Eld. J. H. Anderson of Indiana. He came by auto, bringing his children and Bro. Cantwell Drabenstott of Indiana with him. We return our thanks to our heavenly Father for the pleasure of meeting new faces of those who are

in the faith. We also thank Him for the pleasure of meeting again Bro. Anderson's children and himself. Hope for them to come back again. We enjoyed a feast of preaching.

To those who are acquainted with Bro. Anderson I need not say that he did some good preaching, for they know. To those who have not heard him, you miss a treat. If you can agree with Biblical writers you can agree with him. If you do not agree with the Bible you would not agree with him.

Arriving at Guthrie Grove July 28, he remained with us until Aug. 4 and went to Gallimore Gap, near Hendersonville, N. C. Several members of Guthrie Grove motored over to Gallimore Saturday and Sunday to be with brothers Anderson and Drabenstott. We had the pleasure of meeting Bro. Stevenson of Flat Rock, N. C., formerly of Canton, N. C., also members of Gallimore, Liberty and Dana.

There is preaching at Guthrie Grove every first Sunday of the month by W. H. Stone and every third Sunday by the writer. Sunday School every Sunday.

You are invited to come.

M. O. Williamson.

TRACTS AND BOOKS

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Will It Pay to Become a Christian?	.25
The Visitor, 212 pages	.50
The Song of Our Syrian Guest, 60 pages Illustrated. Suitable for Gift.	.90

Oxford, Cambridge, and Bagster Bibles
 Gospel in Song

Enoch's age at 65 moon-years would make him a father shortly after his fifth birthday. The logic would be, if Methuselah's age were to be computed by moon-years, likewise his father's would be computed on the same basis.

If you take the Genesis record and figure it down from creation to the flood, we find there were 1656 years and we will also find that Methuselah died the same year the flood of waters came upon the earth, in the year 1656. The record is that Noah was 600 years old when the flood came and he consequently was contemporary with Methuselah and if the gentleman was right in his moon-year computation, then Noah likewise would compute his age on the same scale. But what do we find in Gen. 7:11? We read: "In the six hundredth year of Noah's life, in the second month, and the seventeenth day of the month, the same day were all the fountains of the great deep broken up, the windows of heaven opened and the rain was upon the earth forty days and forty nights" continuously. Here we have evidence that time was reckoned by its present subdivisions—day, night, month, etc.

Now the foregoing scripture shows that one month and seventeen days had transpired past the 600th birthday of Noah. This accounts for 47 days into his 601st year, does it not? In Gen. 8:3 we have the record that at the expiration of 150 days the waters were abated. Now if we add the 47 days to the 150 days here noted, we find 197 days have passed in that same year. The records then show in Gen. 8:5 that they continued to decrease and that on the tenth month and the first day of the month were the tops of the mountains seen. The first of the tenth month would show that nine full months had elapsed by this time and this would increase the days proved to be approximately 270 days. In Gen. 8:6 we find that after an additional 40 days had passed that Noah opened the windows of the ark. Adding this 40 days to the 270 already accounted for, we have 310 days. Now after opening the windows Noah first sent forth a raven which returned to him and after 7 days he sent forth a dove that did likewise, and then after an additional seven days he sent forth the dove that did not return. Adding these two periods of seven days to the 310, we now have 324 days of Noah's 601st year accounted for. This leaves us 55 days short of the solar year of 365 days and that is fully accounted for when we read in Gen. 8:13 that in the 601st year, first month and first day of the month, Noah removed the covering from the ark—the waters were gone and the face of the earth was dry. The record in Gen. 8:14 shows that Noah and his family, however, remained in the ark until the second month and twenty-seventh day of the month before the Lord told them to go forth from the ark once more to dwell upon terra firma. We thus see that it took 365 days to constitute the 601st year of Noah's life and we can be equally certain that the same time was contained in the 600 preceding years.

Now let us for a moment consider the case of Abraham, who the Bible record says, lived to be 175 years old, which the writer claims were years of 5 months each and that he actually died at the age of 72 true years. Considering the matter, we find the record is that when Isaac was born at the age given in Scripture of 100 years for Abraham and

90 years for Sarah, computing these years by the 5 month measurements, Abraham was really a man around 42 or 43 years of age, just in the prime of life, and Sarah a young woman of 32 or 33 years. Does it not seem peculiar that Abraham laughed, Gen. 17:17, at the prospect of an old man 42 years of age being a father and in the same chapter, 12th verse, Sarah likewise laughed over the same proposition of becoming a mother at the advanced age of 32 years? The whole proposition is clearly shown in the 11th verse of Gen. 17, where it states that both "Abraham and Sarah were old and well stricken in years", and in Hebrews 11:11, 12, "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable."

Thus we see the folly of the guesses of these modernists who seem to take delight in discounting the word of God and making it appear to say something they would like it to say and not what it actually does say. We could likewise take up the case of Jacob's age and from the word show that God knew what He was talking about when He made the inspired historian state that Jacob lived 147 years. However we feel that having proved two counts in error, it need not be required to prove the third. Have we, as followers of the Lord, tested His word and His promises? If we have done so in faith, we have always found them absolutely reliable and true.

Now compare our life's experiences with those of our fellowmen and in many cases we have found their word and promises unreliable and unfulfilled. Let us more and more trust and obey the infallible word of God.

A later letter from Bro. Macallister bears this message:

We find we have made two errors. First, we added the scripture days recital of Noah's 601st year and stated the record accounted for 310 days, making 55 days short. This you can readily see is an error, as the days shown are 324 days and shortage only 41 days.

Second, in computing Sarah's age at time of Isaac's birth, we stated she was 32 years old, while we should have stated she was 37 years of age at that time.

WORK AWAY YOUR TROUBLES

YOU can't overwork. God Almighty intended this wonderful mechanism called the human body to work. It is working all the time. Did you ever think of that? Think of it once more! This heart of yours pumps on, seventy-two times a minute, from the moment that it takes its first beat, until it dies, at fifty-six years, or sixty years, or one hundred. It pumps 4320 times an hour, 103,680 times a day.

Everything in us is constructed to work. Everything in us is constructed to carry big loads, big burdens.

This human hand—it's a masterpiece of mechanics. This spinal column—it's constructed to hold your body up, and teams of horses pulling in opposite directions could scarcely pull it apart.

God intended us to work. He made it

necessary for us to work. Whether you know it or not, your day's work lights up the glad side of your ledger. And idleness is loss.

The happiest moments in the life of a man are those in which he is at his best, intellectually and physically, working at high speed with the greatest necessity for good judgment and quick action. Then, if he has troubles he forgets them in the exhilaration of the hour. Whether he knows it or not, his actual, every-day employment is his biggest boon to happiness.—Charles E. Lawyer, in *Forbes Magazine*.

THE LESSON IN PRAYER

By Lyman Booth

Matt. 6:9-13

WE note that these verses contain what is commonly termed the Lord's prayer. It contains seven petitions, and they may be grouped into two divisions, three in the first and four in the second. The subject matter of the first is His name, His Kingdom, and His will. The four refer to those things that concern our needs: *daily bread, forgiveness of sins, protection from temptation, and deliverance from evil*. Every word is full of deepest meaning. Divine light shines forth from each petition. After nineteen centuries of human struggle the world can find no expression in words and feelings so full and comprehensive, in so small a compass, so rich in praise and petition to the Majesty of heaven.

The invocation, "Our Father in heaven", suggests a very close relation between us and our heavenly Father. While it serves to bring us closer to Him it elevates Him infinitely above us. No matter how close our relation to Him we can not bring Him down to our level, but He can elevate us into a closer union with Himself. We can not detract from His goodness, but He can make us better. In this prayer there is no ambiguity, no repetition, but it is a direct desire expressed in the simplest terms of speech. It breathes the spirit of universal love and charity. It teaches us to approach our Father in love mingled with reverence and should lead the thoughtful to seek first the kingdom of God and His righteousness. It was not designed for any certain period of time or age, condition, character, nation or people; but for the penitent just returning to God; for the believer in the strength of his faith. It contains what all can and should unite in saying in their petitions before the throne of God. From the time it was first uttered it has circled the globe. In every nation, among many people, it has been fondly spoken and more commonly used than any other.

Many people repeat its words mechanically, as a mere formula, with little or no comprehensive knowledge of its meaning. It is one thing to speak a word and quite a different thing to use it with the spirit and the understanding. He who best understands his relation to his Father, His will, and the consummation of His scheme of his great salvation can utter it with more fervency and deeper feeling of reverence.

A parent is first known to its child as the person on which it depends for support and protection; the one who can grant its re-

Children's Column

PREPARED BY DAISY NOKES

DUTIES TO MAN

THE last six commandments are:

5. Honor thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet.

If one has love, real love, for God and others in his heart, it will be easy for him to obey all the commandments.

God told them that the children who honored their parents should live long in the land. He wants all little boys and girls to respect and love their parents.

Life is precious to everyone. Only God could give life, so He wanted His chosen people never to hurt or wound another so as to cause his death.

He wanted them all to be pure and have pure, kind thoughts toward one another and not to make fun or light of God's natural laws.

They were not to take things that did not belong to them.

The ninth commandment is about being truthful. Sometimes people like to tell untrue things about others. This God does not like. It is called "bearing false witness."

The tenth commandment says, "Thou shalt not covet." To covet means to wish we had what belongs to another. Jealous, selfish people do that.

While God was speaking to the people the great cloud rested over the mountain Sinai which was shaking. On the top a great fire was seen and smoke went up so thick as to fill the sky with blackness. There were thunders and lightnings, and a sound came out of the fire like a sound of a trumpet, and every moment it grew louder and louder. Even Moses himself was frightened and said: "I tremble and am afraid."

Moses told the people not to touch the mountain, for God was there. He even put rails around the mountain. God talked in such a loud voice that all the great multitude of people could hear, and gave them the laws to help them keep from wrongdoing.

THE LESSON IN PRAYER

(Continued from page 363)

fidelity, the one challenging the laws of the land, the other denying the authority, power and existence of God, bribery and falsehood corrupting the legislative and executive halls of justice, insidiously working the downfall of all earthly governments. Today locks and bars are but little security against the loss of life and property. Thieves and murderers abound on every hand, and the shrieks and groans of their victims cry out alike in city, village and countryside.

How different will be the conditions in earth when Christ shall sit upon the throne of His glory, ruling with equity and justice. Prejudice and hate and strife shall cease and there shall be at peace. They shall not learn of us, as we have learned of Him (Isaiah 2:1 and Micah 4:3).

Swords and spears shall be turned into plowshares and pruninghooks. The mighty engines of war and destruction will be changed into implements of husbandry. Israel's gray-haired fathers will sit beneath their own vines and fig trees, in peace and safety (Micah 4:4), and Judah's rosy-cheeked maidens shall sing of the glory of Lebanon and of the excellency of Carmel and Sharon (Isa. 35:2). The thrones of earth's kings shall be shattered and the pride and aristocracy of the idle and pampered rich shall vanish. Labor shall be free from the galling chains of servitude, and will receive the full reward of its toil. The blind shall see, the deaf hear, the lame shall leap as an hart, the dumb shall sing and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrowing and sighing shall flee away, (Isa. 35). And the nations shall bring their honor and glory into it and 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. How can any one, knowing that such extremely happy conditions shall surely come, refrain from praying "Thy kingdom come, Thy will be done"?

UNCONDITIONAL SALVATION

(Continued from page 363)

be redeemed by the terms of the gospel of God? But let us see a little further into this. We will now turn to Rom. 9:6-8. "For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." What seed? Abraham's seed? Certainly, as described in Gal. 3:27-29.

Now turn to Rev. 22, and see how much time these resurrected immortal sinners have to get right with God.

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book: (why?) for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. . . . I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

So we are all to be judged at the appearing of Christ. See 2 Timothy 4:1. Now I think it would be wise for us to take Paul's advice in 2 Timothy 4:5. He said to Timothy, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

These lines are submitted in Christian love. I wish to state here I am thankful to those who have been so kind as to re-

new the subscription of my paper.

I am sorry, but I was so deeply impressed to speak upon this dangerous question of unconditional immortality, especially among my brethren, and I ask to remain your brother in hope of the soon-coming kingdom.

REDEMPTION

By George Mitchell

AS promised in our preceding article, we will consider the redemption of mankind from the death state to which the sentence of God condemned Adam. 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. God then put him in the garden of Eden to take care of it. God gave Adam a law, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." (Margin, "dying thou shalt die.")

Genesis 3 gives an account of the taking and eating of the forbidden fruit, and consequences; and the 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 to live again. Although the hope given looks small to us, and 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. He gave a law to Moses, and by the keeping of that law a man was entitled to live by the law. The law also gave more particulars as to how the Prophet like unto Moses should come. Deut. 18:18-19. Please read it.

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 as to how the seed of the woman, promised to Adam and Eve, was to bruise the head of the serpent. In Isaiah 7:14 we read, "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 1:30-35, God sends His angel Gabriel to tell Mary that she would have a Son and that the Holy Spirit of God would overshadow her; "therefore also that holy thing which shall be born of thee shall be called the Son of God."

(Continued on next page)

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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

THE HERALD is always open for short, well-written articles treating on subjects regarded as being most vital by the Church of God. Short, well-written articles relative to The Second Coming of Christ, The Signs of the Times, The Development of Palestine under Jewish Return, God's Promises for Faithfulness, Essentials for Salvation and for Growing Up into Christ: we would welcome more of these subjects. It is the common judgment of the majority that articles along these lines are of very much more value, not only to the church, but to the non-Christian who may read these columns, than are the articles studying the intricacies of topics of little importance.

THE BEST EVER

ANOTHER GENERAL CONFERENCE has passed. It will be impossible to give a full report of the meeting in this issue of the Herald, but we are anxious to report a few matters this week and hope to make a full report next week.

For some time past it has been more and more evident that a majority of the Executive Board should reside in Oregon to the end that the responsibility arising from time to time might be taken into consideration together without delay. Also, owing to Bro. Cross's sickness which has continued for some time past, it was the unanimous judgment that it would not be right for the Conference to longer ask him to assume the responsibilities that must be carried by one who is a member of the board. It therefore became necessary to make several changes on the Board. The Conference unanimously chose

the following for the coming year: President, F. L. Austin, Oregon, Ill.; First Vice-president, L. E. Conner, Cleveland, Ohio; Second Vice-president, Mrs. T. J. Ellis, Waterloo, Iowa; Secretary, F. A. Stilson, South Bend, Ind.; Treasurer, L. T. Hanson, Oregon, Illinois.

In accepting the position requested, Bro. Stilson of South Bend, Ind., has made a great sacrifice both financially and in the matter of family advantage. Bro. Stilson has for fifteen years been a member of the faculty of the city high schools of South Bend. As such he has been a teacher in the commercial department, instructing in Bookkeeping, Stenography, English, History, and other subjects. He has resigned that position in order to devote his abilities to the up-build of the General Conference and of the N. B. I. Early this Monday morning he and his family left Oregon for their home, and they expect to be back in Oregon during the first week of September when he will take up the duties of Secretary.

It was with much regret that the Conference felt that it had to relieve Bro. Cross. However, as he is a resident of Oregon, the Board will be able to continue to obtain his advice and counsel. The Conference and the old members of the Board also regret very much that they will no longer enjoy the service as president of Bro. Patrick, who has served so efficiently from the beginning of the Conference work. But it was felt that the new member of the Board should be competent to take up the work of the Secretary and thus be informed of all the details of the general activities in which we are engaged; and as it seemed to be greatly to our advantage for the purpose of signing papers and taking care of occasional legal matters that the President should be one of the three members resident in Oregon, the Conference voted the presidency to the writer. This was strictly because of the advantages in taking care of documents, etc., which the President needs to sign sometimes with as little delay as possible.

The new Board met and organized itself for carrying on the work, and in the organization the writer was continued as manager and Bro. F. A. Stilson was made assistant manager.

PERMANENT BIBLE SCHOOL

The Board in outlining the work for the future has arranged to make effort to carry out the wish of the Conference. It was the voice of the Conference that the Bible Training Class should be considered an established and permanent fact. Instead of operating from year to year as in the past, it was the wish of the Conference that the Bible Training Class should be continued permanently. Therefore, we wish to announce at this time that the Bible Training Class will begin its work for the next year on Tuesday morning, October 5. We are anxious that everyone who desires to enter this class shall let us know immediately. It should be thoroughly understood that this is purely a Bible training work. It is not the intent or expectation that everyone who may take the class shall prepare for the ministry. It is rather the desire to offer what assistance we can in the study of the Bible with a view to preparing each student for a larger understanding of Biblical truth and for a better preparation for engaging in religious work in different capacities.

It is the present desire of the Conference that this work shall be increased year by year as rapidly and as far as may seem to be practical. The coming year's work will most likely embrace a study of the Bible in particular. It will also likely embrace a study of church methods with a view to preparing the students for more effective and more thorough work in church activities. This will include church organization, methods for pursuing local church activities, methods for evangelization, Sunday School, Berean work, etc., etc. It will also probably include considerable church history. In addition to this work, if found possible and

practical, it is desired to add a study of English and General History, the latter with a view to grasping a clearer vision of prophecy and its fulfillment. There ought to be a small tuition fee attached to this work. This has not yet been studied and if such is attached it will for the present be very nominal. Practically everyone who has expressed a desire to take up this work has indicated that it would also be necessary for him to obtain remunerative part-time employment to bear his expenses. The N. B. I. cannot assure that such employment can be provided. In itself, the N. B. I. can afford a limited supply only of part-time employment. The N. B. I. will gladly offer as much part-time employment as is possible, but it must be understood that we are not yet sufficiently developed in an industrial way to afford employment of this kind to the extent that we would like to offer. It should further be understood that all such employment must be computed entirely upon the business principle of the laborer receiving only such remuneration as he definitely earns for the institution. No favor can be shown in these particulars. Each individual must show results for the wage received if he is to continue in a position. The management will gladly do all possible to aid in securing employment outside of the N. B. I. It is possible that some work can be secured in other lines.

It should further be understood by parents and by pupils, and must be agreed to by the pupils, inasmuch as the N. B. I. has a very great moral responsibility relative to its students, and as a concern will be affected by the personnel and behavior of the student class, that, therefore, the N. B. I. must have the right to exercise jurisdiction over the conduct of the pupils during the time that they are registered as pupils of the institution. Not only a voice as to conduct in the study and class room, but that the N. B. I. must have supervision over the conduct of the students in their own rooms as well as on the street and in society. No unseemly behavior can be tolerated, and all parents must consent that any such behavior will be sufficient to warrant the N. B. I. in discontinuing, without notice, the pupil as a member of its student body. In saying this it is not because we anticipate that the pupils will even desire to conduct themselves in an uncomely manner; but forewarned is forearmed for one and all, and it seems best that everyone shall understand this at the beginning.

Further, the establishing of this class work is done at a definite sacrifice upon the part of the people. There are no funds for the maintenance of this class. All will depend upon contributions sufficient to carry it forward. But the Conference felt that the church was really desirous that this work should go on; therefore its decision in this matter. Because of this condition it must also be realized that anyone coming here for the purpose of studying must be expected to devote himself earnestly and thoroughly to the pursuance of his studies. Anyone not doing thus, not appreciating the opportunity made possible by the effort of the Conference, will be considered unworthy of a position in the class and will be denied those privileges should he prove to be one who does not put forth initiative and earnest effort to pursue his study work.

It is the desire that the church as a whole will realize something of the responsibility that is thus placed upon the N. B. I. Board in undertaking to establish and carry forth this work.

GOLDEN RULE HOME

It is a pleasure to note the many words of approval and satisfaction relative to Golden Rule Home. True, there are those who feel to criticize the work. There are one or two members of the Home family who, because of their personal dispositions and because of the circumstances of Home life, are occasionally dissatisfied with conditions. But as much as all of the Home members are pleas-

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THE WORLD'S ONLY HOPE

By Paul C. Johnson

A STUDY of the prevailing conditions in the world at the present time will lead one to the conclusion that the world is indeed in a condition similar to that spoken of in Luke 21:26, where it speaks of "men's hearts failing them for fear, and for looking after those things which are coming upon the earth". There is unrest on every hand—socially, religiously, politically—and there seems to be nothing in sight that will bring relief.

A glimpse through the daily press reveals the fact that the morals of the masses are at a very low ebb. Immorality will bring ruin to any individual or to any nation. Today it is world-wide. What, then, is in sight for the world?

The religious world also is in a condition of chaos. The general tendency seems to be away from God and the Bible toward the worship of things of man—man himself, man's creations and man's wisdom. Man desires to lay down his own laws for life and conduct and the Bible denies his ability and right to do this; therefore the side-path. With man laying down his own rules of conduct there will be as many sets of rules as there are men. How can anything but confusion come?

The social and religious condition is reflected in the political world. Every effort has been put forth, new schemes are being tried continually, yet there is not even a semblance of peace among the nations. The great men of the world are working diligently, yet almost without hope, to bring peace to the troubled and quarreling nations, but without success.

It is even as Paul has written in Romans 8:22, "For we know that the whole creation groaneth and travaileth in pain together until now." The world is looking for something, it knows not what, to bring peace and safety to its inhabitants.

But God in His love and mercy toward men has made provision for relief. For "He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained". That One "shall have dominion also from sea to sea, and from the river unto the ends of the earth". "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. . . . His name shall endure for ever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed"

The coming of the Lord Jesus Christ and the establishment of His righteous rule is the only solution for the perplexing and distressing problems of today.

"I Go A Fishin'"

I WENT a-fishing for the souls of men,
My lines and nets I laid with skill and thought;
I baited hooks with dogmas, creeds and rules,
With ethics of the modern schools,
But ne'er a soul I caught.

I went again to fish for souls of men,
And learning from the failures of the past,
I baited all my hooks, not as the last,
But with the tokens of Christ's love,
And all I caught was just a little lad.

'Twas such a joy to see him made so glad;
For gifted joy he yielded up to God,
And soon with simple speech and love filled heart
He, too, became a master of the art
Of winning souls for God.
Nor are his fishing days quite done
While there remains an unfilled setting
In his crown.

And so I still keep fishing—fishing for the souls
of men,
And I use the love-tale of my Lord to bring
success again.

—W. S. Fyfe.

WHAT SHALL IT PROFIT

By Auntie Wince

WE are living in perilous times. I do not know whether we have reached the era, or not, when the love of many shall wax cold. I do not think we have, for those with whom I stand connected in the gospel of God's grace are still as wide awake as ever, "looking for and hasting unto the coming of the day of God", but it cannot be very far away if indeed we are not already entering it. Eating and drinking with the drunken was to be one of the happenings of those days. I myself have seen one drunken man at a church festival, and it may, for all I know, be a matter of frequent occurrence in orthodox circles, though I hope not. I have never known of such a case in any of our advent churches. Keep thyself pure, O bride of Christ, lest coming suddenly, unexpectedly He find thee not watching and spue thee out of His mouth. No one must be found asleep. We must keep our armour on, and keep on fighting. He that endureth to the end shall be saved.

There is great virtue in endurance. Only the man who kept on searching for the leak in the tunnel, found it. The rest were afraid and missed the prize, the honor, and the great boon of plenty of water for their thirsty, dying fields. But what profit is it to gain the whole round world and lose your life in gaining it? Five square feet is small recompense for years and years of ceaseless toil. Life to its possessors is worth more than millions of gold. A dead man can enjoy nothing. Sigh not for riches, strive not for riches. Godliness is wealth.

Be contented with what you have—food, home, friends, the love of God, and the hope of salvation, of bliss and glory.

WEIGHED IN THE BALANCE

By May Moore

GOD trusts and tries mankind. He proves them by privileges and mercies, by placing on them responsibilities. He honors all men by entrusting talents to their charge, and granting them opportunities for improvement. He rejects no man for weakness, He despises no man for poverty, He casts off no man for his infirmity, He gives to every one a fair and righteous trial, that he may approve his own character, and manifest his own inward state. Not by the hearing of the word, or by the sight of the eye, does He decide man's destiny. He weighs him in the scale of truth, in God's balances, with the strictest impartiality, He deals with them in justice, yet in mercy. He forgives the iniquities of the penitent, He heeds the cry of brokenheartedness and contrition, He blesses those whom the world despises and casts out: He is not blind to faults or follies. He knows the works of man, He watches all their cares, and scans the whole compass of their circumstances.

He knows their promise and their performance, He knows their possibility, and every reality of their lives, and if they fail in the supreme moments of their existence, and do not understand the end which He desired, they are weighed by Him with such strictness and fairness that, though they may be found wanting and be cast away, all heaven and earth must prove the justice of their doom.

Belshazzar's Fearful Doom

That was a terrible sentence which, written upon the walls of Babylonia's palace, broke up the mirth and gayety of the revelers there: "God hath numbered thy kingdom and finished it. . . . Thou art weighed in the balances, and art found wanting." God had given to Belshazzar the highest throne and the mightiest scepter of the world; He had bidden him rule the nations and control and guide their destinies. From being the minister of the Lord of hosts, he turned himself to follow his riot and his pleasure, his folly and his lusts, and in that hour of mirth and godless revelry, he was found wanting and cast aside.

A Solemn Hour

God weighs men yet. You and I, and all mankind, are tested by His unerring eye. Some there may be who need no weighing. The show of their faces witnesses. And their unholy life in its impiety and sin, tells what their doom will be. But everyone must be tested. You and I with all the rest must be weighed. How will it fare with us then?

What has our life been? Has it been an utter failure, or a grand success? Have we heeded the call of God? Have we listened

The Sunday School

Prepared by Alta King

THE TEN COMMANDMENTS DUTIES TO MAN

LESSON 9 AUGUST 29, 1926
LESSON TEXT: EXODUS 20:12-21
RESPONSIVE READING: PROVERBS 3
EXODUS 20:12-21

Golden Text: Thou shalt love thy neighbor as thyself.—*Leviticus* 19:18.

Memory Verses: Matthew 22:37-39.

FOR STUDY

Review: What did God do toward the fulfillment of the Abrahamic covenant in last week's lesson? Who outlined Israel's side of the agreement and what phase of it was studied in last week's lesson? Why is such an agreement a blessing to man?

The New Lesson: This week's lesson considers that phase of Israel's agreement which concerns man's duty to his fellow-man. In six terse statements God depicts those social relationships which are necessary to the progress and well-being of man. No doubt all are familiar with the language of these statements, but as a rule we do not see meaning in that language beyond the exact meaning of the words used. "Thou shalt not steal" often means to the reader merely that one must not take by force another person's material property. But a study of those relationships between human beings which make for healthy, sane social conditions, shows that these commandments have a broader meaning than the exact meaning of the words used. Others have made a much keener analysis and application of these laws than the writer can make, hence this lesson is largely quoted from commentaries.

I. Honor Parents. V. 12. What does the word honor mean? Does it include love? In what various ways is honor of parents shown? Suppose the character of a parent is not worthy of honor, is there anyway in which honor is still due to parenthood?

That thy days may be long in the land which Jehovah thy God giveth thee. This is, as Paul said (Eph. 6:2, 3), "the first commandment with promise." "Nothing is more certain, at least in a physiological way, than this: Respect for parental authority tends to longevity; filial reverence is itself an admirable hygiene. Recall the story of the Rechabites: Because they had for centuries obeyed the commandment of Jonadab, their ancestor, and kept all his precepts, therefore Jehovah promised, through the mouth of his prophet Jeremiah, that the house of Jonadab, the son of Rechab, should stand before Him for ever. And the promise has been wonderfully fulfilled: as late as the year of our Lord 1862, Signor Pierotti met a tribe of Rechabites near the southeast end of the Dead Sea, who still observe the precepts and maintain the organization enjoined by their ancestor Jonadab, in the time of Elijah the prophet.—*George Dana Boardman.*

II. Preserve Life. Verse 13. Is there scriptural evidence to show that this command does not put a ban upon all killing? Is the following sound reasoning? Is it backed by Scripture?

"The principle which requires me to sacrifice my own life when it cannot be re-

tained without the loss of all that constitutes honor and greatness of human nature requires me to consent to the sacrifice of the lives of other men when the same alternative presents itself to me. There are objects for which we must choose to die ourselves when it is in our power to live, and there are objects for which we must be willing to surrender other men to death."—*R. W. Dale.*

The following mentions some indirect ways of killing and wasting human life. Do they come under this command?

"Other ways of killing are to pay starvation wages, to bring about conditions of unemployment, to supply impure food and drink to the public, to allow children that have communicable diseases to associate with other children, to rent unsanitary tenements, to advertize so-called remedies that cannot help in the diseases they pretend to cure, and many other subtle forms of murder made possible by our complex modern life.

What human emotion is the basis of killing that is murder?

The only way to avoid the spirit of hatred which is the spirit of murder is to cultivate the spirit of love. "Let us remember that just as the sin of murder is wrong because it is a defacing of God's image, so love of one another is an imperative duty, because in loving a fellow creature we love the work of God, the redeemed of Christ, one who is, or should be, the temple of the Holy Ghost. If we cannot love people as the *are*, let us love them as they ought to be, as they may be, as we may help them to become. There will come a time when we shall understand one another better. Love is a very patient thing, it has all eternity before it; it can afford to wait, but it must go on loving."—*Elizabeth Wordsworth.*

III. Be Pure. Verse 14. This commandment not only forbids impure relations between the sexes, but, as Christ interpreted it, it forbids the impure gaze and the impure thought dwelling in the heart, and gloated over in secret. "Impurity begins with the heart, out of which all evil thoughts come and defile the man. It is with the lust of the eye, the morbid imagination, the false sentiments all vice begins, as unwholesome food vitiates the digestion. Who has not felt the need of our Lord's warning to check the first whisper of secret sin? We shudder at the sight of one who has fallen a loathsome outcast from the society of the pure; but in many cases that youth has opened with as fair a dawn as the timid child nestling by your side; the contact of some vicious mind, the unchecked follies of the gay world have charmed the fancy, until long before the outward fall the chastity of the soul has fallen; and at last, in the hour of temptation, the unhappy one has lost home, peace, joy, and the hope of life."—*E. A. Washburn.*

The Commandment forbids all that ministers to impure thought: the vile picture, the sensual novel, the "movie" that moves on the very edge of the grossest immorality, the low theater (often the most expensive and famous), the ribald story, indecent dressing, improper dancing, and many other devices of Satan. The fashion of the day excuses much of this and condemns as Puritanic any opposition to it; but fashion is a poor substitute for the Ten Commandments,

as many young folks and parents have learned to their endless sorrow and shame.

IV. Be Honest. Verse 15. Discern other ways of stealing than robbery of a safe or a highway hold up. Does the saying, "Honesty is the best policy", represent true and healthy moral thinking?

V. Be Truthful. Verse 16. "To bear false witness against a neighbor is to rank him where he does not belong, to value him below or aside from his real worth, and thus to rob him of that weight and importance which he ought to have among his fellow-men. It is a crime to remove land marks, . . . but it is a more serious crime to remove moral land marks, or to meddle in any way with a neighbor's good name, character, or reputation."—*Peloubet's Notes.*

Are there other ways of bearing false witness than by word of mouth? Is this sin widespread among people or is it held well in check? Suppose the repetition of an evil story, though true, can accomplish no good to any one. Should the story be repeated?

VI. Be contented. Verse 17. This Commandment alone enters the realm where only God can go, the domain of man's secret soul. Human laws would never write, "Thou shalt not covet." Such a statute could be laid down by no one but the Infinite Lawgiver, to whom all hearts are open and all hidden desires and feelings are known. "The practical effect of this Tenth Commandment, standing where it did like a solemn appendix to the rest, was to throw back upon them all a more searching and unearthly light. It was to show that they were to be applied to inward desire, which is sin, as well as to the outward action, which is crime; that, for example, to withhold the hand from a murderous blow would not avail in the eyes of the Divine Lawgiver, so long as envy, hate, or malicious desire raged in the bosom."—*Rev. J. Oswald Dykes, D. D.*

Show that this sin is the foundation of practically all other sins.

VII. Israel's Reception of the Law. Verses 18-21. How did Israel regard this manifestation of God's power and will? Why, according to Moses, were there no real grounds for fear? Verse 20. Is not our fear of God always due to the fact that we understand His purposes so inadequately? Did the law manifestation of God dispel the darkness of ignorance that intervened between God and Israel? Verse 21. Can knowledge of God through law alone cause God to be known in His full light and beauty of character? John 1:15-18.

VIII. A Last Warning. Verses 22-26. How did God impress upon Israel that His relationship with them was a personal and living relationship? Verse 22. In view of this relationship, what did He warn them against doing? How did He declare to them that they could not attain to worship of Him through their own efforts, but through His blessing only? What would steps (of their own making) toward worship of God reveal concerning themselves?

FOR CLASS

Discuss the connection between this and last week's lesson.

Why is study of the laws outlining man's duty to fellow-man profitable, even though we may know the laws verbatim?

Analyze the laws and their application to social conditions among people.

overcome greater tests. Every trial the Christian goes through successfully smooths the way for still greater ones. Every temptation resisted gives strength for more difficult ones. The desire to escape temptations should be no greater than the will to obey. Obedience is the Christian's house of refuge, an impregnable fortress against all temptation.

Many temptations are calculated to aggravate and increase the evil within, while God's tests aim to strengthen and fortify one against all temptations. The one works to our everlasting ruin; the other to our everlasting good. It is necessary to discover a wrong before we can recover from it. No matter how well equipped we may be to meet the adversary, we should not needlessly rush into conflict, but so far as duty will permit we should avoid it, but in every unavoidable conflict we should confide in and rely upon the power of God, who giveth the victory through our Lord Jesus Christ.

DEAR HERALD READERS: While reading the daily Bible lesson I was greatly impressed with the 13th chapter of Romans.

In Luke 20:25 Jesus says, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." And in Romans 13 Paul shows us very plainly that God expects us to be law-abiding citizens, obedient to the government under which we live.

Not only in Mexico but all over the world, effort is being made to crush governments, and make the Catholic church, with the Pope as its head, world ruler. How much trouble could be avoided if both Catholic and Protestant would read and obey Romans 13:1-7.

Lillie H. Willis.

KEEP MY COMMANDMENTS

By Ed. F. Elton

FOR by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8.

It is a gift for obedience. Jesus says, "If ye love Me, keep My commandments." John 14:15. "Ye are My friends, if ye do whatsoever I command you." John 15:14. Also see John 13:17; Luke 6:46-49 and 8:21.

If there were no law or commandments we would have no knowledge of sin. Rom. 3:20. Adam's sin was disobeying God's command. Gen. 3:17-19. Abraham received the blessing through faith and obedience. Gen. 22:1-18. God does not save us, but gave us a way to save ourselves, John 3:16, and He tells us to work out our own salvation with fear and trembling. Phil. 2:12.

"Choose you this day whom ye will serve". Josh. 24:15. Some say that we are saved by election. That is true; God is not willing that any should perish but that all should come to repentance. 2 Peter 3:9. God is for us; the devil is against us; and we have the deciding vote. If we vote to serve God, we are elected to life; if the devil, we are elected to perish.

Every perfect gift comes from God: life, sunshine and every pleasure, and God commands us to enjoy them. Deut. 28:47. The devil's pleasures are the misuse of God's blessings. Sin is like bootleg whiskey—poor stuff, high priced, against the law, very little pleasure in it, and it leaves a bad taste in your mouth.

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—Aug. 29—1 Cor. 10:14-33 Mem. V. 16

MUCH could be said on the subject of Communion, but a few statements only must suffice in this place.

The word "communion", v. 16, is the same as the word "fellowship" in 1:9 and the word "communicate" in Heb. 13:16. The definition is, "The act of partaking or sharing, that is, participation". The same great truth relative to communion stands in regard both to the "blood of Christ" and the "body of Christ". There were different cups used in the paschal supper, perhaps four, one of which was "the cup of blessing". See Matt. 26:27, where, after He gave thanks, the Savior stated, Matt. 26:28, "This is My blood of the new testament". The new testament here referred to is without doubt the testament or covenant prophesied in Jer. 31:31. At least, if this covenant was not confirmed by Christ then it never has been confirmed, and if not confirmed to date, there is no prospect that it will ever be confirmed in the future, for no covenant, testament, could be made without the shedding of blood. See Ex. 24:8 and Heb. 9:20. Therefore, the communion, or partnership, or participation of the blood and body of Christ indicates that the Christian to-day thus expresses his earnest desire to be included through that body and blood in the new covenant. Verse 17 reads in the Emphatic New Testament: "Because ONE LOAF, ONE BODY, we the many are: for we ALL of the one loaf partake". Here the word "partake" comes from the same word as the word "communion" or "fellowship", the thought being, as indicated by comparing different translations: "Because there is one loaf, we the many are one body".

These same thoughts are again brought out by Paul in the following chapter, verses 23 to 30. It is from this place, however, that the Roman church particularly emphasize that the bread and the cup are transubstantiated into the literal flesh and blood of our Savior. They disregard here, as elsewhere, the frequent figures of speech with which the Bible abounds, which figures in this place are metaphors.

Coming back to 10:18, we find Paul illustrating the Christian's communion through the bread and cup by referring to Israel's offerings upon the altar, in which he states, "Are not they which eat of the sacrifices partakers of the altar?" And, as the Christian eats and drinks of those emblems which represent the sacrifice for them, they also are partakers of the altar, even of the cross-altar on which our Savior was sacrificed.

In all this the apostle is strenuously warning the Corinthian brethren against the idolatrous worship to be found in Corinth and in all Greece. He warns them earnestly, v. 21, that "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils".

Mon.—Aug. 30—1 Cor. 11:1-16 Mem. V. 1

This chapter is full of advice and counsel. It should be remembered that the apostle is writing to Grecian brethren (more or less of the Jewish race) in the city of Corinth. Their customs and environments were very different than were the environments of Jerusa-

lem, and many unseemly practices had been adopted by the Christian people, largely perhaps because they were but partly schooled in Christian truths.

The words, "Be ye followers", in verse 1 have the meaning of "imitate", "pattern after", and the word "ordinances" in verse 2 is everywhere else, that is, twelve times, translated by the word "traditions", meaning "that which is given or conveyed from one to another". He praised them that they were keeping the things which had been taught them by himself.

In verses 3 to 16 Paul earnestly and emphatically teaches that Christ is the head of every Christian man. In these verses he is evidently using man as in the capacity of husband, and woman as in the capacity of wife, and just as Christ in His position labors to render greatest good to man, even so He obligates man, the husband, as "the head of the woman", the wife. In no sense is this God-ordained position for the purpose of lordship, but emphatically for service, for benefit. His review of the common custom that the man should pray to God or prophesy for God with his head uncovered while the woman should cover her head, is illustrated by nature's provision of bestowing long hair to the woman more than to the man. In verses 11 and 12 he tells that "Neither is the man without the woman, neither the woman without the man, in the Lord". In the Lord they are one, just as Christ and the church are one, while verse 16 possibly indicates that while the covering referred to in former verses was true in their day in Corinth, yet "if any man seem to be contentious," he informs, then, that "we have no such custom, neither the churches of God". If this be the right understanding of verse 16, then his instruction is, probably, that in view of the customs about Corinth it were well for the church of God to conform thereto in order that they might not bring reproach upon the name of Christ.

Tues.—Aug. 31—1 Cor. 11:17-34 Mem. V.29

While Paul praised them, v. 2, for certain things, he refuses to praise them, v. 17, in regard to their manner of assembly. According to this section, as well as according to church history, they were in the habit of assembling for various festivities. In so doing they all furnished their own provisions. Some were financially able to afford more and richer foods than others. Thus they formed groups according to social standing. In some instances the so-called higher classes practically excluded the others from their gatherings. Divisions, schisms, sects resulted. Also, those who provided more sumptuously became drunken in their banquetings.

Following such festivities they presumed to partake of the bread and wine in remembrance of the Lord. Such, Paul instructs, is wrong. He then reviews the doings of our Lord "in the same night in which He was betrayed". V. 25, he says it is "in remembrance of Me", which the Emphatic New Testament translates, "For the remember-

(Continued on page 375, column 2)

NO HERALD NEXT WEEK

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 and the sentence was pronounced on him, "dust thou art, and unto dust shalt thou return," and therefore brought the whole human race under the death sentence.

But Jesus Christ was born under the law of Moses, which law says he that keepeth the law shall live by the law. Therefore Jesus Christ kept the law and made it honorable, therefore making the law 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 and for the love of God for the race. He gave up His life on the cross as a ransom, when He was entitled to live by the conditions of the law. He was wounded for our transgression and was raised again for our justification, Rom. 4:25, as it was not possible for Him to be held in death by the law, for God had said in the law that he that keepeth it shall live by the law.

Now, brethren, as 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? Without faith it is impossible to please God. Heb. 11:6. In Romans 1:16, Paul 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 completed, and is made known to you in God's word as given in the Bible, and says, "I have set before you life and death, . . . choose life". In Acts 4:12 it says, "There is none other name under heaven given among men, whereby we must be saved." He gave His life 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, "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."

PROVE ALL THINGS

THE HOLY SPIRIT

By R. H. Judd

(Comments in reply to remarks by the Editor in criticism of an article which appeared in the April issue of The Student.)

FIRST of all I would like to thank the Editor for calling attention to the importance of the subject. Few subjects in Scripture require more study, but few, however, so amply repay for the labor expended.

As a young man, I was brought up in the so-called "orthodox" faith, and it was not without severe suffering, both mentally and circumstantially, that I came to renounce, one by one, many of the fundamental doctrines which are supposed to be the pillars of the traditional belief.

I have to thank God for an early training which inculcated an implicit faith in the Word of the Living God. Many times in the

early years of my life was I puzzled by the teaching of godly men, which seemed to be utterly at variance with the plain statements of the Bible. I could never see why reason and common sense should not be amenable and as necessary to true religion as any other calling in life—business or profession. No business, no profession would countenance for one moment such self-contradictory terms as abound in modern theology. Little wonder pulpit and pew are today out of sympathy and the mass of people perplexed beyond measure.

True Christianity is a religion of FACTS, and were it not possible to fully demonstrate the *great* FACT of its foundation St. Paul could never have uttered the ever memorable words, "Prove all things: hold fast that which is good."

The very fact that any doubt at all exists regarding the personality of the Holy Spirit is to my mind a considerable argument against the popular view. No such doubt exists respecting God the Father or Jesus Christ the Son.

The Editor in the opening paragraph of his friendly criticism makes some exceedingly important admissions, which at the very outset overthrow the proposition which he sets himself the task of upholding, viz., the personality of the Holy Spirit.

(1) He admits the "Holy Spirit" and Spirit of God are one and the same; (therefore what is true of one is true also of the other), so that certain passages such as Gen. 41:38; Ex. 31:3; Job 27:3; Joel 2:28, etc., which prove the impersonality of the "Spirit of God," prove the same regarding the "Holy Spirit," for no PERSON can be "in" another, be "poured out" by another, or "fill" or partly fill another. Has the Editor noticed that Christ identifies the promised "Comforter," with the "Holy Spirit," and that the admission that the "Holy Spirit" and "Spirit of God" are the same, goes against his own argument? The promised Comforter or Helper was to *come*, whereas the "Holy Spirit" or "Spirit of God" was *already present*, for Christ testified that by it He cast out demons (Matt. 12:28). This the disciples must have known, so how could the "Holy Spirit" be *another* (personal) Comforter? Are there two spirits? Paul distinctly says, No. (See 1 Cor. 12:13, and note carefully the preposition "in" and the verb to "drink.")

(2) He admits the omnipresence of the "Holy Spirit" and correctly quotes Psa. 139:7 in support, which quotation is in itself an additional and significant proof of the first mentioned admission. It is, however, a self-evident fact borne out by abundant Scripture testimony, that no *person* can be omnipresent, Christ Himself, though the Son of God, being no exception as the very incident under discussion proves, for He was to send the Comforter (or Helper) *because He Himself could not be present!*

(3) While contending in the body of his remarks that the personal pronouns point to the *personality* of the Holy Spirit, the Editor actually uses the neuter pronoun in his very first allusion to the subject! Here certainly is an unconscious admission. No good grammarian will allow that it is ever correct to use the neuter pronoun with reference to personality, more especially in such an instance as this. It seems clear, however, Mr. Weir recognizes that "stronger evidence" is necessary than the mere sup-

port of the use of the personal pronoun. Mr. Weir quotes some of my remarks, but omits to notice the two preceding sentences which emphasize a most important fact that requires definite answer.

His remarks regarding "hear" and "speak" are brought forward as the "stronger evidence," and the question is asked "Could this Comforter both 'hear' and 'speak' if he were not a person?" Many professing Christians, such as Dr. Dowie, Mrs. White, Mrs. Eddy and others have claimed to "hear" the Spirit "speak," but I feel assured our beloved Editor would not accept their testimony, especially if in the sense indicated by his remarks. Mr. Weir would, I am sure, prefer to "listen" to what the Word of God has to "say." If the Editor still persists on laying an undue emphasis on these words, it is but a fair question to ask, "Has he, or has anyone since the promise of the Comforter was given, HEARD the Spirit SPEAK?" I think not, and have *much doubt* if he would push his argument to some of its logical conclusions. Prov. 6:13, and Heb. 12:24 might aptly be studied in this connection.

My contention that the New Testament is the promised *manifestation* of the Spirit, the Editor characterizes as "absurd," and says such "can easily be shown in a variety of ways". Then why not attempt a task so easy, and why not reply to the *facts* enumerated, especially No. 10, which has particular reference to the points he mentions? Moreover, why does he completely ignore a "straight answer" to the three (3) very important questions at the conclusion of my article?

The remarks regarding Gabriel are certainly novel, and it seems almost incredible that nearly 2000 years should elapse before the identity of the Holy Spirit should become known. Does the suggestion accord with *facts*? Were not all manifestations of Gabriel actual and recorded as such? In view of this can it be truly said he has "come" as the Comforter? Why should Gabriel be better able than Jesus, apart from bodily presence to comfort the people of God? Is there in the history of the Church any record that any *person* has come to take the place of the Lord Jesus during His absence from the earth? None whatever! All true Christianity is founded on *fact*. Can Mr. Weir produce the facts?

(1) Does Gabriel or does the Word of God guide us into all truth, and bring all things to our remembrance?

(2) Does Gabriel, or does the Word of God testify of Christ?

(3) Does Gabriel, or does the Word of God show us things to come?

The answers surely are evident! !

Space forbids more, though much could yet be said. Just a word to some who may ask the question: "What is the Holy Spirit?" A Scriptural answer is the answer we want, is it not? Let me give you one, brief and to the point—see Luke 1:35. Here we find the Holy Spirit referred to as the "Power of the Most High". Christ said the Holy Spirit "proceedeth from the Father".

Your affectionate brother in Christ,

R. H. Judd.

P. S.—How could Gabriel be the Holy Spirit, when in Luke 1:35 he announces the facts regarding the virgin birth? If Gabriel was and is the Holy Spirit, then surely Jesus is the Son of Gabriel, and not the Son of God!

Doings Among the Churches

ILLINOIS

Conference Officers:

F. E. Siple, President, Oregon
 Mary A. Gesin, Secretary, Oregon
 Anna E. Drew, Treasurer, 629 N. Galena, Dixon

Bro. Paul C. Johnson supplied for Bro. Siple at Casey and Marshall, August 22 to 24.

We are pleased to announce that Bro. John E. Cross has been more comfortable for several days.

The Herald Editor was at Adrian, Michigan, Sunday on account of the death of Bro. Daniel Coffin.

Two auto loads left Oregon Saturday morning for the Iowa State Conference. A third expects to leave tomorrow morning.

The Dixon brethren expect to have their new church ready for dedication on the first Sunday in October. Bro. John Roberts is treasurer.

Sister Mary A. Woodward supplied at Oregon Sunday morning. She expects to continue her stay in Oregon through August.

THE RESTITUTION HERALD wants to aid your Conference work. The more church homes are reading it the more it will help you. Solicit every church home for a subscription.

8 pages per week for 51 weeks, or 408 pages for \$2.00 per year—½ cent per page.

General Conference requested that Bible Training Class be made a permanent work. Accordingly announcement was made in last Herald that next term will begin October 4.

Will all who consider attending correspond as soon as possible? Questions gladly answered.

GENERAL CONFERENCE REPORT

Finding that the reports of General Conference and National Berean Society are much too long for this issue, we have arranged to publish same in a Supplement to next issue—September 7.

If extra copies are wanted notify Herald office at once.

Will you kindly help us to get a list of the members of the Church of God for our records and for a church year book? We need the membership of every church, together with the names of its officers. We need report of its Sunday School, its Berean Societies, etc. See form on page 376.

We are also very desirous of getting names and addresses of all isolated members, and of all members, young and old, who have moved to cities or to points distant from churches.

We would like this information at once.

Will you kindly help in this? See "PLEASE HELP", page 375.

NO HERALD NEXT WEEK

OREGON - WASHINGTON

Northwest Conference Officers:

Flora Hogue, President, Corvallis, Oregon
 A. W. Darby, Secretary, Gresham, Oregon
 Edw. McIrvin, Treasurer, Vancouver, Washington

Dear brethren of the Northwest Conference of the Church of God, Fellow-pilgrims on the way to the "Better Country" Greetings: I would like to see you all and shake your hands in fraternal salutation, but age forbids. I am eighty-nine years old to day, and that bars me from attending your conference.

I am looking forward to that glorious day

when Christ will gather us to Himself, and give us an everlasting home in the Better Country, where the inhabitants shall never say, "I am sick", and where no sorrow shall ever cloud our lives. I often think of those great and precious promises Christ has made to His faithful followers.

Listen: "I give unto them (My Sheep) eternal life; and they shall never perish".

Again: Those that "shall be accounted worthy to obtain that world (or age to come), and the resurrection from the dead, . . . are equal unto the angels", "neither can they die any more".

These are some of the great and precious promises that Christ has made to us.

What will that home be like? Listen:—

There shall be no sorrow there.

There shall be no pain there.

There shall be no death there.

Dear brethren, let us strive to gain an entrance into that deathless land. And now I bid you an affectionate farewell, hoping to meet you in the "Better Land".

W. A. Prosser.

The Northwest Conference of the Church of God met for their annual meeting at Corvallis, Oregon, July 8 to 11, inclusive. There were representatives present from Eugene, Newport, Gresham, and Portland, Oregon, and from Vancouver, Washington.

Services commenced Thursday at 8 p.m. with a general talk to the brethren by A. W. Darby. Friday a.m. there was a discourse by H. J. Prosser on what we should hear and how we should present the word to others. 2 Tim. 2:15. Bible reading at 2:30 p.m. At 8 p.m. A. W. Darby spoke on the Kingdom from Dan. 2:44. Saturday, 2:30 p.m., Bible reading on the conditions and work during the kingdom age. Quite an interest was awakened by the two Bible readings. At 8 p.m. Bro. Prosser spoke from 1 Tim. 1:15. Sunday at 11 a.m. Bro. Darby spoke on the time of the kingdom. At 2:30 a social meeting was conducted by Bro. Prosser, followed by communion services, Bro. Prosser giving a timely discourse Sunday night on how the Spirit was given and how it is received now and by whom. In view of the claims made by many to-day this was good.

The Corvallis church reported Bible school each Sunday, a week's meeting in October by Elder Maple, the street in front of the church paved and paid for and preaching by H. J. Prosser a number of times during the year.

The secretary's report was read and accepted. The treasurer gave his report which was accepted, but your secretary has failed to get the statement rendered so cannot give it here.

The election of officers resulted as follows: President, Flora Hogue; Vice-president, Minnie Kerr, both of Corvallis, Oregon; Secretary, A. W. Darby, of Gresham, Oregon; Treasurer, Edward McIrvin, Vancouver, Washington.

The next annual meeting was set for the first Thursday after the fourth of July, 1927, to meet at Felida, Washington.

While this meeting was not largely attended there was a spirit of unity and good feeling manifest by all and a feeling that all had been benefited and made stronger by the exchange of views and the association with those of like faith.

A. W. Darby, Secretary.

Be it resolved that we extend to Bro. Belshaw and family our deepest sympathy and condolence in the loss of a beloved wife and mother.

Again, be it resolved that we extend to Sister Mary Fake and family for the loss of a beloved husband and father our heartfelt sympathy.

To Bro. Geo. Mitchell we extend our sympathy for the loss of his beloved wife and faithful help-mate.

To Bro. W. A. Prosser we extend thanks for his words of comfort and good cheer.

We also wish to extend to the brethren at Corvallis our gratitude for the pleasant manner in which they have entertained us.

In conclusion we wish to express our appre-

ciation for the sermons and Bible readings rendered and trust that all have received an uplift and blessing from the pleasant association with others of like precious faith.

Minnie Kerr,
 Horace Prosser,
 Grace West.

Resolutions Committee.

MICHIGAN

Conference Officers:

Rollo Mosher, President, Wayland
 Fred Hall, Secretary, 1348 College Ave. N.E., Grand Rapids.
 Lawrence Bridegam, Treasurer, Dutton

NO HERALD NEXT WEEK

Bro. L. D. Decker, of Blanchard, received a severe injury recently from a dynamite explosion. He was blown several feet, his jaw bone was fractured, and for a time it was feared he was dead.

The Grand Rapids church building is progressing most favorably. The builders expect to have it ready for occupancy the last of September, or first of October. The Herald is not informed who is church treasurer, but feels sure that anybody wishing to correspond with reference to the new church building will receive courteous consideration from Bro. Fred Hall at the address given above.

MINNESOTA

Conference Officers:

Mrs. Dell Savage, President, Waite Park
 Mrs. Mae Randall, Secretary, Mora
 Mrs. Ruth Hoskins, Treasurer, Eden Valley

Bro. C. E. Randall spoke for the Eldorado, Illinois, church, Sunday, the 15th.

Attention is called to report of work at Clear Lake, Wisconsin, by Bro. S. E. Magaw.

On August 11 Vivian Magaw, son of Bro. and Sr. Elmer Magaw, was rushed to Minneapolis Hospital because of appendicitis.

While Bro. Drinkard is attending the Nebraska Conference at Holbrook, Bro. Sydney E. Magaw is supplying for him at Eden Valley.

NO HERALD NEXT WEEK

WISCONSIN

NO HERALD NEXT WEEK

Monday evening we closed the meeting at Clear Lake with a communion service and short business session. A good interest was shown in the meeting from start to finish. Brothers Clyde Randall and Carl Broberg stopped off on their way to the Oregon Conferences, and Bro. Randall assisted in the services as long as he could remain. Fourteen were baptized during the meetings, several being past middle life, and only two or three under twenty years of age. The members are now in hope that Bro. Patrick or Bro. Austin can be secured for a meeting this fall in preparation for a building to be erected next summer. (Bro. Patrick, it will be a feast for you to get back to the Graytown folks.)

Those that were baptized are: Mr. Edwin Engebretson; Mrs. Albert Blossmore; Mr. and Mrs. Isaac Hillman; Mr. Howard Pittman; Miss Pittman; Mr. Clarence Edmons; Mr. Carl Edmons; Mr. George Edmons; Master Edmons; Mr. Eldrid Johnson; Mr. William Francis; Miss Alice Francis; Mr. and Mrs. Thomas White; Mrs. Clarence Edmons.

The last three, having been formerly baptized, placed their membership with the Church of God.

May God bless and keep each one of these new members in His care, and give them a place in the soon coming kingdom, is our prayer.

Sydney E. Magaw.

to the voice of the word of God? Have we let Him lead us all the way? Or in the time of trial, in the hour of conflict, in the day when duty called, and the voice of God was sounding in our ears, have we been found wanting? Have we faltered upon the battlefield when we should have fought manfully until the victory was gained? Have we turned aside to pleasure, when we should have pressed forward to the prize? Have our hearts been seduced from God, while with our lips we have served and honored Him? How stands it with us to-day? We may pass in the crowd of earthly worshipers, but when Jesus calls for His loved and own shall we be conquerors in the coronation day? Shall we be found, white-robed and glorious in the presence of our God? or when weighed in the balance be found wanting?

Believe, Obey, and Be Saved

We need not linger in uncertainty concerning these matters, until the day mercy is closed. Now is the day of salvation. The

time for decision is the present, and if we will honestly face the facts and examine the Scriptures these questions can be settled here and now. He that believeth not is condemned already, and he that believeth hath everlasting life, and the only shelter from the final storm of wrath is now prepared to receive the perishing sons of men. If saved now we shall be saved then. If God has justified us here, He will then lay nothing to our charge. But if we are condemned already by the word of truth, how shall we escape if we neglect so great salvation?

May God lay to our hearts a sense of our responsibilities and help us to live each day as beneath the eye of the Judge of quick and dead, that we may not be found wanting when He comes for those who are longing for and loving His appearing.

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NO HERALD NEXT WEEK
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MOSES' GENIUS AT CHEMISTRY

By Katie Davis

The following is a clipping from the Indianapolis Star:

Jens Juergens, a German engineer, says the acts of Moses considered miracles were the works of science. Besides being a popular leader and lawgiver, Moses was primarily a genius at chemistry, and the first man to invent powder, nitroglycerine and other explosives. By means of these inventions he was able to perform miracles, like leading the Israelites through the Red Sea and making water pour out of a rock by merely hitting it with his staff, and this man, Jens Juergens, has written a book to prove his assertions.

He says the tabernacle was just a big laboratory for chemical work, and that the reason Moses concentrated on physical sacrifices was because he needed a lot of blood. This blood, mixed with ashes, produced saltpeter and this, mixed with charcoal and brimstone, a powder which Moses called the holy fire of the Lord.

In the same way Moses produced nitroglycerine out of the great quantities of fat of the sacrificial animals and the oils which the faithful brought, calling the product ointment. In production this ointment was explosive and caused the death of Nadab and Abihu, the sons of Aaron, when it exploded.

With this theory Juergens explains the miracles by means of which Moses held sway over the children of Israel. The column of smoke by day and of fire by night, which led the fleeing Israelites, was produced by powder and other explosives. The dry path through the Red Sea, he says, was also made by means of explosives and likewise the sudden coming together of the waters which drowned the Egyptians. Dynamite mines, Juergens says, were responsible for terrorization of the Egyptians before their annihilation when the wheels were torn off their chariots. The production of water in the desert was simply a problem of finding a hidden spring by means of the driving rod and then blasting the rock to lay the spring open.

He says Moses' secret was left to Joshua who made the walls of Jericho fall down, not by trumpet blasts, but by the use of dynamite. At one time, Juergens finds in the Bible, the tabernacle exploded and 59,670 persons were killed. Later, he says, the secret was lost. Just before the capture by Babylon, Jeremiah ordered the holy fire buried.

When the Israelites returned seventy years later and dug the buried fire out, the powder had become wet. Juergens thinks it was turned into a thick fluid and it caught fire when poured upon the altar. According to his interpretation of the Bible, it thus produced the flames that devoured the sacrifice, but the secret of the invention remained lost. The Persian king spent a lot of time and trouble to recover it.

Yes sir, now we have the truth at last. Science makes it plain as day. A wonderful man, this Juergens, and the same power Moses worked I suppose explains the miracles of Christ, but he will tell it all in his book. Likely there was just a charge of dynamite or gunpowder under the grave of Lazarus and up he came; then under the tomb of the Savior someone must have put some, and He arose, and then when He ascended to heaven, He just stood over the hidden mine and up He went when it was touched off. Who wouldn't go, too? Science, you're wonderful. Yes, sir. And next time it will be that those dead were raised by a certain drug medical science has discovered that revives people after they have been apparently dead.

But I believe God's Word will stand forever. In spite of the forces of evil it has stood through the dark ages, even when thousands of Bibles were destroyed, yet these poor, foolish men whom the world calls great, are so blind they cannot see the words of the prophecies being fulfilled. Next they will call that fortune telling; or, as some say, the Bible was just written by men who saw the need of something to keep people from being so bad.

So much for infidels.

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NO HERALD NEXT WEEK
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"WHO SHALL ABIDE IN THE LORD'S TABERNACLE?" Psalm 15.

He that walketh uprightly, and righteousness doeth,

Speaketh truth in his heart.—

"Lord, may I ever, thus far, do my part!

Thy commandments obey;

Keep in Thy perfect way."

He that doeth to his neighbor, as he would have done,

Swareth not to his hurt;

That cannot be undone.

Who commendeth the vile,

But no usury have won.

Who honor the good, for they that are good

Do honor their Lord.

They who live and abide, in this heavenly food

Shall surely abide

In the hill of the Lord.

Mrs. E. R. Boyer.

THE LESSON IN PRAYER

By Lyman Booth

GIVE us this day our daily bread. Men are prone to think that we get our bread wholly by our own efforts, and therefore it is not easy to feel our dependence on God for our daily necessities. It is not easy for people generally to understand the spirit in which we should make this request. Few realize that it is within God's power to bestow but scant supply or none at all. How many would be content to limit their desires in this direction and be satisfied with whatever amount God would be pleased to give, even if He gave only enough for to-day, leaving to-morrow's portion in His hands?

The things that are the nearest and the most common, and which are very necessary for our well-being, receive too little consideration. So this petition for daily bread, being the only one bearing upon earthly conditions and life of the body, may be offered with less fervency than the others. It may and, no doubt, does include all material things necessary to the sustaining of the body, as food and raiment. Paul said, "having food and raiment let us therewith be content." 1 Tim. 6:8.

Our heavenly Father has the power and may well reserve the right to spread our table according to our daily needs. In fact He nowhere promises to give either temporal or spiritual blessings abundantly in advance of daily requirements. When one can understand that his daily needs are provided as they are required it will serve to cultivate a sense of thoughtfulness, and dependence, of faith and trust in God's promises, a trust that should pervade and control the Christian's every experience.

The faith that trusts Him for daily bread will lead to a firmer trust and a stronger hold upon broader and more precious promises which look forward and beyond all earthly blessings, filling the heart with perpetual joy and gladness.

Forgive us our debts as we forgive our debtors. GIVE AND FORGIVE. As long as we live in mortality this should be our perpetual appeal to the Father. The one shows want, the other guilt. The debts mentioned here no doubt are sins. To forget a sin never removes or forgives it. In our Lord's day a debt placed not only a person's property in peril, but his liberty as well. Likewise a wrong unforgiven will grow as time goes on until it becomes a foreclosure against, not only our present joys, but our eternal happiness. One sin unconfessed, unrepented and unforgiven may place in deadly peril a saint's inheritance, and his hope of eternal life.

Lead us not into temptation. Some prefer another wording, "Abandon us not in (the hour of) temptation." James has written, "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 (with evil)." If God cannot be tempted with evil He certainly has too much love to tempt any being with evil. Even if He did He would not suffer His children to be tempted beyond what they are able to bear. (See 1 Cor. 10:13.) God's temptations are tests, not exposures to evil. I am not sure but to test one's loyalty with good is the best way to prove his power to overcome, for with each proved test he gains strength to

COMMUNICATIONS

Mr. J. W. Williams, Dear Brother: It has been so long since I have seen you or any one at Gladbrook. I see by The Restitution Herald that the Conference at Oregon begins to-day and you and others will have the pleasure of attending it. I am sorry that I cannot be there with others of our faith. My heart is with those that are giving their time and money to the cause of our dear Redeemer.

From the eighth year of my life till the fifteenth we lived within one mile of Rock River, so I still remember what a pretty stream it is. I would love to see it again and be with the church there. What a comfort that would be to me!

I hope the Conference will be one of the best. I have neither health nor money to be with you, but I pray that you will all feel repaid and that the faith of all will be strengthened and they will all feel that it was good to be there.

I cannot express what I feel, as I am very tired all the time.

Hoping that this finds you and your family well.

Carrie E. Hilsabeck.

NO HERALD NEXT WEEK

Dear Bro. Austin: Owing to my condition, not being physically able to attend the conference, I feel it my duty to write a few lines to show that I am interested in the grand work that is being done from year to year. I feel as did Paul when writing to the Corinthian brethren, absent in body, but present in spirit.

I prayerfully hope the meetings will be a grand success and accomplish much good in the uplifting of mankind and the furtherance of the Gospel. I read in The Restitution Herald in regard to the work that is being done in connection with Golden Rule Home, the print shop, the Greenhouse, and the Bible Class work, and everything seems to be progressing very nicely. All that is needed is for all the brotherhood to put a hand to the load and push, and not stop pushing until the needed work is accomplished.

I will make my letter brief as I know you will be very busy preparing for the Conference work. I bid you all God's speed in the good work that is to be accomplished and may the LORD abundantly bless all in attendance at the conference meetings, also the brothers and sisters at the Home. I hope this finds you enjoying the best of health and ready for conference work. I will be with you in spirit and in prayer.

Your brother in the Lord, awaiting His coming kingdom.

Amos L. Beckholt.

NO HERALD NEXT WEEK

DEAR Editor and Friends, Our most welcome "messenger" (Prov. 25:5-13) of July 27 is full of food for "the inner man". Eph. 3:16-21. But the first article on page 338 needs a little help. James 5:19, 20.

Please compare the author's conclusion with Paul's in Rom. 8:11: God "raised up Jesus from the dead", "death hath no more dominion over Him." Rom. 6:9.

The author concludes "that the body of Christ . . . was not raised (or made alive after His death), but was changed in a moment", etc. See Acts 1:3: "He shewed Himself alive". He ate and drank with them, Luke 24:34-44; "for a spirit hath not flesh and bones, as ye behold Me having." R. V. "And they came and held Him by the feet". Matt. 28:9.

So may we have "our vile body . . . fashioned like unto His glorious body". Phil. 3:20-21 Rom. 8:1-11.

Bro. Austin, please give us this, with a former article, in better style in The Herald. See 1 Cor. 12:21, 22; 14:29-31. Amen!

Your brother in hope of life,
R. A. Humphreys.

DAILY SCRIPTURE READINGS

(Continued from page 371)

ing of Me". That is, it is a memorial directing the thoughts of one and all to the crucified Christ. It is relative to this that he speaks, v. 27, that those who eat and drink "unworthily, shall be guilty of the body and blood of the Lord". The Critical Lexicon defines "unworthily" thus, "Not suitably, improper"; "as an adverb, it properly refers, not to the condition but to the manner". Thus, their manner of memorializing the Lord's death was an unworthy one. Accordingly, they were "guilty of the body and blood of the Lord". While verse 29 emphasizes this by saying that such "eateth and drinketh damnation to himself, not discerning", "if we would judge ourselves, we should not be judged". The first "judge" here is the same as "discern" in verse 29, while the second word "judged" is the same as in verse 13 and has reference to "legal or other decision".—Critical Lexicon. That this judgment is not eternal in its results is taught by verse 32, which says, "When we are judged (of the Lord), we are chastened of the Lord, that we should not be condemned (that is, sentenced) with the world". He concludes by requesting them in their eating to "tarry one for another", and not endeavor, v. 34, to satisfy hunger in the com-

munion observance.

Wed.—Sep. 1—1 Cor. 12 Mem. V. 13
Thur.—Sep. 2—1 Cor. 13 Mem. V. 4
Fri.—Sep. 3—1 Cor. 14:1-19 Mem. V. 15
Sat.—Sep. 4—1 Cor. 14:20-40 Mem. V. 20

NO HERALD NEXT WEEK

ONE THING IN WHICH THE PULPIT HAS NO DANGEROUS COMPETITION

MR. Preacher, when you preach science, either true or false, the academicians can beat you. When you preach politics, the politicians and papers can beat you. When you preach doubt and infidelity, the Ingersolls and Tom Paines and rationalistic professors of learning can beat you. When you preach the natural goodness of man, every sycophant who wins favor by fawning can beat you. When you offer classical music, the opera can beat you. When you go in for "attractive" novelties every amusement house can beat you. When you go in for stiff forms and ceremonials, the social clubs can beat you. Mr. Preacher, even if you hardly know the Christ yourself, even if you only follow afar off, some glimmerings of that truth that makes your calling the greatest on earth, it certainly does look as if common, ordinary horse sense would lead you to preach something else in which you can beat all others "hands down". That something else happens to be the cross of Christ, the only thing you ever had any business preaching anyhow! Be sure, Mr. Preacher, that neither the world, the flesh, nor the devil will ever compete with you in the performance of your real job. They are strong for religion, but never, never, never the Christ and Cross religion!—Western Recorder.

P L E A S E H E L P

L E A S E H E L P

PLEASE—TO-DAY

Please help to correct and complete our mailing list of the members of the Church of God in Canada and the United States by sending in your Name and Address plainly and correctly written.

Please include the names of all members of your family who are members of the Church of God.

PLEASE—that we may know whether Mrs. Mary Doe is the wife of John Doe, and that we may rightly group those of the same family who get mail at one address—Please arrange names after the following manner.

Mr. John Doe,
Mrs. John (Mary) Doe,
Peter Doe,
Susan Doe, etc.
Etc.

Oregon, Illinois.

Please also send correct names and addresses of other members of the Church of God—especially of the isolated ones.

Please urge your church Elder or Secretary to fill out Report form on page 376 to clip it and mail at once.

Please do it at once—TO-DAY. Mail to the National Bible Institution, Oregon, Illinois. The most complete list possible is needed by Sept. 1, the balance at earliest possible date. •

PLEASE!

THANK YOU! THANK YOU!

P L E A S E H E L P

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 desires to be of direct service to all of the State Conferences and to the isolated churches and to individuals.

AT the recent Conference in Oregon there seemed to be a general sentiment that we endeavor to build up the spiritual side of our work, as has been the desire from the beginning. Plans are being studied with that in view.

A sixteen page supplement will accompany our next issue of September 7, in which will be given an extensive report of the recent Conference and of the meeting of the National Berean Society. We desire to receive as many of the names and addresses of the Church of God as possible that they may be informed of this work through The Herald.

WE again wish to announce that the Bible Training Class will open on Tuesday morning, October 4. The results of this class work in the past are already being favorably mentioned. It is hoped that through this training class much good can be done for the work in every state. We are anxious to hear from any and all who contemplate taking up class work this fall, or who would like to correspond for information relative thereto. Not only will energy be given to the class work, but it is hoped that much other work can be done to build and strengthen our spiritual activities.

RAPID CHANGES

DEATHS, marriages, new converts change your church membership rolls rapidly. Help

us correct and complete church records. See "Please Help," page 375, and "Questionnaire," page 376.

SPIRITUALS

TO his Corinthian brethren who were altogether too carnal, 1 Cor. 3:1-3, Paul in 1 Cor. 12 would not have them ignorant "concerning spirituals". It will be noticed that the English text supplies the word "gifts" which word is not in the Greek text. Therefore, Paul throughout the chapter is endeavoring diligently to instruct them unto a partial understanding, at least, of things spiritual. The whole chapter must be studied to get Paul's analysis.

SPEECHLESS IDOLS

HOW simple, how foolish for intelligent man, made in the image of God, to be drawn away unto an obeisance and worship and service of "dumb idols" as Paul assures that the Corinthian brethren had been before they became followers of God through Christ. No speech could these dumb idols offer; no instruction could they impart to man. Not only were they voiceless but equally thoughtless, holding no plan, no purpose, no blessing, no reward.

And yet millions of people are to-day worshipping similarly, for many to-day worship the dumb, inarticulate, inanimate objects about them.

Would that man could turn with a fullness of heart to recognize that in Jehovah he worships and serves a God of omniscience who has always revealed Himself to His creatures and directed them in the progress of the human race. "At sundry times and in divers manners" has He spoken. Let us heed His voice.

MAN IS UNABLE

IN and of himself man is unable to perfect either ways or conditions beyond the power of the carnal, soulual man to operate. His vision cannot see beyond the horizon of his carnality. His anticipation cannot conceive of pictures of creature-perfection beyond the realm of the natural, the soulual. God, who is spirit, John 4:24, is possessed of all this vision, and in the wonderfully beautiful and authoritative book, the Bible, God has revealed a portion of the picture of His plans and purposes as regards man's state of spiritual perfection.

In and of himself man is wholly unable to see or know the things which God sees in this particular, even "the things which God hath prepared for them that love Him", 1 Cor. 2:9. This same truth is forcibly stated in 1 Cor. 12:3, "No man can say that Jesus is the Lord", say it by His action of life, by service, say it truly, "but by the Holy Spirit"; and continuing in "the Spirit of God", no man can call "Jesus accursed". These truths pertain not to the soulual, but to the spiritual realm and can be realized in truth only by fellowship with God whose speech and power reveal these truths for man's acceptance. How different from the "dumb idols" of verse 2.

APPORTIONMENT OF GIFTS

THE word "diversities" in 1 Cor. 12:4 is the same as "differences" in verse 5, the meaning of which is "to divide out, or apportion among people". Accordingly, he instructs his Corinthian brethren that there

are diversities, that is, apportionments of gifts, all apportioned by or through the one spirit. These gifts are also to be understood as free gifts, graces, from God.

Verses 7 to 11 reveal some of these apportionments. To one is apportioned the word of wisdom; to another, the word of knowledge; to another, faith; to another, healing, or miracles, or prophecies, or tongues. Possibly no two abilities were given to the same individual. In giving these gifts or graces, they were given to them that they "should profit withal". They bordered in those days on the miraculous. Such profound manifestation not only confirmed the individual of his acceptance and use by God, but it also gave him means by which to convince his idol-worshipping neighbors of the dumbness of their idols and of the great intelligence and power of Jehovah.

APPORTIONMENTS OF SERVICE

NOT only were there diversities or apportionments of gifts, but there were likewise apportionments of administration, that is, of service, which services were all under the same Lord. The illustrations of these apportionments are given to us in verses 12 to 27. Each and every member of the human body is to serve the one head of the body. Every service is needed, and, from the viewpoint of the head, required, demanded. So likewise with the apportionments of service in the church of God,—every service small or large is needed to complement the other services. The head, Christ the Lord, requires these services of the several members of the body. They are apportioned by Him, and none should deign to think that the service of another is in any degree lesser than the service of self. Even more abundant honor, v. 23, is bestowed on those members of service "which we think to be less honourable".

APPORTIONMENTS OF OPERATION

IN addition to the other apportionments, verses 4 and 5, there is also the apportionment of operations, all of which are under "the same God which worketh all in all". The analysis of this statement in v. 6 is given to us in verses 28 to 31 where one and all are shown to operate, each as the work has been apportioned to him of God.

No dumb idol of verse 2 could manifest himself in the slightest degree through the apportionment of such gifts, administrations and operations. And the fact of these apportionments, which are not only evident in the early church but in Christendom throughout, should be sufficient not only to convince the Corinthian brethren of their former errors, and the world of that day of the falsity and weakness of "dumb idol" worship, but should convince one and all of the greatness, kindness, and graciousness of the all-wise and all-powerful God.

NO HERALD NEXT WEEK

HERALD RECEIPTS

Mrs. Ray Maysilles; Claus Storjohann; Fred E. Hall; Leroy Austin; Mrs. Dell Herrick; Mrs. P. N. Benn; M. J. Osborn.

WINCE MEMORIAL FUND

Previously mentioned	\$240.16
Young People's Circuit No. 1	\$25.00
Total	\$265.16

THE RESTITUTION HERALD

VOLUME 15

OREGON, ILLINOIS, SEPTEMBER 7, 1926

NUMBER 48

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 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 while Adam was *told not to eat* of the forbidden fruit, yet he *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 was foreordained—making a man a human automatic machine. They go to extremes. 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, but 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. 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 the 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.

When Jesus Comes

WHEN shall the saints for ever rest,
With all the ransomed and the blest?
When will their journeyings all be o'er?
When will they meet to part no more?
When shall their toils and trials cease?
When shall they rest and be at peace?
When Jesus Comes.

When shall the pilgrim's longing sight
Be gladden'd by the glorious light
That shall be shed in golden flood
Upon the paradise of God?
Where sin and sorrow ne'er can come,
But where the blest shall find a home?
When Jesus Comes.

When shall the war and strife be done?
When shall the hard fought fight be won?
When shall the ransomed victors be
Enrobed in immortality?
When shall the bonds of death be riven?
When shall the crown of life be given?
When Jesus Comes.

Then, while as pilgrims here we roam,
We'll cry, Lord Jesus, quickly come—
Come, end our faith, our hopes, our fears,
Our griefs and sorrows, sighs and tears,
Restore the kingdom, wear the crown,
O rend the heavens! appear—come down!
Lord Jesus, come!

—H. L. H.

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 our 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.*" I 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 to 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) "ye 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

(Continued on page 379, column 3)

Teach Me Thy Way, O Lord

THE dawn is breaking, and one by one doors of the little tumbledown houses down the street are being opened by women and girls with lighted incense sticks in their hands. The sticks are planted in the wooden holder affixed to the wall and the morning act of worship has been duly performed.

Next come the children, tumbling out sleepy-eyed but eager already for play. A little group of them cluster near a doorway opposite our hospital veranda and I bend over to hear what they are talking about so earnestly. The words float up in a clear treble in the curious sing-song of Chinese language—

"Teach me thy way, O Lord."

It comes with almost a shock of surprise at first, for all the houses along this street are as heathen as they can be. Incense sticks smoulder at the doors and inside the paper representation of some demon-god grins and lowers with raised fist ready to strike terror into any child's heart. Then the light dawns—of course these are Sunday-school scholars, and they are repeating the Golden Text for the week. And with the remembrance comes a flood of thankfulness for the Sunday School Union, the Golden Texts, the little colored pictures, and all that helps to draw this merry, eager crowd of heathen Chinese children to listen to the Word of God every Sunday afternoon.

By 1:30 on a Sunday afternoon the hospital chapel is in full swing—boys on one side, girls on the other, while the little blind Biblewomen go to and fro, repeating over and over again the text for the day and the children shout it after them at the top of their voices.

I am always specially glad when it is a verse which states some Scripture truth very clearly, for the only Gospel which many parents hear, they hear, willing or not, from the lips of their children repeating the Golden Texts in their homes. For there is a prize at the end of three months for any child who can repeat the twelve texts, for the Quarter without a single error—a very small, ridiculously small, prize to be sure, but of great value in the eyes of the possessor!

The clock shows a quarter to two and the teachers come in. The idea in this medical-evangelistic mission is every Christian on the place should have some definite share in work for Christ. So today the laundryman opens with prayer, the doctor's wife superintends, the dispenser plays the organ, the Chinese nurses, hospital dressers, house-boy, and the blind teachers take classes while the gardener mounts the picture-cards for each pupil on this sheet of pasteboard.

After the opening hymn and prayer the word is given, "Hold up your cards," and immediately everyone's hands are up

The Sunday School

Prepared by Alta King

THE TENT OF MEETING

LESSON 10 SEPTEMBER, 5, 1926
 LESSON TEXT: EXODUS 33
 RESPONSIVE READING: PSALM 78:1-35
 EXODUS 33:7-16

Golden Text: The Lord spake unto Moses face to face, as a man speaketh unto his friend.—*Ex.* 33:11.

NO HERALD NEXT WEEK

FOR STUDY

Review: What phase of the covenant between God and Israel was studied in last week's lesson? Why was this covenant an evidence that God judged Israel to have made some advancement in her spiritual development? What did Israel's acceptance of the covenant show concerning her judgment of herself?

Did Aaron enter into the spirit of Israel's calf worship, or was his act a case of enlightened leadership yielding to the stubbornness of an ignorant following? Verse 21-24. What did Aaron uncover by his yielding? Verse 25. Had Moses realized Israel's nakedness to the extent that Aaron had? What did Moses declare to be God's purpose toward nakedness? Verses 25-29.

What is the evidence in verse 30-35 that Moses had entered into the spirit of the Christ? Did God accept of him for this service?

The New Lesson:—This week's lesson gives us a glimpse of Moses as a foreshadowing of the spiritual development which God had, and still has, in store for all Israel, and through Israel, for all nations. Immediately preceding this glimpse of Moses, the record relates an incident that shows Israel's dire need of spiritual development. A brief consideration of this incident will help us to realize what God does for a people when He changes them from a people such as Israel was into a people such as Moses was.

I. A Stiffnecked People. *Ex.* 32:1-35. What was God's judgment of the people of Israel? *Isa.* 48:3-5. What various evidences has Israel given of this character since the time God first began to deal directly with her? Why is the incident recorded in *Exodus* 32:1-18 a climax evidence? Which commandment, so recently and so confidently agreed to, did they disobey? What is the evidence, in verse 1, that their weakness was their desire for something physical and concrete in matters of leadership and worship? Since the calf was a physical representation of leadership and rulership of their own devising, it could not represent ideals higher than they were able to think at that time. (A stream can not rise higher than its source.) What is the evidence in verse 6 that their thinking centered around the satisfying of physical appetites for physical pleasure? Is this characteristic of all idol worship? Is it characteristic of the lives of people to-day? Is it possible to worship idols even though there is no golden calf set up? Was Israel really worshipping the calf, or was she worshipping physical pleasure through gluttony, drunkenness, and licentiousness in all its various forms? Contrast this worship of self with worship of God, which demands the control of physical

pleasure and the dedication of all the powers of body and mind to God's purposes. *Rom.* 6:13.

In verses 9 and 10, was God voicing His intention and asking permission of Moses, or was He making a suggestion that would cause Moses to speak forth his full grasp of God's purpose in Israel? Answer this question after considering *Isa.* 40:13, 14; *Jeremiah* 23:18 and the effect that God's word had upon Moses. Verses 11-14.

Moses knew God's purposes in Israel and was willing to be loyal to them. And his knowledge of these purposes led him into love for the people themselves, into such love that he was willing to sacrifice himself to accomplish their forgiveness. This is reasonable, for God's purposes reveal God's own sacrificial love for people.

II. Moses, the Friend of God. *Exodus* 33. Verses 1-6. How did God tell Moses that He was ready to go on with the fulfillment of the Abrahamic covenant? Did He expect all to go smoothly from that time on? Why did God send an angel before Israel instead of going Himself?

Verses 7-10. How did Moses indicate the distance between Israel and her God? How was Israel given a glimpse of the fellowship that existed between God and Moses? Did it inspire them to truer worship?

Verses 11-17. Did Moses approach God in cringing fear or with the supplications of a slave? Note his boldness in reminding God of certain things, verse 12; his reverence, verse 13, his large request, verse 13. What was God's all-sufficient answer? Did Moses realize the futility of going on without God's presence? What is the one great distinction between Israel and all other peoples?

Verse 18-23. Was Moses satisfied with what God had granted, or did he reach out for more? In what way did God promise to reveal His glory? Verse 19. What phase of His glory did He refuse to Moses and Why? Verse 20.

What high privilege did God grant to Moses just short of seeing His face? Should anyone assume to be a leader among people if he has not first attained to some degree of Moses' friendship with God? Can one lead others into fellowship with God if he has not first experienced fellowship with God? Has Moses' leadership been wasted, or will Israel yet enter into the fellowship with God that He has in store for her and for all nations? *Heb.* 8:10-13.

FOR CLASS

Review briefly God's outline of man's duties to man and Israel's acceptance of covenant relationship with God.

Relate the story which shows how Israel first disregarded God's will after she had entered into definite covenant relationship with Him. Discuss the weakness which was back of this disobedience, and the real nature of her idolatry. How did Moses manifest the spirit of the Christ?

How does Moses' prayer in *Exodus* 33 manifest the friendship between God and himself? Discuss the connection between such fellowship with God and one's power to lead.

RAPID CHANGES

DEATHS, marriages, new converts change your church membership rolls rapidly. Help us correct and complete church records. See "Please Help, page 375, and "Questionnaire, page 376.

Children's Column

PREPARED BY DALEY COOK

DON'T WAIT

By S. Roxana Wince

TIME flies rapidly. It never stops. A year is gone before you know it. And oh how much there is to be done to fit any man or woman for his or her life-work.

A school education is not enough. The temper, the affections, must be trained. Do not wait, little boy, little girl. Get at it. You get mad; you musn't. Such storms hurt you. They make your heart beat too fast. What if it should break? It might. Hearts are made of brittle stuff, not of iron. Keep cool. What if your mothers won't let you eat unripe apples and plums and go to see Nettie Davis and Kittie Morris every week? They are several years older than you are and are supposed to know quite a bit more about what is best for your welfare than you do.

Remember how very sick you were last fall when you sneaked some of those purple damsons from the tree by the smoke house? Mamma was afraid you would die, and I think the doctor was a bit scared, too. You did not know I knew anything about it, did you? Well, our naughty deeds will out. We can't hide them. Even the doctor would think it too good a joke to keep, that a little girl, or a little boy should not know enough to let apples and plums alone until they get ripe, especially after they have had one such lesson as you have. Mamma has enough to do without your making yourselves needlessly sick. Ripe fruit is much better than green anyway, and in this case we would say, "Be patient, little folks; wait a week or two longer."

And what if your mother won't let you go to see Nettie and Kittie every week? It would be foolish to do so, as Nettie and Kittie would have little chance to visit you if you did so much visiting.

And you must have time to learn to work. There are dishes to wash and wipe, knives and forks to scour, beds to make, floors to sweep, vegetables to prepare for dinner, sewing to be done, gardens to tend, wood to split, books to read, lessons to learn, errands to run.

This world is not a mere playground. It is a battlefield where hard and trying conflicts must be fought. Don't wait. Get into the fight; the sooner the better. Don't let grammar, philosophy, or mathematics put you out of commission. Down them; conquer them. Don't waste your time reading trash; what does it matter to you how, when or where Ada and Peter met each other, got acquainted and made up their minds to get married? You never saw them and never will. But it does matter whether you know something or not, and whether you can do something or not. Skilled labor stands high in the market; ignorance goes begging. Learned men and women are admired, beloved and sought after. Numskulls are not much noticed.

Climb up; climb high; keep climbing. And all the while you climb, keep fast hold on the hand of God. Never let go. With Him you are safe; without Him you can do nothing!

Don't wait. Give yourself to Him now

MY REFUGE

In the secret of His presence, how my soul delights to hide!
Oh! How precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of His wing
There is cool and pleasant shelter, and a fresh and crystal spring,
And my Savior rests beside me, and we hold communion sweet:
If I tried I could not utter what He says when thus we meet.

Only this I know: I tell Him all my doubts and griefs and fears,
Oh, how patiently He listens, and my drooping soul He cheers!
Do you think He ne'er reproves me? What a false friend He would be,
If He never, never told me of the sins which He must see.

Do you think that I could love Him half so well or as I ought,
If He did not tell me plainly of each sinful deed and thought?
No, He is very faithful and that makes me trust Him more,
For I know that He does love me, though He wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow; this shall then be your reward.
And when'er you leave the silence of this happy meeting place,
You must mind and bear the image of your Master in your face.

You will surely lose the blessing and the fullness of your joy
If you let dark clouds distress you and your inward peace destroy;
You may always be abiding, if you will, at Jesus' side,
In the secret of His presence you may every moment hide.

—Ellen Lakshmi Goreh

The Word "Earth"

By Geo. Johnston

I AM pleased to observe that my letter which appeared in No. 41 of The Herald has called forth a reply from a reader, and I hope that others may be led to follow his example, though not to declare without due examination that my statements are "false assumptions". It must be evident to all that the Bible and true science should be in perfect harmony, and since they are not so there must be some hidden obstacle which is keeping them apart. What and where that obstacle is, I have long endeavored to discover, not for the purpose of "defending" the Bible, or of confounding its adversaries, but in hope of removing the doubts of some of those who know not whom or what to believe. It may be that I have failed in my quest but that is a matter which can only be decided after what I regard as at least a contributory cause of the dissension has been examined by others.

While Bro. Lyon assays to prove that *earth* and *world* are synonymous terms, he makes no effort to explain why the term *Eretz*

the Babylonian form of the Hebrew *Eretz*—appears in the ancient writings of the Babylonians as the actual name of the state of which Babylon was a colony or province. It is to that state, however, that Biblical history and geography are almost entirely confined. Concerning this matter Bro. Lyon merely remarks: "He says that Cain was driven out of Eretz into India, but Moses relates that God said, 'A fugitive and a vagabond shalt thou be in the earth.'" These words occur in Gen. 4:12, but in verses 13-14 of the same chapter we read: "And Cain said unto the Lord, My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the face of the earth (*eretz*)." In both of these passages the word *earth* is used in exactly the same sense; if, therefore, it denotes the whole world in verse 12 it denotes the same in verse 14. But a man can only be driven out of this world by death; and the sacred writer certainly did not teach that a dead man built a city in the land of Nod and became the ancestor of its inhabitants. I think if Bro. Lyon will again examine the particular words which he quoted he will find that they support rather than weaken my argument. Cain would certainly be "a fugitive and a vagabond" in *Eretz* where the fact that he was a murderer would be known to all its inhabitants, but he would not be so treated or regarded in India, whose inhabitants would have no knowledge of his atrocious act.

As proof that *earth* and *world* are synonymous terms Bro. Lyon refers to Gen. 1:2. I would ask him, however, to study verses 9-10 of the same chapter wherein the origin of the word *eretz* is described: "And God said, Let the waters under the heaven be gathered unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called He seas: and God saw that it was good." In these verses, it will be observed, the word *land* was twice interpolated by the translators. The original reads:—"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry appear: and it was so. And God called the dry '*Eretz*'; and the gathering together of the waters called He seas." In what sense are we to understand *Eretz* or *Earth* in this passage? As *land* or as *world*? There would seem to be but one answer to this query. Even to-day we refer to the component parts of this globe as "land and sea", not "world and sea".

Many passages might be quoted in support of my argument that the Hebrew word *eretz* means *simply* and solely land or country, but just here I shall confine myself to one: In Isaiah 24:1 it is said, "Behold, the Lord maketh the earth (*eretz*) empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Here the prophet predicted that *Eretz* would be emptied, and its inhabitants "scattered abroad." But if *eretz*, *earth* and *world*, mean and denote one and the same thing where could its inhabitants be scattered? That *earth* and *land* were synonymous terms in the days of the translators seems very clear when the third verse of the chapter named is examined: "The land (*eretz*) shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word."

"Be not overcome with the cares of this life", but WATCH! WATCH! WATCH!!!

DAILY SCRIPTURE READINGS

Sunday—Sept. 5—1 Cor. 15:1-28 M. V. 10
Monday—Sept. 6—1 Cor. 15:29-58 M. V. 58
Tuesday—Sept. 7—1 Cor. 16 M. V. 19
Wednesday—Sept. 8—2 Cor. 1 M. V. 4
Thursday—Sept. 9—2 Cor. 2 M. V. 14
Friday—Sept. 10—2 Cor. 3 M. V. 6
Saturday—Sept. 11—2 Cor. 4 M. V. 6

Sunday—Sept. 12—2 Cor. 5 M. V. 9
Monday—Sept. 13—2 Cor. 6 M. V. 14
Tuesday—Sept. 14—2 Cor. 7 M. V. 10
Wednesday—Sept. 15—2 Cor. 8 M. V. 7
Thursday—Sept. 16—2 Cor. 9 M. V. 7
Friday—Sept. 17—2 Cor. 10 M. V. 4
Saturday—Sept. 18—2 Cor. 11:1-15 M. V. 2

This, too, Shall Pass Away

By C. L. VeNard

FRIENDS, let not your hearts be sad,
With the troubles of this short life;
For they never seem nearly so bad
When we look back on the strife,

For time passes quickly by,
And oh, what a comfort to say,
When an unhappy hour draws night,
"This, too, shall pass away!"

And oft we would be in despair,
When on life's billows we're tossed,
Did we not know that our Savior is there,
And with Him ne'er a battle is lost.
When shall their toils and trials cease?

GUIDANCE

(Continued from front page)

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 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. 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 thy OWN UNDERSTANDING. In all thy ways acknowledge Him, and HE SHALL DIRECT THY PATHS." Prov. 3:5-6.

T. C. E.

OUR CHURCH QUESTIONNAIRE

(See Editorial Page under "Questionnaire")

GOD IS ONE

By R. H. Judd

(Written originally for Toronto Globe)

Local name of church

INSTRUCTIONS FOR FILLING OUT

City, town, village, or township, etc.

County State

MEMBERSHIP

Report number of members according to definition of member in your church

Number of members, by sex:

1. Male

2. Female

3. Total number of members

Number of members under and over 13 years:

4. Under 13 years of age

5. 13 years old and over

6. Total number of members

Note.—The total given under Question 6 should be the same as the total of males and females given under Question 3.

CHURCH BUILDINGS

See instructions, paragraphs 10 to 12

7. Number of church edifices

8. Value of church edifices \$.....

9. Debt on church edifices \$.....

10. Does church own pastor's residence

11. Value of pastor's residence (if owned by church) \$.....

12. Debt on pastors residence (if owned by church) \$.....

EXPENDITURES

Amount expended by your church during last fiscal year

13. Amount expended for salaries, repairs, and other running expenses; for improvements or new buildings; and for payments on church debt \$.....

14. Amount expended for benevolences, including home and foreign missions; for denominational support; and for all other purposes \$.....

15. Total expenditures during year \$.....

CHURCH SCHOOLS

Report here only schools conducted by this church

Sunday Schools:

16. Number of officers and teachers

17. Number of scholars

Summer vacation Bible schools:

18. Number of officers and teachers

19. Number of scholars

PASTOR

25. Name of pastor

If pastor is a graduate of a college or theological seminary, give name of institution below. (If not a graduate, write "no" in the space indicated.)

28. College

29. Theological Seminary

Note.—Where one pastor serves two or more churches, Questions 28 and 29 should be answered only on the schedule for one of the churches; on the schedules for the other churches, write

"See schedule for church."

Signature of person furnishing information:

Official title

P. O. Address

Date, 192..

1. Please answer each question to the best of your ability and return the schedule promptly to the NATIONAL BIBLE INSTITUTION, Oregon, Illinois. Sign your name and give your official title (or your connection with the church) and your post office address in the spaces provided at the bottom of the schedule.

2. Fill out a separate schedule for each church. Additional schedules will be sent on request.

3. If exact figures are not available for the answer to any question, make a careful estimate.

4. The financial data reported on the schedule for any individual church will be treated as strictly confidential and will be used only for the tabulation of totals representing groups of churches.

5. Make your report from your church records at the end of your last church year.

6. Definition of church.—The term "church", as it is used by the Census Bureau, includes any organization for religious worship which has a separate membership, whether called a church, congregation, meeting, society, mission, station, or chapel, etc.

9. As the term "members" has a variety of uses, report the number of members according to the definition of members in your church or organization.

MEMBERSHIP: Questions 1 to 6

7. Give in this section the total number of members in this church or organization only. Enter under Question 1 the number of males, under Question 2 the number of females, and under Question 3 the total number of members, which should be the sum of the figures given under Questions 1 and 2.

8. Under Question 4 enter the number of members of this church who are under 13 years of age, making an estimate of this number, if necessary. Do not report Sunday school scholars here, unless they are also members of the church. Under Question 5 enter the number of members 13 years of age and over, and under Question 6 the total number of members, which should be the sum of the figures under Questions 4 and 5. The total number given under Question 6 should be the same as that under Question 3.

CHURCH BUILDINGS: Questions 7 to 12

10. A church "edifice" is a building used mainly for religious services. If services are held in a hall, school house, or private house, indicate that fact in reply to Question 7. Such a building is not a church edifice and its value should not be reported under Question 8.

11. Report under Question 8 the value of the church edifice, together with the land on which it stands and all furniture, organs, bells, and furnishings owned by the church and actually used in connection with church services. Do not include here either the value of buildings hired for church use or of buildings owned by the church but not used for religious services.

12. The value given both for the church edifice and for the pastor's residence should be the current market value as nearly as this can be ascertained or estimated.

EXPENDITURES: Questions 13 to 15

13. In this section report the amounts expended by this church only during the last fiscal year of the church, that is, the year at the end of which financial reports are usually made.

14. Under Question 13 report all expenditures for what might be termed running expenses and improvements. Include the pastor's and all other salaries, rent, fuel, lights, janitor service, etc., together with the expenditures for repairs or improvements, payments on debt, and money actually paid for new buildings. If the pastor's salary consists of voluntary contributions or is made up partly of such contributions, estimate the value of these and include this estimated value as a part of the running expenses.

15. Under Question 14 include all expenditures for purposes other than the support or improvement of the local church. This will include contributions to foreign and home missions, ministerial relief, and other benevolences, as well as payments toward general denominational expenses, meetings, conferences, etc., and all other miscellaneous payments.

16. The amount given under Question 15, representing the total expenditures during the year should be the sum of the figures entered under Questions 13 and 14.

THE question of the Trinity has been prominent in your columns of late, and that prominence has been enhanced by the Wednesday Editorials, one entitled "The Trinity" and the other entitled "The GOD-MAN". Both evidence a want of harmony and consistency of thought and expression which in any other subject which ministers to the requirements of mankind would be deemed incompatible with truth, for two diametrically opposing statements cannot both be true.

As further evidence of the confusion of mind which the subject evolves in the so-called "orthodox" believer, even in its leaders of the front rank, let me quote words of Professor L. H. Marshall, of McMaster University, taken from the "Canadian Baptist" of July 22, 1926. In quoting these words I have no personal quarrel with a man who has shown admirable self-control while heated discussion has been hurled at him. He says:

"When we think of God as the Creator and Sustainer of the universe, we speak of Him as God the Father Almighty, Maker of Heaven and Earth. When we think of God as revealing Himself in Jesus Christ, our Lord and Saviour, we speak of Him as God the Son. When we speak of God as acting directly upon human hearts and lives, we speak of Him as God the Spirit."

I may point out that this expressed exegesis is not his own. It is (probably) borrowed from the Methodists, who, about the year 1918, in the April issue of the "Berean Quarterly" published the following:

"Meaning of Trinity:— There is one God, one only God who reveals Himself to us in three ways so different that we call Him by three different names. When we think of God as the Maker of the world and Giver of all good gifts we call Him the Father,— when we speak of God as dwelling in Jesus Christ who loved us and gave Himself for us, we think of the same God, but call Him the Son. When we speak of God as speaking in our conscience, encouraging us, making us strong to do right, we think of the same God, but call Him the Holy Spirit."

Dr. Marshall has purposely omitted certain words (as the reader will see by comparison) because they emphasize too strongly the inconsistency of such a creed, for when all the foregoing is boiled down there is no Trinity; "there is but one God".

Paul tells us that God is not the God of confusion, yet there has not yet appeared an attempted explanation of the Trinity that does not contain glaring contradictions. The Bible doctrine that "God is one", that "there is no God beside Him" is simple enough for a little child to understand, yet profound enough for giants of intellect,— both surely are His workmanship. With an earnest plea that Bible students, teachers, and preachers will express themselves in BIBLE language.

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Doings Among the Churches

Bro. F. A. Stilson has entered upon his duties in the National Bible Institution offices.

More than 2000 extra Heralds of this issue are being sent out by the National Bible Institution.

There was no Herald last week and not all of the reports accumulated in the two weeks can be printed in this issue.

KENTUCKY

Bro. and Sr. Ethan Carpenter and son Elbert Neil, of Danville, have been visiting his brother Floyd of Sac City, Iowa, and brother Ben of Oregon, Illinois.

NEBRASKA

Announcement and program of the Conference at Holbrook reached the Herald Monday, August 23, just as the last run was being made—too late to get it in.

"We are getting along fine in our meeting and it seems mighty nice to have the spirit of Christ in the Conference."—Extract from a private letter from Holbrook.

Subscribe for The Restitution Herald

ILLINOIS

Conference Officers:

F. E. Siple, President, Oregon
 Mary A. Gesin, Secretary, Oregon
 Anna E. Drew, Treasurer, 629 N. Galena, Dixon

Sr. M. A. Woodward after attending General Conference and visiting the family of her son, F. L. Austin, for two weeks returned last week to Grand Rapids. Correspondents may address her at 223 W. St. Joseph Street, Lansing, Mich.

REPORT OF 29TH ANNUAL CONFERENCE OF CHURCHES OF GOD IN ILLINOIS

With the closing of services Sunday evening, August 15th, one of the most inspiring conferences ever held in Illinois passed into history. It was our privilege to meet and worship with many who are dear to us through long association together, as well as some who had not before attended one of our conferences. Let us all begin now to make our plans to be present next year. We need you.

The speakers present were M. A. Woodward, G. Eldred Marsh, L. E. Conner, T. A. Drinkard, J. A. Patrick, C. E. Randall, M. W. Lyon, H. A. Sheets, F. L. Austin, P. C. Johnson, and F. E. Siple. The Bereans conducted three short services Friday, Saturday, and Sunday evenings at 7 o'clock.

The first business session was held August 13, during which reports from churches over the state showed very good interest and financial cooperation. New church buildings at Eldorado and Dixon were a source of encouragement and inspiration to all. Evangelist F. E. Siple gave report of his work for the past year, which included 191 services at 16 points. He feels very much encouraged by the spirit of mutual helpfulness and interest.

The second business session was held August 14, at which we considered ways and means of meeting points that face discouragement because of peculiar situations. Discussions followed concerning the use of dormitory for residential purposes, no one expressing himself opposed, some speaking favorably.

Election of officers resulted in the unanimous choice of the former incumbents: President, F. E. Siple; Vice-president, L. E. Whitehead; Treasurer, Anna E. Drew; Secretary, Mary A. Gesin. Election of remaining members of the executive board resulted as follows: Glenn Birkey, Wm. Lansbery, Fred Knodle, and Leland Hanson. As an expression of appreciation for services of many years past, and confidence in the advice and counsel of Bro. Cross, he was elected as honorary member of the executive board.

Because of the fact that the Oregon church building was not large enough to accommodate the congregation, communion and preaching services both Sunday mornings and evenings were held at the Coliseum. Last Sunday afternoon an impressive consecration service was held by Bro. Austin, at which Bro. Arthur Johnson was recommended to the brotherhood for work in the Master's vineyard. There were four baptisms during the meeting. Our hearts were made to rejoice upon witnessing the obedience of the following: Elizabeth Parker, Merle and

IF YOU'RE A MEMBER OF THIS CHURCH OF GOD

NO MATTER HOW YOUNG YOU ARE
 NO MATTER HOW OLD YOU ARE
 NO MATTER WHO YOU ARE

WE NEED YOUR NAME,
 WE NEED YOUR ADDRESS

WE NEED THE NAME OF LOCAL CHURCH
 WHERE YOU HOLD YOUR MEMBERSHIP
 A POSTCARD TO-DAY WILL DO IT

Please help us this much in our effort to

BETTER ORGANIZE FOR
 BETTER SERVICE

NATIONAL BIBLE INSTITUTION
 OREGON, ILLINOIS

See Questionnaire on page 384

Guilford Bell, and Fred Nokes. May they ever remain faithful, is our prayer.

We are grateful to all committees for their cooperation in making this meeting a success. Each service was beautified by special music in charge of Sr. Bernice Rogers. Conference closed Sunday evening with a sermon by Bro. Siple, in which he urged all to remain faithful to the Master despite discouragements, that we may be found worthy of His love when He comes to receive His own.

Mary A. Gesin, Secretary.

MICHIGAN

Conference Officers:

Rollo Mosher, President, Wayland
 Fred Hall, Secretary, 1348 College Ave. N.E., Grand Rapids.
 Lawrence Bridegam, Treasurer, Dutton

Bro. H. A. Sheets has been spending a couple of weeks with relatives and friends at Grand Rapids and Blanchard.

DAN W. COFFIN

was born to Charles and Eliza Coffin of Raisin Township, March 10, 1859, and died August 20, 1926. He was one of six children of whom three preceded him in death.

On December 25, 1878 he was united in mar-

riage with Miss Estella Wells. To them were born three daughters: Ethel, who died February 16, 1899 at the age of 18 years; Maud, now Mrs. Wm. Pangburn of Adrian; and Florence, now Mrs. F. Stevens of Petersburg.

The deceased spent his life in the Township where he was born and where he died.

At the age of 20, previous to his marriage, he expressed his Christian faith and united with the Church of God.

Besides numerous friends, the deceased is survived by his companion of nearly forty-eight years; by his brother, Levi, and his sister Mary (Mrs E. W. Isley); by two daughters; Maud and Florence; eighteen grand-children, and ten great grand-children.

He was laid to rest in the family lot of Raisin Center cemetery, where, according to his faith of many years, he awaits the second coming of Him who is the resurrection and the life.

F. L. Austin.

NOTES BY THE WAY

Since last report I have made two visits to the Church at Holbrook, Nebraska. Our conference opens here to-night. The tent is up and all are ready.

Also made two visits to Blanchard, Michigan. At one service one confession, this making eight there this year.

At our last appointment at Argos, I baptized four. Argos will hold their revival the latter part of September. Evangelist Magaw will be the speaker.—Evangelist Maple. (Received Aug. 23, while last issue was running through the press.—Editor.)

THE RESTITUTION HERALD wants to aid your Conference work. The more church homes are reading it the more it will help you. Solicit every church home for a subscription.

NATIONAL BIBLE INSTITUTION

Changes in Work Necessitates Changes in Plans

The General Conference has discontinued the mail order business in seeds and nursery stock. This cancels any anticipated future profits with which to finance any religious undertakings.

The editorial work on Herald and other literature, the office of the National Bible Institution and the Bible Training Class are thus dependent for maintenance on the church as a whole.

It is impossible to outline any extensive or definite plans for these departments until we have an idea of the funds available therefor. This information and a portion of the fund are needed at once. Therefore,

OLD PLEDGES

Will those who can promptly remit the amounts pledged in previous years. These total \$1075.00. Some have evidently forgotten these pledges of one, two, three or four years' standing. For the furtherance of the work these are needed now. Also,

INTENTIONS FOR FUTURE

Will those who expect to contribute for future work please notify the National Bible Institution office as soon as possible. Some have already done this on the basis of \$10.00 per year or a decimal or multiple thereof.

Will you be one more to help in this vital and necessary part of the work. If so, send in your intentions at once.

BONDS

The Board authorized the sale of the remaining \$1000.00 of the \$12,000.00 First Mortgage Bonds. \$11,000.00 of these were sold last year. Now the last thousand has

(Continued on page 384, column 3)

clasping a sheet of pasteboard decorated with picture-cards. The result is very gay and picturesque and greatly amuses and attracts any grown-ups who have strayed in.

Our Sunday-school is very proud of these big cards. They are the results of much thought and several experiments, for picture-cards are expensive and it was a grief to hear of them being torn up by small brothers or taken possession of by inquisitive grown-ups only to be scattered and lost.

It happens that this inland Chinese city is advanced enough to possess a printing press and a book binder and the book binder was willing to sell us large sheets of pasteboard at a fairly moderate rate. These we cut into sizes just large enough to carry twelve lesson pictures, with the names of the class and of the pupils written in bold Chinese characters in the center. We tried various methods of fastening the cards so that they could be turned up to show the texts printed on the back, but these were not satisfactory, and we regret very much that the colored cards have not the Golden Texts printed in Chinese beneath the pictures: Perhaps we shall get that too some day!

While the classes separate for the lesson the gardener and I paste on the cards and prepare them in piles ready to return to each class. Then the bell rings again and back they come, marching to the tune of "John Brown's Body,"—a noisy crowd I fear, who would perhaps shock you, but you must remember they are from absolutely heathen homes.

Then up comes the laundryman with his blackboard and chalk and writes down the special name of each class, Love, Courage, Faith, and so on, names chosen by themselves. Now come the questions, and these have been carefully prepared beforehand and given to each teacher, so that we may secure uniformity. They are mainly on the facts of the lesson story and always include the Gospel message that can be learned from that story, for we never forget that we are dealing with heathen children as well as a few Christians. The teachers know beforehand what questions will be asked. Some of them are very simple and unlearned, and they are thankful for these questions as a guide to teaching the lessons.

The classes stand up as their names are called, and if the answer is given correct down goes a chalk mark on the board. Last Sunday was the first Sunday of the year, and I think perhaps you would have been astonished at the knowledge displayed by some of these little ragamuffins of Rehoboam Jeroboam, and of Israel and Judah!

At three o'clock the merry crowd troops out again and the hospital chapel is once more silent and deserted. Hot and weary, especially on a tropical Sunday afternoon, I toil up to my room, tempted to wonder what will be the outcome of it all. Can there be fruit when we have to let these poor, little creatures run back to their heathen homes where every influence is against them?

Thank God for this: Whatever else they may forget, these boys and girls have the Word of God stamped deep into their memories, and who can tell when it shall bear fruit?

I like to remember the old man who was brought to Christ through a text of Script-

ure when he was exactly a hundred years old. As a boy of seventeen he was staying at Teignmouth in England, expecting to sail on the Monday for America. On Sunday he went into an English church for the last time and listened to a sermon, every word of which he forgot in the excitement of starting for a new life across the sea.

The years went by and the boy of seventeen became an old man, a very old man, who lived to celebrate his hundredth birthday. His own strength was a source of

THOUGHTS WORK OUT

by Paul C. Johnson

OUT of the abundance of the heart the mouth speaketh." If I, then, harbor thoughts of hatred, malice or envy toward anyone or anything, no matter how much I try to keep these thoughts from being betrayed in my speech or actions, sooner or later they will find expression there. Likewise thoughts of love and good-will will be expressed in word and in deed.

"God is love." Therefore, let the love of God dwell in our hearts and minds richly and it will be manifested in our daily lives. "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."

great pride to the old man, and on his birthday he took an axe and went into the forest to cut down a tree with his own hands. At last the tree fell, and tired out but successful the old man sat down on the fallen tree to rest.

One hundred years old, and he had left England when he was only seventeen. There flashed back to his mind the last hours he had spent in England, the quiet old town by the sea in Devonshire, the service in the old church. The sermon—no, he could not remember a word of that. But the text, ah, yes! Wait, he remembered the very words—

"If any man love not the Lord Jesus Christ, let him be Anathema."

If any man love not the Lord Jesus Christ—all these years and he had not loved him yet. Was *he* Anathema? In the silence of the woods, on his hundredth birthday, seated on the fallen tree, the old man sought and found the Lord Jesus Christ and learned to love the Saviour, who had first loved him, brought thereto by the words of a text he had heard eighty-three years before.

There comes to me again the sound of those little treble voices at dawn beneath my window, "Teach me Thy way, O Lord," and with all my heart I say, Thank God for Golden Texts sown Sunday by Sunday in these little heathen hearts to spring up and bear fruit sooner or later—*but bound to bear fruit for He has promised it.—Selected.*

RAPID CHANGES

DEATHS, marriages, new converts change your church membership rolls rapidly. Help us correct and complete church records. See "Please Help, page 375, and "Questionnaire, page 376.

The Coming of Jesus

By Auntie Wince

FOR once in my life I did not know what to write about. I must say something to the dear ones.

We who stand on the walls of Zion dare not keep silent in these momentous times.

True, the skies overhead are calm and peaceful. Not a cloud is to be seen. There is not a single sign of on-coming storm. But not so quiet is it in the political world. It looks now as if the last of the battles that are to be fought before the beginning of the millennium were soon to take place. Will it be so? I read those momentous chapters in Revelation over and over again nearly every day. (the 19th, 20th, 21st, and 22nd.) They fascinate me. I read them by day and dream of them by night. I suppose the 19th chapter has already been fulfilled, in that Protestantism now stands victorious over Catholicism even though it is but by a very slender thread. Anyway the martyred ones are to live and reign with Jesus during the thousand years. We had thought that all the good would be raised at the resurrection of the just, but they will not if I read my Bible correctly—that is, if the words, "the rest of the dead", apply to any who die before the millennium begins.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with Him a thousand years".

And what happens then? Satan has been tied up in prison all through the thousand years. For some reason, known only to God, men and women did not need to be tested during the thousand years as they had been heretofore. So far as we know they took the right paths without being confronted by both good and evil.

But when the thousand years have gone by the door of Satan's prison is flung open and he goes to Russia and to Germany and to all such nations who are in all four quarters of the earth, and deceives them into thinking they can capture even God's saints, and Jerusalem, that is so dear to His heart. But the attempt is made in vain. We cannot count the grains of sand on the sea shore. Countless as those sands are the soldiers that Satan gathers in his last army. But not a blow does he strike. The terrible fire of God is a weapon that he cannot fight against.

It comes down from God out of heaven and consumes them just as Malachi says. Listen. "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".

To them that fear the Lord the sun of righteousness will arise "with healing in His wings". There will be no more sickness, no more death. The wicked will be turned to ashes, and will be trodden under foot by the good.

Have the words of a feeble, old woman any weight?

Dear readers, there is yet time to escape the fires of the burning day. Accept Jesus as your Savior; lay hold on eternal life.

It is a boon no pen can picture, no tongue portray.

Israel prospered. When she failed in this acquiescence she went into decline. No nation can long prosper which is not vitally concerned over God's abiding place in her midst: neither can an individual.

In verses 20-24 are listed gifts of possessions. What corresponding gifts have we to make to the anti-typical tabernacle? Since our gifts can not be used to furnish a literal tabernacle, how can they be used to facilitate God's presence among men?

In Ex. 35: 25-36:7 are described the gifts of work. Discern corresponding gifts which we may render to the anti-typical tabernacle. From whom do these gifts originally come? Ex. 35:31-35. Make a list of the words that describe the spirit of Israel's giving. What was the outer proof of this inner spirit? Ex. 36: 5, 6, 7.

FOR CLASS

What was the central idea in last week's lesson?

What connection is there between this week's and last week's lessons?

What two kinds of gifts did Israel make to the tabernacle? What was the spirit of her giving and what was the proof of that spirit? Why did God ask for these gifts from Israel?

Discuss the anti-typical application of Israel's gifts to the tabernacle.

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Children's Column

PREPARED BY DAISY NOKES

TABERNACLE GIFTS

IN TODAY'S lesson Moses has asked the people to bring an offering to make the new tabernacle. gold, silver, brass and beautiful cloth of blue, red and purple. They could also bring fine wood, oil for lights, sweet smelling spices, precious jewels, and the furry skins of animals. These were all to be given willingly and gladly for the Lord loveth a cheerful giver. Maybe some had no precious things to give, they could then give their help but that too was to be given gladly. The people brought more than was needed so Moses had to tell them not to bring anymore.

After the tabernacle was all finished and the pretty bright cloud rested above it, don't you think it must have been a joy to the people to go with each other to the house of the Lord?

WATCH! WATCH! WATCH!

By T. C. E.

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.

ATLANTIC CITY May 4, 1925. 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 began its thirteenth annual convention here yesterday.

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.

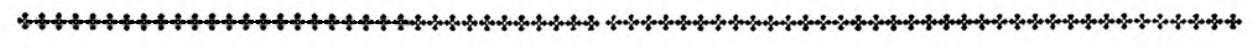
Remember: The resurrection of the body of Christ takes place some 3 1/2 to 7 years

before the destruction of this 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 it 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".

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Post Office..... State Sept.....192...

Street of R. F. D.....

National Bible Institution, Oregon, Illinois.

Gentlemen:

The names below are members of the Church of God of the Abrahamic Faith in Christ Jesus, holding membership at.....

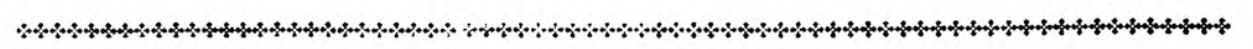
(Postoffice) (State)

Mr. (Husbands' name)
and
Mrs. (Own given name)

Children {
.....
.....
.....

Street or R. F. D.

Signed



PLEASE HELP PLEASE-TO-DAY PLEASE HELP
Please help to correct and complete our mailing list of the members of the Church of God in Canada and the United States by sending in your Name and Address plainly and correctly written.
Please include the names of all members of your family who are members of the Church of God.
PLEASE—that we may know whether Mrs. Mary Doe is the wife of John Doe, and that we may rightly group those of the same family who get mail at one address—Please arrange names after the following manner.
Mr. John Doe,
Mrs. John (Mary) Doe,
Peter Doe,
Susan Doe, etc.
Etc.
Oregon, Illinois.
Please also send correct names and addresses of other members of the Church of God—especially of the isolated ones.
Please urge your church Elder or Secretary to fill out Report form on page 376 to clip it and mail at once.
Please do it at once—TO-DAY. Mail to the National Bible Institution, Oregon, Illinois. The most complete list possible is needed by Sept. 1, the balance at earliest possible date.
PLEASE!
THANK YOU! THANK YOU!

The Restitution Herald

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

NATIONAL BIBLE INSTITUTION

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Elder F. E. Siple..... Assistant Editor

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the 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

All will appreciate reading "Teach Me Thy Way, O Lord" in this issue.

HOW DO YOU LIKE IT?

HOW do you like the supplement accompanying this issue of The Herald? It was published 16-page, regular magazine size for the purpose of ascertaining the views of Herald readers relative to changing The Restitution Herald to same size. These dimensions afford opportunity to departmentize more attractively the different phases of the work as well as provide additional space for copy. The cost will be checked up, and if our costs permit, and our readers are favorable, we will consider the advisability of changing The Restitution Herald to these dimensions on October 1st, with No. 1 of Volume 16.

The Herald is anxious to receive a post card from everyone receiving this issue expressing his likes and dislikes relative to the dimensions of the supplement in comparison to the dimensions of The Herald at present. Let us hear from you.

BIBLE TRAINING CLASS

THE General Conference in session and the Executive Board in session thereafter both expressed desire that the Bible Training Class shall, if possible, be made a permanent, continuous labor of the National Bible Institution. Devoting earnest effort toward an understanding of God's great truths and preparation for the announcement of the same in the most effective way is a work that should be fully encouraged.

Every vocation in life requires that the one who would engage therein shall, for the best results, make thorough preparation to qualify therefor. God himself revealed to the world throughout all ages this great method. He first prepared Moses to be a deliverer; our Lord Himself was made perfect through suffering; He was tempted, tested in every manner preparatory for His great work as Savior and as Ruler. The apostles and the early church were all tested and tried. It was not until Paul could say, "I have fought a good fight, I have finished my course, I have kept the faith:" that he affirmed his great concluding truth, "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". He had labored, toiled, struggled; he had proven himself true and faithful in his acceptance of the great principle unto which he was called. So also today, the one who is going into life to devote the tender years of manhood or womanhood, to struggle through the prime of life and to meditate and advise in the declining years, all in the service of the proclamation of God's truth either from rostrum, class room, or missionary field—such person needs every possible assistance in making and speeding up his preparation for his work.

The Bible Training Class affords the Church of God one of its largest opportunities of service. Like the ministry itself, the labor and money invested in this work will be returned not in terms which can be computed as financial profit and loss but in terms which can only be computed by numbers professing and serving Christ, and by degrees of consecration unto our Lord and our God. But we must necessarily be content with small beginnings and with not too rapid progress. The whole labor requires the development of experience and the perfection of methods and the providing of proper instructors and leaders for the work. This branch of labor is itself alone large enough to merit the best possible service of the best men and women who can be secured therefor, and the church will without doubt, be serving its Lord in a most acceptable manner if it puts forth large and continuous support of all kinds to this phase of our undertakings.

Again, will each one desiring to take up this work on Tuesday, October 5, please correspond with the National Bible Institution, Oregon, Illinois, immediately. And one and all who desire to cooperate in carrying this work onward, laboring to bring it to such success as to merit and receive the Father's blessing, are asked to indicate without delay from time to time their degree and manner of such co-operation. Frequent correspondence on this and every other line of our labor is earnestly solicited from the brotherhood. Those laboring daily beneath these great overwhelming responsibilities need, if possible, suggestions and criticisms with a view to the up-building and strengthening of the labor.

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8 pages per week for 51 weeks, or 408 pages for \$2.00 per year—½ cent per page.

IS HE A UNIVERSALIST?

BECAUSE Herald readers are entitled to know the facts with which to test certain reports that are apparently being circulated by word of mouth and by correspondence, it is deemed proper and right that the following direct questions and implications should be given frank and kindly reply.

Does Bro. Patrick believe in the human paternity of Jesus? Positively No. For years Bro. Patrick, both by pen and voice, has strenuously declared his belief that the thought of the human paternity of Jesus is both unscriptural and untrue.

"Is it true that Bro. F. E. Siple believes in universal salvation?" Bro. Siple authorizes the writer to answer this question with a "NO" printed in large capital letters. Not only has he never believed in universal salvation but he has never intentionally or knowingly given any one cause to think that he so believes.

Does The Restitution Herald uphold the doctrine of universal salvation? No

But it is claimed by some that certain writers teach this in their Herald articles. It is true that some statements, taken out of their context or independently of other statements by the same writer, could be wantonly construed in this sense. Also, some who occasionally write for The Herald do so believe, and perhaps they occasionally slip a statement in to that effect. But this does not prove that The Herald upholds such teaching any more than by carrying articles on the non-resurrection of the wicked The Herald is shown to uphold that teaching.

"Is it true that the N. B. I. stands for universal salvation?" A thousand times—No. The N. B. I. stands for the things for which the General Conference stands, and these can be found on page 6 of the Supplement of this issue of The Herald. There are people of the Church of God, members of the General Conference, who do believe in universal salvation—far more who do not; some believe that only a small portion of the human race will be raised—far more believe that all will be raised; some believe that Christ pre-existed—the majority believe that He came into existence only 1900 years ago; some believe that only those constituting the church will be saved—others believe that in addition to the church God will afterward perfect a nation with Israel as its nucleus. These and other differing tenets are believed by people of the Church of

(Continued on page 384, column 3)

HERALD RECEIPTS

Frank Smalley; Jesse L. Humphreys; Mrs. Frances M. Campbell; Mrs. Sackie M. Dorris; Francis H. Gibson; Mrs. Dora Haggard; Mrs. Allen Thompson; James Sorinson; Samuel L. Burk; Mrs. Della Keiff; Earl Reinhard; Ray C. Allard; Mrs. S. J. Whitten; W. E. Evers; Mrs. W. M. Bowers; W. M. Bowers; V. R. Thoms; Mrs. R. P. Story; W. E. Story; Mrs. J. A. Johnson; Mrs. Guy Lewis; Mrs. Ethel Johnson; Mrs. Calvin Hammond; Mrs. Allen Johnson; Mrs. J. T. Williford; Mrs. C. J. Lamberson; Fred Forbes; Leta Lamberson

WINCE MEMORIAL FUND

Previously mentioned \$2515 16
A Brother (Ohio) \$10.00
Milton Long (Can.) 5.00

Total \$2530.16

THE RESTITUTION HERALD

VOLUME 15

OREGON, ILLINOIS, SEPTEMBER 14, 1926

NUMBER 49

PROMISES FROM GOD

By Geo. Mitchell

GOD made a covenant with Abraham and his seed, that He would give them the land of Canaan for an everlasting possession; and the covenant with David He has fulfilled in that He has raised up Christ to sit on his throne when it shall be restored.

But there is another step to take. Here we stand before God with our sins washed away in baptism. Paul, coming to Ephesus and finding certain disciples, "said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came on them, and they spake with tongues, and prophesied."

Oh yes, that was in the days of the apostles; but what saith Jesus? See John 4:14. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." In Romans 8 it says, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you."

And much more. See 1 Cor. 3:16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Jesus says in John 14:23, "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," "and shall be in you", v. 17, who "are sealed" with the Spirit. Eph. 4:30. "Now He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given us the earnest of the Spirit in our hearts." 2 Cor. 1:21, 22. Now if we were heirs to an estate and had received our share of the cash in hand, we would know that when the balance of the property was divided we would get our share. Paul, speaking to the Roman in 8:14, says that as many as are led by the Spirit of God, they are the sons of God and in 2 Cor. 6:16, "what agreement hath the temple of God with idols? for ye

God's Work Is Abiding

Ho! ye who spend your strength for naught,
And slight the blessings Christ hath bought;
Toilers for earth and time and sense,
Oh, what shall be your recompense?
Of all that's done beneath the sky,
Little hath immortality;
What's done for earth fails by and by,
What's done for God can never die.

Ho! ye who join the eager strife
For gold or fame or pride of life,
Indulge the lusts of flesh and eye,
And for the world with worldlings vie;
Death shall undo your toils so vain,
And leave you no abiding gain;
What's done for time ends by and by,
What's done for God can never die.

Scepters and crowns will mock our trust,
Monarchs may crumble back to dust,
By moth or rust or theft or fire,
Treasures will flee and hopes expire.
Desire shall fail and strength decay,
The world itself shall pass away;
What's done for sense fails by and by,
What's done for God can never die.

When comes the King in royal might,
To crush the wrong and crown the right,
When all the saints in glory meet,
No more to die, no more to weep;
When thrones are set and crowns are given,
With all the rich rewards of heaven,—
Oh, in that glorious by and by,
What's done for God can never die.—Sel.

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."

Oh! what a privilege to be adopted into the family of God, that He may deal with us as children. "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. . . . shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness." Luke says, 11:13, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

There is much more I would like to say, but it would make this article too long. Let us keep close to the Word, for antichrist is trying to lead us astray all the time. "And lo, I am with you always, even unto the end of the world."

IF'S AND WHY'S OF DEATH

By Martin A. Hollister

1. If men do not die, why did God send Adam and Eve away from the *tree of life*? Genesis 3:22-24.

2. If man does not die, why did God say he would? Genesis 2:17; Romans 6:23.

3. If men do not die, who told the truth—God or Satan?

4. If men do not die, Satan told the truth.

5. If men do die, God told the truth. Numbers 23:19.

6. If men do not die, God told a lie.

7. If man does not die, why does God promise him life? John 3:16.

8. If man does not die, why did Jesus die to save him from death? Hebrews 2:14, 15.

9. If man does not die, why the need of a resurrection? 1 Corinthians 15:21.

10. If man does not die, why does Job ask, "Shall he live again?" Job 14:14.

11. If man is immortal (can't die), why does the Lord promise immortality upon resurrection? 1 Corinthians 15:52-54.

12. If man does not die, why did Jesus say Lazarus was dead? John 11:14.

13. If men do not die, why did Paul say he was ready to die? Acts 21:13.

14. If man does not die, why did Jesus say of Himself He must die? Matthew 16:21.

15. If men do not die, why did Jesus (Son of man) say He was dead and is alive for evermore? Revelation 1:18.

16. If men do not die, why are they afraid of death?

17. If men do not die, why promise there shall be no more death?

18. If men do not die, are they buried alive?

19. If men do not die, was Jesus buried alive?

20. Did both the body and soul of Jesus die? "We are sanctified through the offering of the body of Jesus Christ once for all." Hebrews 10:10. "He hath poured out His soul unto death." Isaiah 53:12.

21. Was it His soul, then, that arose? "His soul was not left in hell, neither His flesh did see corruption." Acts 2:31.

NOTE.—Thus we see that both body and soul died and were in the grave, and not left there but came forth on the resurrection morning. Showing Himself to the disciples, Jesus said, "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." Luke 24:39. "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Romans 8:11. —*Signs of the Times.*

THE RESTITUTION HERALD wants to aid your Conference work. The more church homes are reading it the more it will help you. Solicit every church home for a subscription.

National Berean Department

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The Sunday School

Prepared by Alta King

GIFTS FOR TABERNACLE

LESSON 11 SEPTEMBER 12, 1928
 LESSON TEXT EXODUS 35:4-36:7
 RESPONSIVE READING MALACHI 3:1-12
 EXODUS 35:20-29

Then why not organize a Berean Society?

If you have no organized Berean class you do not realize how much of value you are missing.

Several Bereans, including three officers of the National, attended the Conference at Waterloo, Iowa, Aug. 21-28.

Every person who was on the program for Berean Rally Day was present—the first time in Berean history.

Please repeat aloud the following:

"If every member of our church were just like me,

What kind of a church would our church be?"

Repeat three times per day, and spend a few seconds thinking it over each time.

Another innovation is that from henceforth all publications of the Berean Society, including lesson books for old and young, and story books, are to be ordered from our headquarters, at Oregon, Ill. Simply address The National Berean Society, Oregon, Ill. Mrs. Mabel Andrew is in charge of this work.

Berean Rally Day, August 9, proved to be the day of the best conference ever held by the National Berean Society. The attendance was splendid, and the interest shown in the various phases of the work was very encouraging. Many of the departments have made noteworthy progress.

The Iowa State Berean Society had charge of Thursday's program, August 25, and they had a very interesting day. Their business meetings showed life and progress, and in the afternoon they presented an entertainment by children and young people that was splendid. The Berean sermon which very creditably closed the day's activities was delivered by Bro. Paul C. Johnson.

One new work undertaken by the executive board was to name an editor for a continuous department in The Restitution Herald. Arrangements have been made for space each week, and you will always find our department in this same location. Help us to make it one of the best parts of the paper. Having been chosen editor of this department, the writer wishes to urge Bereans everywhere—individuals and societies—to send in news items of interest to other Bereans, or any notes or comments or questions on Berean lessons, or texts of Scripture. Write your matter briefly and to the

point. Good, brief comments on texts or subjects will be published, but no long articles will be accorded space in this department. Articles of substance and reasonable length are urged, but will be placed in other columns and pages of The Restitution Herald. Send all matters pertaining to the Berean Department to the Berean editor, whose name and address appear at the head of this department.

The officers and department chairmen of the National Berean Society are: Mrs. Lydia Railsback, President, 621 S. Fellows St., South Bend, Ind.; F. A. Stilson, 1st Vice-President, Oregon, Ill.; L. T. Hanson, 2nd Vice-president, Oregon, Ill.; M. W. Lyon, Recording Secretary, 39 Ashwood Ave., Dayton, Ohio; Mrs. Idona Romine, Corresponding Secretary, 1506 S. High St., South Bend, Ind.; Mrs. Emma Garard, Treasurer, 714 S. Broadway, Dayton, Ohio; F. E. Siple, Editor, Oregon, Ill.; Harry E. Turner, Senior Social Correspondence, Rt. 3, Boise, Idaho; Dorothy W. Lyon, Junior Social Correspondence, Oregon, Ill.; Leota B. Hanson, Literary Chairman, 106 S. 2nd St., St. Louis, Mo.; Mrs. E. O. Beaty, Junior Extension, Care of T. J. Davidson, Rt. 3, Box 37-A, Stroud, Okla.; L. T. Hanson, Lesson Book Committee, Oregon, Ill.; Mrs. Orpha Sanford, Relief Department, 174 Cedar St., Aurora, Ill.; J. Arthur Johnson, Isolated Committee, Oregon, Ill.; Mrs. Mary Gesin, Tract Committee, Oregon, Ill.; Mrs. Mabel Andrew, Publications Dispenser, Oregon, Ill.; Mrs. Carrie Wile Chambers, Organization, 449 E. Bridge St., Blackwell, Okla.; Evelyn K. Harsch, Program Committee, 5439 Ohio St., Chicago, Ill.

Dear Bereans:

Do you want to help lighten a load? Here's your opportunity!

Golden Rule Home is badly in need of a mangle. We recently visited the Home and found Sr. Verna "at it" early and late ironing an extra wash consisting of fifty-nine curtains, thirteen bed spreads and other things too numerous to mention. The average weekly ironing consists of about two hundred pieces, mostly flat work which could quickly be run through a mangle and thus save time and energy for other things about the Home, especially canning at this time of the year.

Bro. Ausin's report to the conference, spoke of the need of immediate readjustment in the wash room of the Home.

The Bereans have undertaken to raise the fund to buy a mangle. More than a hundred dollars was contributed at the Oregon Conference. At least seventy-five more is needed. Don't you want to help? If so, please send your contributions to Sr. Elizabeth Ordnung, Oregon, Illinois. Don't forget that the many small amounts soon make the big one. Let's do it right away!

Leila E. Whitehead
 Evelyn K. Harsch

Golden Text: Honor the Lord with thy substance and with the first fruits of thy increase.—Prov. 3:9.

Memory Verses: Prov. 3:9-10.

FOR STUDY

Review: In last week's lesson Moses was in the tabernacle seeking the continuance of God's presence among his people, after they had so easily disregarded the law which they had so confidently promised to obey. God promised Moses that His presence should continue and in this week's lesson He orders and directs such services among the people that should support and acknowledge His presence among them. In this, there was deep wisdom. God pours out His blessings freely, but those blessings can enter into and enrich the lives of people only as there is active response through heart and hand in receiving them. God's presence was with Moses and his people, but that presence could be a blessing to them only as they acknowledged their need of it and their gratefulness for it. Thus God permitted them to do by permitting them to bring gifts for the tabernacle of His presence. Thus was brought to bear that which is of the most vital influence in Israel's national development, and in the national development of any people, namely, the people's conscious acknowledgement and acceptance of God's presence among them.

I. The Tabernacle: Those who have studied the tabernacle say that each detail in its construction symbolizes some phase of God's plan of salvation for Israel and the world, but this detailed symbolism is not necessary to the comprehension of this week's lesson. It is needful to know only that the central purpose of the tabernacle was to furnish a place for God to meet with the people through their leader. Ex. 25: 21, 22.

In order that the lesson may be of greatest value to us we should also realize that the tabernacle symbolizes the Christ, the medium through whom God meets with people as He never could meet with them through the literal tabernacle. As the people of Israel recognized and accepted God's presence among them by gifts for the tabernacle, the place of meeting, and thus received its blessing, so we today must recognize and accept God's presence among us by gifts to the Christ, the place of meeting, and receive to ourselves the blessing of that presence.

The Gifts: Exodus 35:4-36:7. Whom did God ask for gifts? Exodus 35:5,10. For what were the gifts to be used? verses 11-19. God made the care of the tabernacle one of the chief concerns of His chosen nation, perhaps the chief concern. As long as Israel acquiesced with God in His concern over His abiding place in their midst:

ly in the resurrection. He says: The first man (was) of the earth, earthy; the second man . . . from heaven". (Supplied words are omitted.) The apostle continues: "As is the earthy, such are they also that are earthy (in the resurrection); and as is the heavenly (Christ); such are they also that are heavenly. And as we have borne the image of the earthy (in this life) we shall also bear the image of the heavenly"—in the resurrection.

In all this, we have not offered or advanced one thought, but have let the Scriptures speak forth the words of truth; and it is quite unnecessary to go further here into this subject, but only to ask this question: Was that Christ's spiritual body with the wounds in the side, and in the hands? Is that the body of which the saints will bear the image in the resurrection? Is that "His glorious body"—"the imperishable likeness I may hope to share"?

Yours in love of the Truth,

Alex. Allan.

OUR POSSESSIONS IN GOD'S SERVICE

"None need be at any loss for directions as how to give, seeing that the Scriptures are so explicit as to this. We are to give:

"1. *Unostentatiously*—'Let not thy left know what thy right hand doeth', Matt. 6:3.

"2. *Cheerfully*—'Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity, for the Lord loveth a cheerful giver"—literally a hilarious or gleeful giver (2 Cor. 9:7.)

"3. *Liberally*—'The liberal soul shall be made fat' (Prov. 11:25).

"4. *Sacrificially*—'Neither will I offer up burnt-offerings unto Jehovah my God which cost me nothing' (2 Sam. 24:24).

"5. *Systematically and proportionately*—'Upon the first day of the week let each of you lay by him in store, as he may prosper' (1 Cor. 16:2).

Every worker is known to God. We are told that he called by name Bezalel and Oholiab, but we may also be sure that stored up in the divine memory was the name of every child that so much as carried a drink of water to one of the workers.

"Skill in common arts is the gift of God. He teaches the husbandman discretion (Isa. 28:26), and the tradesman, too; and he must have the praise of it. God dispenses his gifts variously. Moses was fittest of all to govern Israel, but Bezalel was fitter than he to build the Tabernacle. Those whom God calls to any service he will either find or make fit for it."—*Matthew Henry*.

STUDY QUESTIONS

Arising from "No Room in the Inn" by Sydney E. Magaw, in Herald of June 15.

1. Were Joseph and Mary married when they went to Bethlehem?

2. Were women married and unmarried taxed?

3. Were women's genealogical records kept in Judah at the time when Jesus was born?

4. Is there any statement in the Bible to show that Mary was a descendant from the stock and lineage of David as quoted from the article above mentioned?

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—Sept. 19—2 Cor. 11:16-33 Mem. V. 28

THE CHURCH at Corinth was situated in the very midst of Grecian idolatry. At Athens leading scholars gave themselves continuously to theorizing about the gods, religions, and so forth. Paul had boldly taught Christ and the Gospel of Christ while in their midst. Others had visited Corinth and not only taught another gospel but another Christ. Relative to this Paul writes back from Philippi earnestly beseeching the brethren at Corinth not to regard him as a fool even though in personal appearance he may have impressed them less favorably. These other instructors, v. 13, could be nothing less than false apostles even though they are Hebrews, v. 22. Paul presents evidences of his apostleship, verses 22-28. In all of these his own handicap is noticed in the persecutions, obstructions, and hindrances which appeared to attend him. Thus as a person he was weak and weakened by circumstances and environment. But in his infirmities there was opportunity for the power and glory of God to be revealed—revealed more fully because of the fact of Paul's personal weaknesses and infirmities. Therefore, v. 30, if he boasts, he will boast because of his weaknesses which made possible the outstanding evidences of God's power upon him and through him.

Mon.—Sept. 20—2 Cor. 12 Mem. V. 9

Nor will Paul rest his case simply upon his own assertions which might be regarded as boastings; he comes to visions and revelations of the Lord. The vision he now recites occurred some fourteen years previously. All this time he had apparently treasured the knowledge of this vision in his own life, unannounced. In the light of Gal. 1:12 it would appear that Paul was not accustomed to declaring to the public all that God had revealed to him. True, Acts 20:27, he did not shun to declare the whole counsel of God. Not that he did declare everything revealed, but that he did not shrink from declaring it, was not afraid of people relative thereto, and did declare it whenever it was proper that it should be revealed.

So here, 2 Cor. 12:2, he reveals the vision that was given him some fourteen years previously. The man he speaks of was "in Christ". This one was caught away, (Greek, "harpazo", same as "catcheth them" in John 10:12), to the third heaven, v. 2, to paradise, v. 4, and heard unspeakable words. Here the words "third heaven" and "paradise" are apparently used synonymously. 2 Peter 3:13 and Revelation 21 would indicate that the third heaven does not refer to third in the sense of one being above another like the stories of a building, but rather to one following another in point of time, and that the third one is yet in the future. The word "paradise" refers to a beautiful garden, landscape, conditions such as were familiar to many in that eastern country. And John at Revelation 2:7 speaks of the tree of life, again referred to in Revelation 20:2, 3 as being in the midst of this paradise of God. Thus, the things unlawful for Paul to utter pertained to that third heaven and earth dis-

pensation yet future when all things shall be made new, and which in Paul's day were not yet due to be taught to the people though Paul himself received vision of them.

Lest this very wonderful favor of God toward Paul should exalt him above measure there was given him "a thorn in the flesh", v. 7, "the messenger of Satan to buffet" him. What this thorn was is not told. The word signifies some sharp, pain-producing splinter or prong, and is therefore presumed by commentators to refer to some painful, excruciating flesh condition which not only caused him great pain but made him more or less unsightly and unappealing in his presence before others. Under such infirmity and distress, Paul continued during these fourteen years and afterward in his faithful, loyal service to the Lord whom once he persecuted.

Tues.—Sept. 21—2 Cor. 13 Mem. V. 14

Paul continues, v. 3, to endeavor to give "proof of Christ speaking in me" and proof also that the Christ he proclaims is the true, the real Christ. He exhorts again and again that the Corinthian brethren will seek to increase in strength and truth through Christ.

Wed.—Sept. 22—Gal. 1 Mem. V. 6

Galatia was a province in Asia Minor. Just where the churches were located in Galatia is indefinite. They were not far from Lystra, Derbe, and other churches mentioned in the Acts and elsewhere. Indeed, it is just possible that the term Galatia might even cover the territory of these named churches.

As in the second epistle to the Corinthians so in the Galatian letter, one of Paul's chief efforts is to prove his divine appointment and apostleship. But another leading effort in the Galatian letter is to refute the teachings of such as would lead the Galatians back into bondage. The other gospel, v. 6, to which the Galatians had been moved was not another gospel in fact but a perversion of the Gospel. The author of such was subject to be accursed.

The information in verses 11 and 12 as to the manner in which Paul received his instruction in the Gospel should be carefully considered and remembered by every Christian person to-day. With few exceptions Paul claims for his writings that he was instructed of God in the thoughts presented. His epistles were inspired. When Christ was revealed to him, v. 16, he did not undertake to learn of Christ through his fellow fleshly brethren either at Jerusalem or elsewhere. In proof of this he cites his journeyings.

Thurs.—Sept. 23—Gal. 2 Mem. V. 20

Galatians has been happily spoken of as a sketch against which Romans, the finished picture, was later painted. After stating that it was fourteen years after his conversion that he went up to Jerusalem with Barnabas and Titus to communicate to them there relative to the gospel, v. 1, and after showing wherein Peter was in error, verses 11-14, he declares, v. 16, that neither the Jews nor the Gentiles are justified "by works of law, (nor at all) save perchance through faith of Christ Jesus . . . ; because, by

(Continued on page 391, column 2)

OUR CHURCH QUESTIONNAIRE

(See Editorial Page under "Questionnaire")

Local name of church

City, town, village, or township, etc.

County State

MEMBERSHIP

Report number of members according to definition of member in your church
Number of members, by sex:

1. Male

2. Female

3. Total number of members

Number of members under and over 13 years:

4. Under 13 years of age

5. 13 years old and over

6. Total number of members

Note.—The total given under Question 6 should be the same as the total of males and females given under Question 3.

CHURCH BUILDINGS

See instructions, paragraphs 10 to 12

7. Number of church edifices

8. Value of church edifices \$.....

9. Debt on church edifices \$.....

10. Does church own pastor's residence

11. Value of pastor's residence (if owned by church) \$.....

12. Debt on pastors residence (if owned by church) \$.....

EXPENDITURES

Amount expended by your church during last fiscal year

13. Amount expended for salaries, repairs, and other running expenses; for improvements or new buildings; and for payments on church debt \$.....

14. Amount expended for benevolences, including home and foreign missions; for denominational support; and for all other purposes \$.....

15. Total expenditures during year \$.....

CHURCH SCHOOLS

Report here only schools conducted by this church

Sunday Schools:

16. Number of officers and teachers

17. Number of scholars

Summer vacation Bible schools:

18. Number of officers and teachers

19. Number of scholars

PASTOR

25. Name of pastor
If pastor is a graduate of a college or theological seminary, give name of institution below. (If not a graduate, write "no" in the space indicated.)

28. College

29. Theological Seminary

Note.—Where one pastor serves two or more churches, Questions 28 and 29 should be answered only on the schedule for one of the churches; on the schedules for the other churches, write

"See schedule for church."

Signature of person furnishing information:

Official title

P. O. Address

Date, 192..

INSTRUCTIONS FOR FILLING OUT

1. Please answer each question to the best of your ability and return the schedule promptly to the NATIONAL BIBLE INSTITUTION, Oregon, Illinois. Sign your name and give your official title (or your connection with the church) and your post office address in the spaces provided at the bottom of the schedule.

2. Fill out a separate schedule for each church. Additional schedules will be sent on request.

3. If exact figures are not available for the answer to any question, make a careful estimate.

4. The financial data reported on the schedule for any individual church will be treated as strictly confidential and will be used only for the tabulation of totals representing groups of churches.

5. Make your report from your church records at the end of your last church year.

6. Definition of church.—The term "church", as it is used by the Census Bureau, includes any organization for religious worship which has a separate membership, whether called a church, congregation, meeting, society, mission, station, or chapel, etc.

9. As the term "members" has a variety of uses, report the number of members according to the definition of members in your church or organization.

MEMBERSHIP: Questions 1 to 6

7. Give in this section the total number of members in this church or organization only. Enter under Question 1 the number of males, under Question 2 the number of females, and under Question 3 the total number of members, which should be the sum of the figures given under Questions 1 and 2.

8. Under Question 4 enter the number of members of this church who are under 13 years of age, making an estimate of this number, if necessary. Do not report Sunday school scholars here, unless they are also members of the church. Under Question 5 enter the number of members 13 years of age and over, and under Question 6 the total number of members, which should be the sum of the figures under Questions 4 and 5. The total number given under Question 6 should be the same as that under Question 3.

CHURCH BUILDINGS: Questions 7 to 12

10. A church "edifice" is a building used mainly for religious services. If services are held in a hall, school house, or private house, indicate that fact in reply to Question 7. Such a building is not a church edifice and its value should not be reported under Question 8.

11. Report under Question 8 the value of the church edifice, together with the land on which it stands and all furniture, organs, bells, and furnishings owned by the church and actually used in connection with church services. Do not include here either the value of buildings hired for church use or of buildings owned by the church but not used for religious services.

12. The value given both for the church edifice and for the pastor's residence should be the current market value as nearly as this can be ascertained or estimated.

EXPENDITURES: Questions 13 to 15

13. In this section report the amounts expended by this church only during the last fiscal year of the church, that is, the year at the end of which financial reports are usually made.

14. Under Question 13 report all expenditures for what might be termed running expenses and improvements. Include the pastor's and all other salaries, rent, fuel, lights, janitor service, etc., together with the expenditures for repairs or improvements, payments on debt, and money actually paid for new buildings. If the pastor's salary consists of voluntary contributions or is made up partly of such contributions, estimate the value of these and include this estimated value as a part of the running expenses.

15. Under Question 14 include all expenditures for purposes other than the support or improvement of the local church. This will include contributions to foreign and home missions, ministerial relief, and other benevolences, as well as payments toward general denominational expenses, meetings, conferences, etc., and all other miscellaneous payments.

16. The amount given under Question 15, representing the total expenditures during the year should be the sum of the figures entered under Questions 13 and 14.

IS HE A UNIVERSALIST?

(Continued from Editorial page)

God. Now, the fact that some of the church do believe in universal salvation is no reason whatsoever for anyone to circulate that the N. B. I. stands for that doctrine. It would likewise be equally dishonorable and unchristian to circulate propaganda that because some of the church believe in the non-resurrection of the wicked, therefore the N. B. I. stands for non-resurrection dishonorable because untrue and unfounded.

The General Conference was organized not for the purpose of cutting off members who sincerely believe differently in some things than do the majority, but with the avowed purpose and intent of strengthening and co-working in those things commonly believed among us. All who entered into this effort agreed to voluntarily refrain from pressing individual or minority views that tend to disrupt and weaken the united effort. Most of the brethren have kept faith in this matter. True, some have failed. But it is earnestly hoped that those few will not make it necessary for the General Conference and N. B. I. to take open issue on any such point.

"Is it true that you (F. L. Austin) are a universalist?" It is not true. I am not, never have been, and see no scriptural opportunity of ever becoming one.

It is reported that the enclosure of a small check with a questionable article will help in getting the article admitted for publication. Suffice it to say that under the present management no article ever has been or ever will be admitted to publication in consideration of a check small or large. And the writer believes that the same is true of the previous management.

The foregoing are simple statements of facts for the information of some who may otherwise be uninformed, or misinformed. No argument has been made pro or con. Nor will articles from anyone else arguing these points because of the foregoing be accepted.

Again, may we—

Strongly and unitedly work for the great truths of the Gospel, commonly believed by the Church of God;

Refrain from purposely wounding others and causing divisions by forcing personal views;

Do all things as unto God and not unto man.

NATIONAL BIBLE INSTITUTION

(Continued from Church page)

been put on the market the receipts from which will be used to take up that much of our bank loans made necessary by various improvements in the last year. These bonds, in denominations of \$50.00 and \$100 are payable on or before June 30, 1935, and draw interest at 6 per cent. per annum, payable semi-annually.

If you are in position to make a small, safe investment and are interested in these bonds, or want information regarding them, make application to the National Bible Institution.

F. L. Austin.
Pres and Mgr.

Doings Among the Churches

ILLINOIS

Conference Officers:

F. E. Siple, President, Oregon
 Mary A. Gesin, Secretary, Oregon
 Anna E. Drew, Treasurer, 629 N. Galena, Dixon

MURPHY-GRABEL

On August 25, 1926, Theron Murphy, son of Bro. and Sr. Silas Murphy of Marshall, Ill., and Miss Gladys Grabel of Paris, Ill., were united in marriage at Newport, Ind.

The young couple will make their home at Clarksville, Illinois.

INDIANA

Conference Officers:

F. A. Stilson, President, 411 E. South St. South Bend.
 Mrs. Maude Austin, Secretary, R.R. 1, Plymouth.
 J. J. Snodgrass, Treasurer, R.R., Frankfort.

REPORT FOR AUGUST

Sermons: Burr Oak, 1; Plymouth, 1; Guthrie Grove, S. C., 8; Gallimore, N. C., 6; Arkansas City, Kans., 10. Baptisms, 16. Funerals, 1.

Money received in Indiana: Burr Oak, \$5.00; Plymouth, \$15.00. Expense in Indiana: \$4.13.

J. H. Anderson.

Bro. Anderson will speak at the Burr Oak church on September 19, at 10:00 a. m. This is a union service of the Plymouth and Burr Oak churches. Following services a basket dinner will be held nearby.

There will be services also on Saturday night, September 18.

A cordial invitation is extended to all.

IOWA

Conference Officers:

H. S. Hunt, President, Clarksville.
 Mrs. Emma Oaks, Secretary, Rt. 2, Gladbrook.
 Miss Ferne Moore, Treas., 223 Vine St. Waterloo.

SEALINE-NELSON

Miss Edna Nelson, daughter of Mr. and Mrs. Ed. Nelson of near Stratford, Iowa, and Bro. Reuben Sealine, son of Sr. Lottie (Oliver) Sealine, were united in marriage by the Rev. Thomas B. Collins of the Methodist church in Webster City, Iowa, August 25. After a trip to Denver, Colorado, and other points they will make their home on the groom's farm near Stanhope.

KANSAS - OKLAHOMA

Conference Officers:

J. J. Heckman, President, Gotebo, Okla.
 Mrs. I. M. Vickery, Secretary, 1008 N. Second St., Arkansas City, Kansas.
 A. J. Chaplin, Treasurer, 702 N. B St. Arkansas City, Kansas.

The Kansas-Oklahoma Conference of the Church of God met at Arkansas City, Kansas, from August 21 to 29. Speakers present were as follows: Elders J. H. Anderson of Michigantown, Ind.; C. Drabenstott of Hartford City, Ind.; J. J. Heckman of Gotebo, Okla.; and Mrs. D. C. Robison of Arkansas City.

The program for each day during the week consisted of Young People's Bible Class at 10:00 a. m. Bro. Anderson in charge, followed by sermon at 11:00. Bible class for adults at 3:00 p. m., followed by either a lecture or a sermon at 4:00. Teachers for adult classes were Bros. Heckman, Vick and Drabenstott, and Mrs. D. C. Robison,

alternate. Sermon each evening at 8:00 o'clock.

Two lectures were given by Prof. Dervage of Renfrow, Okla., Tuesday and Thursday afternoons at 4:00 o'clock.

During the conference we were pleased to listen to readings given by Ruth and Pearl Fisk and Georgia Long. A solo by Bro. E. W. Moses of Houston, Texas, was much appreciated, and a special number rendered by Bro. and Sr. Geo. Waters of Newkirk, Okla., entitled, "Do Others See Jesus in You?" was a real lesson in song.

Officers for the ensuing year were elected as follows: Pres., J. J. Heckman, Gotebo, Okla.; Vice-Pres., John Fisk, Caldwell, Kans.; Treas., A. J. Chaplin, 702 N. B St., Arkansas City, Kans.; Sec., Mrs. I. W. Vickery, 1008 N. Second St., Arkansas City, Kans.; Adviser, George Waters, Newkirk, Okla.

The treasurer's report showed a balance on hand of \$239.89.

There were four who took upon themselves the name of Christ and were baptized: Mrs. Hockenberry, Helena, Okla.; Edith Goddard, Oklahoma City, Okla.; Clinton and Ruth Fisk, both of Arkansas City.

There were visiting ones of like precious faith from four different states, isolated ones who had traveled miles to get to hear the gospel message. Bro. Anderson and children came with Bro. Drabenstott by auto route, arriving very tired from traveling the long journey. They were strangers to nearly all here, but did not remain strangers long. Bro. Anderson preached some fine sermons, as did also the other speakers present. The Bible school was very interesting and instructive to both old and young. The services during the week were quite well attended, and we hope the good seed sown may bear fruit.

Sunday at 3 p. m. ended the third conference in Arkansas City. It is possible to make these conferences better year by year if we will each one resolve when we meet together to not know anything but Christ, to lift up Jesus, extol His name, let Christ be magnified in our lives. So the sunlight of His love will penetrate every shadow, and lift us above the clouds. Then God will bless each of us more and more, and others will be blessed by coming here. The children of God are made manifest by the fruits of the Spirit.

Mrs. I. W. Vickery, Secretary.

TEXAS

Conference Officers:

E. W. Moses, President, 845 Gazin St., R. 5, Box 437, Houston.
 Miss Sybil Guthrie, Secretary, Mullin.
 F. B. McCullough, Treas., Rt. 2, Box 1152, Dallas.

The fifth annual Conference of the Church of God in Texas met at Goldthwaite, July 24, 1926. The opening service was conducted by Bro. A. S. Bradley.

Services on Sunday began at 9:15 a. m. with song service. Bible study at 10:00 was conducted by Bro. Austin. Bro. Luman, of Oklahoma, preached at 11:00. At 2:15 p. m. song service began, followed by Bible study conducted by Bro. Austin. The sermon at 3:00 was delivered by Bro. Stewart, and at 8:00 by Bro. Austin.

This program was much the same for each day of the ensuing week.

Everything that was said or done was said or done in an effort to further the cause. Everyone was eager to exchange and compare views but always in a spirit of love and good-fellowship. The week was spent in earnest effort to bring to light some of the great truths of the Bible. No one attempted to force an issue, but each took part in an effort to learn, that each might be "a workman that needeth not to be ashamed, rightly dividing the word of truth."

After a few days a Bible study class was or-

ganized for the young people with Bro. Stewart as leader. The object of this class work was to present the first principles in a clear, concise form. There was much interest manifested in each lesson.

Bro. E. W. Moses of Houston was reelected president.

It was voted to have the 1927 conference in Goldthwaite.

Sunday evening, August first, three persons confessed Christ, and were baptized Monday morning by Bro. Austin.

Sybil Guthrie, Secretary.

THE MAURERTOWN CONFERENCE

The Maurertown Church of God began its Bible School the 18th of July and closed the 25th, with one Bible study each morning at 9:30, and preaching each evening by Bro. S. J. Lindsay. All-day meetings were held on both Sundays with basket dinner served on the grounds; Bro. Sheets filling the pulpit on both Sunday mornings, and Bro. Lindsay preaching on both afternoons and evenings.

The senior Bible class was in charge of Bro. Lindsay, while Bro. Sheets had charge of the juniors. All expressed themselves as being much benefited by the study, as Bro. Lindsay's thirty-some years of study have given him a wide scope of Bible knowledge, which he is so able to impart to others.

At the business session, at the close, it was decided to enter upon a wider range of work another year with an advisory committee to be appointed from each local body to investigate and report success in furthering the work of making preparations for a building to help accommodate those coming from a distance, and for a two weeks' meeting instead of one. It is earnestly desired that the brethren throughout the state will heartily support this move. We feel we are much indebted to Bro. Sheets for his untiring efforts in bringing the work to a climax and to the brethren for the hearty support given it.

On Wednesday, July 21, Sr. Annabel Ritenour was baptized by Bro. Sheets. Sr. Ritenour is just entering high school, and therefore has most of life before her. We are indeed pleased to welcome her into the church.

There were some who were prevented from attending on account of sickness. Hope they will be able to attend next year and many others.

Hugh M. McInturff.

(Received by The Herald during August.—Ed.)

MITCHELL, SOUTH DAKOTA

Four Bible Subjects were debated in the City Hall Auditorium in Mitchell, August 7 and 8.

The subjects were as follows: "That Christ pre-existed with the Father before and at Creation." "That the Ancient Worthies will not be a part of the Bride of Christ and that they will remain mortal and upon the plane of flesh." "That Christ did not get the same body at the Resurrection and His people sacrifice the present body and get a new one." "That the Devil is a personal being and was once an Angel in Heaven."

G. R. Hughart of Mitchell, an International Bible Student affirmed these questions and Bro. Adams took the negative.

This is the first time I ever heard of any of our people having an opportunity to debate an International Bible Student. It was the first time I ever heard a debate of the Scriptures and I enjoyed it very much. I think one learns so much from a debate.

Brother Adams would bring the Scriptures out so plainly that it forced them to contradict themselves at each session.

Brother Adams also gave one sermon in our school house on "The Conditions of the World and Where We Are." He showed by the Scriptures that there are two more prophecies to be fulfilled before the coming of Christ.

We want to thank each and every one who contributed to this meeting and made it possible to put the truth before the people.

Your Sister in the Faith,

Hazel Titus.

(Church items continued on back page, col. 2)

Legend of the Wandering Jew

The legend runs, as Jesus bore his cross to Calvary,

Weary beneath the burden sore, faint to the last degree;

He heard a mocking, scoffing Jew, one of a well loved race,

Who for the Lord no pity knew, insult Him to His face.

Christ looked at him, the Jew grew dumb as he heard Jesus',

"Tarry thou must until I come", then sadly went his way.

And since that day, from clime to clime, the Jew has wandered long,

Years grew to centuries, but time doth still his days prolong.

With staff in hand and weary feet, he tracks the wide world o'er,

No land is his, he still must beat his path on foreign shore;

When of the fatherland he thinks, the tears unbidden fall,

And mingled with Life's wine, he drinks the wormwood and the gall.

And in this legendary Jew we see God's chosen race,

Who once his loving favor knew, now fallen far from grace.

But when Messiah shall appear, they'll own Him for their King.

And to the transcendent land so dear, His people He will bring.

A needful lesson we should learn from this long-exiled race,

That none the Savior's love should spurn or doubt his saving Grace:

That willful hearts cause restless feet that wander far from God,

And all who scorn Christ's message sweet shall feel God's chastening rod.

Christ is the Life and Light of men, his word forever stands;

All who would live when he shall reign, must follow His commands,

Blessed is he who has a faith that doubt may not cast down,

Who would endure a martyr's death to win the victor's crown.

SERVICE

By Dorothy Magaw

TO EACH one of us the word "service" has its own individual meaning. To a very few of us it means service as a leader. To the most of us it means service as a follower. But whether we lead or whether we follow, we should all be followers of Jesus, seeking to do everything the way He would have us do it, and by so doing, add to God's glory.

So many times we think that because we cannot be of the few who lead our service as followers is so little as to not be worth while. But it is the many who make up the whole. Each one of us has his own place to fill, his own debt of love to pay. We can fill that place and pay that debt only by giving our time, our minds, our hearts, our souls, and our prayers to the service of Jesus, to doing, whole-heartedly and gladly, the little things and the big things that God gives us to do, each and every day of our lives.

And God expects us to give ourselves to His service just the way we are. No matter whether we are short or tall, brilliant or dull, strong or weak, frivolous or serious, it is these different qualities which make up

our separate individualities, and God can use us somewhere in His work. We can not make ourselves over, into what perhaps we think would be perfection. Even if we could, what we would then be would be no more perfect or desirable in God's sight than what we now are. Only God's spirit and God's love in our hearts can make us or our service acceptable to Him.

So then, let us do each little thing as though Jesus were by our side and we were working for Him. Let us put all our strength, energy, attention, intelligence, ambition, and ideals into every thing we do each day, and then give God the praise, and the honor, and the glory, if perhaps our efforts should meet with some approval or small success. Let us ever be humble before Him, and ever be ready for Him, for we know not at what hour He will come.

DANGER AHEAD

By S. Roxana Wince

THE great majority of the people of our country and of England as well have been lulled into a feeling of absolute security as to any danger in the future from the Church of Rome. The forces of Protestantism are too strong now in every quarter to invite attack. But is this so?

What are the facts of the case? A League of Nations has been formed and the United States has been earnestly solicited to join it. What will be the result? Fifty-two nations belong to the League, and the Roman Catholics are in the majority. If any question comes up as to religious freedom, Catholics will out-vote Protestants every time, and they will vote, too, just as the Pope says they must.

Yet the World League cannot bring about world peace and world brotherhood. Then why should we put our necks under the yoke of Rome? We rejoice to read that Irak has been freed from Turkish misrule and is in the hands of the British, yet Turkish misrule cannot be worse than Romish misrule nor belief in Mohammedanism worse than belief in Romish idolatry. Is it any worse sin to offer cakes to the queen of heaven than to offer wafers to the Virgin Mary? Jeremiah 7:18.

The sin is the same: it is idolatry; it is exalting the creature above the Creator. But what can we do about it? How can we stop the committal of this sin, this heinous sin?

I read in some paper this very week that a large number of Americans were going to join the Church of Rome in the near future, and doubtless they have done so before this time. This must be changed. The very flower of American manhood must not be used to build up that decaying, toppling church.

And I see but one way to prevent this being done and that is to educate children as to the true character of this foreign-born foe.

But how are we going to do this? We cannot discuss religious questions in our schools. We are forbidden to do that. It would make trouble if we did, trouble that might cause blood to flow in perfect torrents, especially in our great cities where Roman Catholicism is in the majority. How, then, is the work

to be done?

Start a reformation as Luther did? I see no other way out of our dilemma, no other way, save one, and for that we in patience wait.

"When Jesus comes and all get home" there will be no trouble then, for we shall see as we are seen, and "know even as also we are known." Truth will reign everywhere.

ADIEU

TO THE RESTITUTION HERALD: It would be quite impossible for one to write upon any vital subject through the columns of The Herald that would please even the majority of the readers in every point of doctrine; since there are so many different minds that are free to sail whither the wind is blowing.

As the writer with this retires indefinitely from the columns of The Herald, it becomes necessary to add, that at no time has he been cast down by criticism, or puffed up by words and letters of commendation. It has been more amusing than offending when charged with writing "paganism", "drink from the cup of Babylon", "utopian views", "preaching another Jesus whom the apostles have not preached", and substituting "an intangible, ghostly myth", "preaching another gospel to supplant, belittle, or wholly ignore the glad tidings of the kingdom". A year ago last January 20 in an article by the writer, the commentary phrase was used, "the pagan idea of atonement". The copy was held up for two weeks and after it was printed the editor referred to this as "a slap in the face".

It has been the sole object of the writer to build up the Church of God, in his imperfect style, with the gold, silver, and precious stones of Divine truth upon the foundation of Christ, the Son of the living God. No copy was sent in to The Herald except it was written in earnest prayer to be guided in judgment, and taught in the way we should choose, and sometimes with much emotion and tears, even as in the present writing. Only once was there occasion for retraction, because of carelessness.

A letter from a friend and brother came to hand, accusing me of "denying the bodily resurrection of Christ". The brother is quite mistaken, and as there may be others laboring under the same mistaken idea in regard to my position, I will crave a little valuable space to explain that there are terrestrial bodies, and there are celestial bodies: "so also is the resurrection of the dead". Christ is the first of them having slept. How are those who sleep in Jesus raised up, and with what body do they come? Is it the same body in which they fell asleep? Paul answers, "No, it is not the same body, but another body." In the resurrection, there is a natural body, and there is a spiritual body. The apostle uses Adam and Christ as type and antitype, and he says: "The first man Adam was made a living soul; the last Adam was made a quickening spirit". Christ was made, in His resurrection, "a life-giving spirit", not "an intangible, ghostly myth of unreal existence", but raised a spirit being, just as God is a Spirit, and those who come to God must first believe that He is, that He has real existence. Again the apostle uses Adam and Christ as type and antitype of the earthly and the heaven-

ments, for God assures us that governments are weapons in His hands against evil. Rom. 13: 1-4.

FOR CLASS

Why did God make provision for Israel to maintain His tabernacle in her midst?

What influence, necessary to national development, is considered in this week's lesson? What results of obedience did God enunciate to Israel? Distinguish between these results and the salvation that comes through the Christ as to cause of each and character.

What results of disobedience did God enunciate to Israel? How do these emphasize God's intolerance of disobedience?

REVIEW: EARLY LEADERS OF ISRAEL
LESSON 13 SEPTEMBER 26, 1926
RESPONSIVE READING PSALM 102
PSALM 102:12-28

Golden Text: When the Lord shall build up Zion, He shall appear in His glory.—Psalm 102:16.

FOR STUDY

For three months we have been studying some of the influences which God brought to bear upon His chosen people in order to develop them, an ignorant, strongly individualistic, slave people, into a nation—a one-body people working cooperatively, as the human body works, to its own highest good and God's glory and honor; a one-body of free, intelligent people no longer slave, but self-directing through knowledge of and submission to God's laws.

The lessons we have studied have not noted all the influences which are necessary to the building of a nation, nor have they shown that work completed as regards Israel. The building of the people of Israel into a nation that shall endure forever after which pattern all peoples shall be fashioned into nations, is still in process; and the lessons of the quarter have given an outline of the forces brought to bear first in this process. They are helpful to us only as we learn from them what is lacking in the various attempts at nation-building around us, and also what is lacking in our attempts to build up our individual lives. Those things necessary to national life are just as necessary to individual life, for national life is only individual lives interwoven in cooperative activities of work and play.

For the purpose of review these nation-building influences, as they were introduced into the midst of Israel's slave life, are given in outline form.

I. Israel a Slave People. Lesson 1. Ex. 1:1-14. Recall briefly the conditions of Israel's abject slavery and God's increase of her numbers in spite of these hard conditions. In accordance with what covenant was this increase in numbers? Was Israel enslaved spiritually as well as physically—did she know the God she claimed to worship? Was she a faith-thinking people? Were the individuals willing to work together for the common good? Were they willing to sacrifice what physical comforts they had for the spiritual blessing of freedom?

II. The Development of Leadership. Lesson 2 and 3. Ex. 2:1-10; Acts 7:22; Ex. 2:11 to 4:18 Leadership is the influence of true importance in nation-building. Re-

call briefly how leadership was developed for the people of Israel through the childhood, education, and call of Moses. How does the time used in preparation show the importance of leadership? How was leadership forced to forsake its own way and wait for God's? What particular step in the development of God's kingdom on earth is in process now?

III. Consciousness and Recognition of God's Power. Lesson 4. Ex. 11:1 to 12:36. Show how the ten plagues and the passover contributed toward this end. How was the influence of the passover preserved to future generations?

IV. Consciousness and Recognition of the Need of God's Care. Lessons 5 and 6. Ex. 13:17-22; 16:1-36. The deliverance at the Red Sea and the giving of the manna were both preceded by conditions which forced Israel to recognize her helplessness and her need of God's care. Recall these conditions.

V. Cooperative Self-direction under God's Leadership. Lesson 7. Ex. 18:1-27. God's form of government is a monarchy in which each individual uses to its fullest, the talent that has been given him. Jethro's wise counsel, accepted by Moses, God's representative, laid down this principle in the national life of Israel. What was his counsel? What did he say about "work"?

VI. Law and Obedience. Lessons 8, 9, and 12. Ex. 19:1 to 20:21; Lev. 26. In order to make the people of Israel into a nation, a one-body people, it is necessary for them to know and obey the laws that govern social intercourse. When and how did God make known to them the basic laws that govern right relationship with Himself and among themselves? What was God's plan by which Israel was to learn the necessity and the wisdom of obedience to these laws? What in the plan reveals God's determination that Israel shall learn this lesson? What covenant reveals that this determination will be carried out? Jer. 31:33, 34. Note that, according to this covenant, knowing law and realizing the necessity of obedience are not enough. The law must be written in the inward parts and in the heart. Can you discern that experience, under God's guiding hand, would help to accomplish this result?

VII. God's Presence. Lessons 10 and 11. Ex. 33: 35:4 to 36:7. Where and through whom did God meet with the people of Israel? Read that portion of Ex. 33 in which Moses expressed his realization of the necessity of God's presence. How was his longing for the assurance of God's presence partially satisfied? What was the plan by which the people were to acknowledge their need of God's presence and to help maintain it among them?

DAILY SCRIPTURE READINGS

(Continued from page 387)

works of law, no flesh shall be declared righteous. . . . For I, through law, unto law died; that unto God I might live. In conjunction with Christ, I am crucified; nay, living no longer am I, but living in me is Christ: while so far as I now live in the flesh, in faith I live, (the faith) of God and Christ who loved me and gave Himself up in my behalf. . . . for if, through law, (is) righteousness, after all, Christ died needlessly." Rotherham.

Children's Column

PREPARED BY DAISY NOKES

FIVE PRIZES FOR FIVE BEST REASONS FOR YOUR HOPE

Special to All Boys and Girls under 16 Years

THE Word of God tells us in 1 Peter 3:15, "But sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

There are quite a number of Hindu children in this country believing in the Prahmin and Buddhist religions. They are growing in numbers and their ideas find expression in Theosophy, Spiritism, Christian Science, and similar religions. You remember at Bible School we had a Buddha idol. Next year we hope to tell you more of these old world religions to help you have your answer ready.

Suppose a little Hindu boy lived next door to you. You would be surprised to find out how much he knew of his religion.

One day this Hindu boy would say to you:

1. God is not a person. God is nature, in everything, and everywhere.
2. We believe Jesus was one of the world teachers, but we don't teach repentance and remission of sins; we believe it is much more important to lead a good life.
3. We believe in transmigration of souls.
4. Jesus is coming back in the body of one of our leaders and is soon to give a message to the world.
5. One-third of the population of the whole world believe our way.
6. We have children's meetings and are going to study the different religions.
7. Do tell me about your Christian Jesus religion and why you make so much of Jesus, for my people tell me He was only a great teacher. Do you think He is coming back, and how, and what is He to do?

How many of you girls and boys would have your answer ready?

We will give five prizes for the best replies written in answer to this Hindu boy. Get all the help you can from mother, father, sister, brother, teacher, pastor, library, etc. "Myers' General History" will give you help on Hindu religion. Most dictionaries will give you all you need to know.

Equal Chance for All Ages of Girls and Boys of Fifteen Years and under

Write it in your own words, simple words, just as you would talk to him.

Be sure to give your address, age, and number of words.

Send to Mrs. Daisy Nokes, Lincoln Park, Rt. 7, Rockford, Illinois.

OBEDIENCE TO LAW

THE bright cloud that had guided the Israelites settled over the tabernacle. This showed them that God was caring for them. When it was time to pack up and go on, the cloud lifted and floated on before them. The beautiful tabernacle was folded up carefully and carried by men. Every Sabbath day the cloud stopped and stayed over the tabernacle and the people rested and thought about God. They said, "Let us go

(Continued on next page)

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

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Elder F. E. Siple.....Assistant Editor

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THE RESTITUTION HERALD

advocates the establishment of the Kingdom of God on earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites 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 young people will all enjoy reading Sr. Nokes article, "Five Prizes".

TWO Sunday School Lessons and Children's stories are published this week to catch up after our "No paper" week.

THANKS

THANKS to the few who have sent their names and addresses as per request in the three previous Heralds, also to all who are "going to" write soon.

Thanks are also due to all who are working—Working, I said—to advance the cause for which we labor.

REACHING MY NEIGHBORS

THE marksman develops accuracy by much repeated effort. He many times fails of the mark. Did he stop because of failure he never would develop precision.

The writer, too, often fails to convey his thought to his reader; the Christian fails repeatedly to influence his friend; it requires oft repeated effort to convey the written or spoken thought to those addressed, or to convey the Christian influence to another,—so as to hit the mark. But repeated, earnest effort in this, too, works for success.

IF WE ONLY UNDERSTOOD

THE Herald regrets Bro. Allan's "Adieu". Though several of his articles have not been given space in The Herald, and though Bro.

Allan frequently differs in understanding from the editor as well as from different readers yet Bro. Allan is a Bible student whose work is certainly commendable.

It is not surprising that he sometimes hurts others and draws from them rebuffs slightly seasoned with pungent particles. Almost every persistent writer probably meets with the same.

People often misunderstand one's motive and intended thought, and, in turn, are misunderstood in their reply.

When dining we should not refuse, entirely, the fish because it is bony. If so, we would deprive ourselves of the best of fish as well as of the poorest. Rather, let it be definitely understood that ALL fish have bones, and that he who eats should select the food portions and cast the bones out. But digestion of the beneficial food elements will progress better and bring better results if we refrain from growling at the meat because it encases bones.

Every writer, every speaker, every one who *lives* the Christian life, serves bones with the meat. How *much* more beneficial if we would all thankfully receive the meat and smilingly omit the bones, instead of tramping the really good meat under foot in anxious search for bones at which to scold.

If Bro. Allan were perfect he would not be "one of us"; or if one of Bro. Allan's readers were perfect he would not be "one of us".

EARNEST, UNITED SERVICE

THERE is so such of opportunity for the Church of God that it is certainly not too much to prayerfully solicit the earnest, united service of all its members.

The Church of God occupies a unique place in the great religious field. There are others who are announcing salvation through Christ; large numbers who are announcing the return of Christ; several who are heralding the soon establishment on earth of the kingdom of God with Christ 'upon the throne of David and the immortalization of called-out ones at Christ's return. The Church of God endeavors to proclaim all these and more. "The restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began" is one of the choice promises of Scripture which the Church of God endeavors to proclaim as far as its voice can reach. There are religious people who proclaim this last truth, but there is perhaps no other church which proclaims all of these foregoing truths together with the way unto salvation, the current events as foretold prophetically, etc. Therefore, the Church of God holds its own unique place in the religious world.

OPPORTUNITY

Our opportunity is very great, indeed. The world is hungering for these truths. Wherever they are announced in a kindly affirmative manner and in a spirit of helpfulness unto fellow-man these great truths are readily accepted by the hungering people.

There has been one continuous difficulty in our way. We have never, as a church, united heart and soul in proclaiming those rose-like beautiful truths without surround-

ing them with some of our self made thorns and briars, and flinching our hearers with almost unpardonable thrusts thereof.

The General Conference stands for united service in the proclamation of the things which one and all of the church agree upon. It has been the continuous effort of the General Conference to avoid the pressing of points of doctrine which any large proportion of the church conscientiously oppose. That is to say, it has been the aim to emphasize those truths which all of us can stand for, and proclaim them with all the power at our command. This is not even a slight suggestion that any should refrain from study and research and attainment of further knowledge of God's word and truths. But it is an effort to refrain from advocating such if in any way such advocacy makes it impossible for others of the church to cooperate.

Once again the membership of the church is everywhere urged to unite in every way possible for the advancement of this great work. The Herald solicits short, concise, well-written articles clearly instructing along the line of these great truths which all feel anxious to affirm. The Herald requests that all will refrain from injecting into their articles those thoughts which they know will unnecessarily wound the heart and conscience of their readers, and thus restrict in measure the activities of others in their cooperation. There is so much of truth that we all stand united upon that it seems cruel for any to intentionally inject these wounding elements.

The General Conference prayerfully urges one and all that we shall endeavor to make the year 1926-1927 the year of greatest growth and greatest results by the Church of God. As an aid in this service, that the church everywhere and the believers everywhere may receive the best possible assistance, we again urge each and every individual to mail to the National Bible Institution his name and address and also the name of the local church in which he holds membership. Kindly do this immediately.

It is also urged that more earnest consideration and service shall be rendered in Sunday School and the Berean activity. *Stop and think.* The vast majority of persons who profess Christ do so before they have reached the age of twenty. Ask your neighbor, ask your friend, ask every professed Christian of any denomination the age when he first professed faith in his Lord. You will surely learn that perhaps more than three-fourths of any and every church denomination take this great step in the teen age of life. Therefore, the wonderful opportunity that stands before the Church of God if it would vigorously labor with the childhood and youth age about it.

Let's affiliate more closely. Let's band ourselves together in every community where there are two or three or more that we may by united effort accomplish the most possible.

HERALD RECEIPTS

Howard Giddings; Mrs. C. Seely; Mrs. F. A. DeCamp; Mrs. Sarah Denison; Mrs. Ida M. Shepard; J. E. Hughes.

THE RESTITUTION HERALD wants to aid your Conference work. The more church homes are reading it the more it will help you. Solicit every church home for a subscription.

THE RESTITUTION HERALD

VOLUME 15

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NUMBER 50

BABYLON THE GREAT

By Samuel E. Haney

THE experience of Nebuchadnezzar, Belshazzar, and Daniel is interesting reading these days; and made especially so by Paul's statement,—“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” 1 Cor. 10:11.

Some salient points in the lives of these Biblical characters: As a result of Nebuchadnezzar's attempt to slay Shadrach, Meshach, and Abednego he was impelled to confess the infinity of Jehovah. Daniel 3.

Daniel interprets the king's dream; concluding by giving him some wholesome advice.

Twelve months later the king strutted into the palace of the kingdom of Babylon, and boastfully said, “Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?”

“While the word was in the king's mouth, there fell a voice from heaven saying, O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee”. Then something more happened. Read fourth chapter.

Belshazzar comes on the scene—chapter 5: Not having profited by observation, he tries to surpass his father's iniquity, but the Lord retaliates with proportional severity. (God deals with man “according to his ways”. Jer. 17:10; 32:19.)

The new king makes a great feast; and desecrates “the golden vessels that were taken out of the temple of God. They drank wine, and praised the gods of gold of silver, of brass, of iron, of wood, and of stone”.

In the same hour came forth the fingers of a man's hand and wrote.

Then comes a call for the wise men, finally the call for Daniel.

Both the queen and Daniel remind the king of his father's experience. And Daniel courageously adds, “And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this”; even itemizing his iniquitous acts, verse 23.

Daniel interprets the handwriting on the wall, “God hath numbered thy kingdom, and finished it. Thou art weighed in the balance, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians”.

One moment, while at the zenith of his majestic royalty he sees men raving over his spectacular career. The next moment he faces the inevitable, i.e., “Thy kingdom is divided, and given to the Medes and Persians”; and his own body made to feel the sting of the assassin's hand: “In that night was Belshazzar the king of the Chaldeans

In A Treetop

By Everett Earle Stanard

I was picking cherries yesterday.
In the breeze my treetop swung and lurched—
Plucking fruit is splendid work, I say—
And absorbed in this, I clung and perched.
Gazing upward where my right hand sought
Tempting cherries gleaming in the sun,
Suddenly I paused. Mine eyes had caught
Sight of heaven's eternal deeps, where run
Clouds in silver concourse when the summer
day is done.

So we draw to us the fruits of life:
What is near at hand is first and all.
All our days we spend in getting strife—
Plucking cherries, 'ere they ripened fall.
Eager in this game we spend our days,
Life's eternal verities unknown;
Then a moment comes when spirit's gaze
Rests on myriad constellations sown
Through the soul's immensity whose center is
love's throne.

slain”. Compare Zeph. 1:17, 18 and James 5:1-6. Thus endeth the big show!

But, says Paul, “These things occurred to them typically, and were written for our admonition, on whom the ends of the ages have come”. Emphatic Diaglott.

Reader, do we see anything antitypical by these “occurrences”? Obtuse indeed would we be if we did not.

In a concrete way these two king's lives illustrate the experience of fleshly and spiritual Israel, respectively; and prove that God deals alike with individuals and nations.

Pride—vanity—arrogance played havoc with typical Babylon; and the same can be said of the antitypical; the difference being, the latter is always the greater in magnitude.

There were idols—inanimate—“gods” in Babylon, to which “they drank wine and praised the gods of gold, of silver, of brass, of iron, of wood, and of stone”. But perhaps Christendom has as many idols—though animate—as had her heathenish type. Our streets, and even our churches, are full of human idols that are beautifully painted and decorated. We have idols of money (gold); idols of self; idols of embellished homes; idols of relatives. Christendom, including many enlightened Christians, is idolizing everything in sight to the exclusion of Jesus Christ.

Flesh is the Nebuchadnezzar “image of gold” to-day; although Paul says, “To be carnally minded is death; but to be spiritually minded is life and peace. 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”.

Jesus made His own flesh (relatives) of small moment, “He answered, who is my mother? And who are my brethren? And He stretched forth His hand toward His disciples, and said, Behold, My mother and My brethren!”

Paul was wise when he “conferred not
(Continued on back page, column 1)

THE COMING OF CHRIST

A DIVINE NECESSITY

By Rufus A. Curtis

SCOFFERS may ridicule the idea of Christ's return to earth again, and tauntingly ask, “Where is the promise of His coming?” (2 Peter 3:3, 4; Isa. 5:18-24; Matt. 24:48-51.) False teachers may even deny the Lord that bought them and try to substitute another Jesus, an intangible, ghostly one, in His stead; as well as another gospel to supersede the glad tidings of the kingdom of God, which Jesus preached and commanded His followers to preach. But none of these things should deter us from an earnest prosecution of the inquiry, “What is truth?” (2 Peter 2:1; 2 Tim. 2:12; 2 Cor. 11:4; Gal. 1:6-9; Luke 8:1; 4:42 43; 9:2, 60; John 18:38.) There are many valid reasons why Jesus should return to this earth once more.

The Veracity of His Word Requires It

He has said, “I will come again, and receive you unto Myself: that where I am, there ye may be also.” “I will not leave you comfortless: *I will come to you.*” “And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east”. (John 14:3, 18; Zech. 14:4.) If He never comes back again, we can never be *received unto Himself, be with Him, or share in His salvation!* Our salvation is contingent upon His appearing “the second time”. (Heb. 9:28.) All this talk about immaterial and immortal souls, going to heaven at death, to be with Jesus, is putting “darkness for light, and light for darkness.” (Isa. 5:20; 8:20.) Jesus has said “Whither I go, *ye cannot come.*” (John 13:33.) “And no man hath ascended up to heaven”. (John 3:13.) It is said of David, many centuries after he was dead and buried, that he “*is not ascended into the heavens.*” (Acts 2:29, 34; 13:36.) We are not to go to heaven, to be with Jesus; He is coming back to the earth to be with us here! If He never comes back to the earth again to receive us unto Himself, His word will be invalidated, and we will be left comfortless, and hopeless!

The realization of the blessed hope of Christians to dwell in Christ's actual presence, behold His glory, and be like Him for evermore, is all dependent upon His coming. (Titus 2:11-14; John 17:24; 1 John 3:2; Psa. 17:15; Phil. 3:20, 21.) “For what is your hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ *at His coming?*” (1 Thess. 2:19.)

In order for Christians to attain unto the spiritual plane of existence, or enter upon a deathless equality with unfallen angels, there is divine necessity that they should have “part in the first resurrection”; or if

National Berean Department

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The advantage of daily Bible study is that it keeps the mind continually pondering on the things of divine wisdom. If in the early part of each day one could pause long enough to consider even only one short passage, think of the mental food thus obtained for the rest of the day! The wise man once said, "As he thinketh in his heart, so is he." Prov. 23:7. If, then, our thoughts are often of God, of His love and His plan, we ourselves will become more Godlike. Thoughts control and produce actions. Think evil thoughts and evil deeds are bound to follow. Think noble, pure thoughts and nobility is yours. Be a Berean in deed as well as in name—read at least one verse in the Bible each day, and your life will manifest more spirituality.

Don't forget to send all items for this department to F. E. Siple, Oregon, Ill. Let others hear briefly of your society or community real often. We are interested in each other.

Or, you might change the motto of last week to read:

If every member of our Class
Were just like me,
What kind of a Berean Class
Would our Class be?

The Oregon Berean class in finishing the study of the life of Paul the other night were discussing the question of how Paul met his trials and persecutions. A list of the many indignities and acrid persecutions which he met because of his faith is given in 2 Cor. 11:24-28. His attitude toward these things is shown in 2 Cor. 4:17, 18, in which he refers to all such as "light affliction which is but for a moment", and Rom. 8:18. "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."

One who leads a true Christian life to-day will also meet severe trials and temptations. How wonderful if he can always keep the outlook upon it all that the great apostle had! If these difficulties shall work for us a far more exceeding and eternal weight of glory, is it not worth while to look over the present inconveniences into the glory of the future, realizing that the things which are seen are temporal; but the things which are not seen are eternal?

"Yesterday is gone—forget it;
Tomorrow may not come—don't worry;
To-day is here—use it!"

"If you should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes and search for them with my clumsy fingers and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the most invisible particles by the mere force of attraction. The unthankful heart, like my finger in the sand, dis-

covers no mercies, but let the glad heart sweep through the days, and as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold."—*Oliver Wendell Holmes.*

Iowa has just twice as many Berean societies as it had a year ago. May they double again this year! It is true the number is very small yet, but by the doubling process figures grow rapidly.

Do not quibble over technical points during your Berean class. Ask questions, and talk, but do it always for the good of the entire class. Allow and help the teacher to bring out the point of the lesson.

If some good point or question comes up in your local class work, sit right down and write us about it. Will you? Huh?

The Sunday School

Prepared by Alta King

OBEDIENCE TO LAW

LESSON 12 SEPTEMBER 19, 1926
LESSON TEXT LEVITICUS 26
RESPONSIVE READING PSALMS 51

LEVITICUS 26:3-13

Golden Text: If ye be willing and obedient ye shall eat the good of the land. Is. 1:19.

FOR STUDY

Review: In last week's lesson we saw how God made provision for Israel to definitely express her recognition of her need of His presence in her midst, and for her to contribute something toward maintaining it—this as a vital factor in her national development. How was she permitted to do this?

In this week's lesson another influence equally important in national development is considered—the influence of obedience to law.

I. The Result of Obedience. Lev. 26:1-14. In verses 1 and 2 God states the essential prerequisite to obedience to law. Why are recognition of and reverence for God essential to obedience to His laws? Study verses 3-12 for the following results of obedience: material prosperity, national peace and safety, national strength, God's favor and honor.

We should not confound these results of obedience to law with the spiritual salvation which comes to man through the Christ. Such salvation requires something far more than obedience to law. Formal obedience to law according to the letter will result in national prosperity, as long as such obedience can last; but salvation through Christ is spiritual obedience, obedience that comes from love of obedience, from fellow-

ship with the mind and the spirit of the Father, from love for God and for those whom He loves. The prerequisite of salvation through Christ is a grasp of God's character and communion with that character, until we ourselves partake of that character. No amount of obedience to law will result in this salvation. (Though the Christ's salvation includes obedience of the highest type.) Only friendship and companionship with the Christ, who is God in the flesh, can result in communion with God and the obedience of such communion.

Though obedience to law can not bring the Christ's salvation, it by no means is to be lightly esteemed, for obedience, even if forced obedience, is necessary to that well ordered life, both nationally and individually, into which the Christ's influence may enter. Only, we should use care that we do not mistake obedience to law for the richness of the Christ's salvation and, like Israel, cease to seek, cutting ourselves off from that which extends far beyond obedience to law.

In verse 13 is stated God's right to require obedience from Israel. What does "made you go upright" mean?

II. The Result of Disobedience. Lev. 26:14-39.

The importance which God places upon obedience to law is shown by His unrelenting attitude against disobedience as is shown in these verses. To make Israel know that He would show no leniency toward disobedience God declared a series of punishments of increasing severity. Prof. A. R. S. Kennedy outlines them as follows: (1) sickness and defeat (vs. 16-18); (2) famine (vs. 19, 20); (3) wild beasts (vs. 21, 22); (4) seige with its accompanying privations and disease (vs. 23 to 26); (5) the crowning disaster of national destruction and exile (vs. 27-39).

What purpose did God have back of these punishments—the destruction of people or Israel's national repentance? Verses 40, 41. Which of these punishments is Israel undergoing now? Is God sure of accomplishing His purpose? Jer. 30: 1-11. Vs. 42-45 of text.

If obedience to law is so necessary to healthy national life, is it just as necessary to healthy individual life? (Individual lives in the aggregate make up national life.) Mention some of the laws of living that have as their object a healthy mental and physical life. Show that such laws contribute toward highest service to God and fellowman. What general law does Paul state in 1 Cor. 9:25? To what things must abstinence rather than temperance be applied? 1 Peter 3:11.

What should be our attitude toward laws of the land which, if obeyed, help the nation to be temperate, and to abstain from that which is evil?

Would you apply temperance or abstinence to the use of alcoholic drinks for pleasure? Consider this question from the viewpoint of one's own personal welfare and from the viewpoint of one's influence over his fellow-man. Is it right to disobey a law of the land because it seems imperfect and unable to meet the need for which it was designed?

Respect for law will result in obedience to unwise laws and to even unjust laws. But we may rest assured that unwise or unjust laws touching the main issues of national life will not be passed by govern-

have the meek and gentle spirit of forgiveness toward others. They who have tasted of the pardoning grace of God will, with meekness, shed forth the same spirit to all.

Verses 16 to 18. In these verses He cautioned His disciples not to be like the hypocrites, with whom fasting had become one of the most prominent usages of that day. When fasting they sprinkled ashes on their heads, and did not wash or anoint themselves, and to add to their outward signs of sadness and mourning they dressed in the most wretched clothing they could find. If wretched appearance indicated humility they must have been very humble. Moses had appointed but one fast, yet they had added others, on Monday and Thursday especially, when they held their synagogue worship. Our Lord condemned hypocrisy in very emphatic terms. He would have His disciples discern the difference between *seeming* and *being*. True worship should be offered with reference to God only and in that simplicity and humility that seeks not the praise of men, but only that reward which is stored up among the incorruptible treasures in heaven. This requires the dedication of self to the service of God.

DEATH'S DOMINION GONE

By S. Roxana Wince

"It was not possible that He should be holden of it."—Acts 2:24

JESUS had been taken by the wicked hands of the Jews and crucified and slain.

They did not know that what they had done had been done by "the determinate counsel and foreknowledge of God". They were not good students of the Bible. Had they never read the words of the prophet Joel? It does not seem possible.

For Joel says, "And it shall come to pass afterward (saith God) that I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions".

From the days of the apostle, when this prophecy was reiterated, it has been and is being fulfilled. I myself have seen wondrous visions of angels flying in mid-heaven, precursive of the speedy coming of the Lord.

And if James could say in his day, "The coming of the Lord draweth nigh", with how much more assurance can we so say!

It was not possible for death to hold the crucified Jesus. He was the great Shepherd of the sheep. He must rise that He may call all the dead to come forth from the gloomy precincts of the tomb—the good to live forever, the bad to be remanded back to dust and nothingness.

No, it was not possible that He should be holden. Abel has waited for six thousand years for the Lord to call and raise him from the dead, to die no more. Abraham and Sarah have slept a long, long time. Moses is still a handful of dust by the Jordan.

The good of all ages await the coming of Jesus, to rise and be crowned. What a happy time it will be for the children of God, for on him that hath part in the first resurrection "the second death hath no power."

When we've been there ten thousand years,
Bright shining as the sun
We've no less time to sing God's praise
Than if we'd just begun

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—Sep. 26—Gal. 5 Mem. V. 22

IT was "a little leaven", v. 9, that had "leavened the whole lump" relative to the churches in Galatia and made it necessary for Paul to address them as he did in this letter. He has shown them in chapters 3 and 4 how that the gospel has been given priority over the law and that as Christians they are duty-bound to give heed to the teachings of Christ and His apostles as having priority over the teachings of Moses and his assistants.

In chapter 4 by statement and by parable he has assured them that those in Christ stand in a certain and definite liberty. He now urges, v. 1, that they should be steadfast therein giving due care not to presume to use that liberty unjustly or in vain, v. 13. In verse 4 he instructs that if a Christian seals himself unto the law by circumcision he thus leaves Christ unemployed, idle, "of no effect", in that he removes himself away from the grace of Christ and away from righteousness through Him. He urges upon them the distinction between living in the spirit and living in the flesh under the law; and at verse 16 he instructs them to walk in the spirit and in so doing they will not fulfill the lust of the flesh. These, the flesh and the spirit, "are contrary the one to the other". One cannot serve in both ways at the same time.

Mon.—Sep. 27—Gal. 6 Mem. V. 1

The teaching of verse 1 seems to be built upon nearly every basic principle of God—forgiveness, love, service, esteem—everything is included in the one statement—"Ye which are spiritual, restore such an one in the spirit of meekness". How strikingly contrary is this lesson to the usual practice of the carnal nature. Instinctively the carnal nature aspires to free itself from the handicap occasioned by being attended by and made responsible for a weak, dependent brother. So also the Christian church often, in undue haste, endeavors to free itself from the care of a weak offending member; rather Paul teaches that such an one should be kindly strengthened, encouraged, edified; and that the right and proper ones thus to work are those who are themselves spiritual.

Tues.—Sep. 28—Eph. 1 Mem. V. 22

Wed.—Sep. 29—Eph. 2 Mem. V. 22

Thur.—Sep. 30—Eph. 3 Mem. V. 10

Fri.—Oct. 1—Eph. 4 Mem. V. 3

Sat.—Oct. 2—Eph. 5:1-17 Mem. V. 2

Ephesians is the second of the great textbooks of doctrinal instruction for believers in this Dispensation. In Romans is set forth all the truth concerning the standing of the sinner in Christ, as having died and risen with Him. Now we are taken a further stage and taught that the sinner not only died and rose again in Christ, but that he is now in God's sight and purpose seated with Christ in the heavenlies. Romans ends with a reference to the revelation of the Mystery; Ephesians takes up that subject and unfolds it to us. The doctrinal part of Romans ends with the eighth chapter, a chapter on which is built the foundation of the Ephesians truth.

The key-note is struck in the opening words, v. 3, which prove that its sphere is heavenly. In

it is revealed the "great secret" of this Dispensation of grace, viz., that individual sinners among Jews and Gentiles are being "called out" and formed into "the church which is His body", in which there is neither Jew nor Gentile. And that this church should be "to the praise of the glory of His grace" throughout eternity (2:7), and an object-lesson, so to speak, to supramundane rulers and authorities in the heavenlies (3:10), of the glorious purpose (hitherto hidden in God) of Him in "heading up" in one all things in a Dispensation of fulness of times (1:10), having Christ Personal as its glorified Head, and Christ Mystical, the glorified members together with Him of His Body.

This was the "secret" hid "from the ages and from the generations" (as Greek of Col. 1:26) which Paul was not permitted "to make known unto the sons of men" (3:5) until the period of Israel's national probation was closed by the pronouncement of the decree in Acts 28:25-28. But that decree once declared, he is authorized to communicate by "prophetic writings" the secret which had been revealed to him by the Spirit. As truly said by Chrysostom who died A. D. 407;—"these lofty thoughts and doctrines which . . . things which he scarcely anywhere else utters, he here expounds."—Extract from Companion Bible.

In the Ephesian letter Paul seems to rise to the extreme height and grandeur of the beautiful attainments possible to man through the Gospel of Jesus Christ and the gift of God in Christ. The blessing with spiritual blessings in heavenly places in Christ is far beyond anything that was ever revealed in previous Scripture. The position thus planned and purposed of God is far beyond the conception of man, even in the hours of his brightest anticipation. Paul teaches that those thus blessed are predestinated "unto the adoption of children by Jesus Christ to Himself", 1:5. And accordingly, 5:27, all such will be presented to Himself as "a glorious church, not having spot, or wrinkle, or any such thing"; . . . "members of His body, of His flesh, of His bone", v. 30.

All this will be realized, chapter 2:7, "in the ages to come", when He shall "show the exceeding riches of His grace in His kindness toward us through Christ Jesus". But all of this but reveals the marvelous grace, favor, of God toward those who are thus destined; grace in that, 1:7, they are given "redemption through His blood, the forgiveness of sins, according to the riches of His grace". All such will be fashioned like unto Him, Philippians 3:20, 21.

The beauty and marvelousness of it all is that the grandeur of the Gospel is proclaimed unto all the world with the assurance that whosoever will may accept of its truth, may consecrate himself to the service of God and His Son, and by such choice and consecration may enter into an obedience of the Gospel which shall entitle him to the abundance of this grace and the grandeur of its provisions. Little wonder that the "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. What finite mind could ever of its own initiative visualize such transcendent destiny as that which the Father hath prepared for those that love Him? And then to think again that in face of the re-

(Continued on page 399, column 3)

CURRENT EVENTS or FULFILLMENT of PROPHECY

PALESTINE REBUILDING

Actions Committee Inspires Confidence

THE last session of the Actions Committee had this excellent result, that it gave expression to the unity of all Zionist forces. This single-minded concentration upon the common goal which was achieved at this session, inspires me with confidence. The Zionist Organization may now proceed with its larger plans for Palestine, which is an integral factor in any program aiming to ameliorate the condition of the Jewish population in East European countries." Thus spoke Dr. Chaim Weizmann as reported by the Jewish Telegraphic Agency and The New Palestine. The New Palestine continues:

"Our work for the coming year has been outlined, and it is for the purpose of carrying on this work that I shall ask the support of the Jews of the world, particularly that of American Jewry. It will involve not less than \$10,000,000, which is to be spent for the purchase of land, agricultural colonization, extension of industrial and urban credits, and for health and education.

"The \$10,000,000 budget also includes the expected income of the Jewish National Fund and a minimum working budget of the Keren Hayesod, which will begin its operations on the basis of \$3,500,000. This also includes the capital which is expected to be raised for mortgage credits, of which \$500,000 was pledged to be sold in the United States through the Palestine Securities, Inc.

"With \$10,000,000 at our disposal, we will be able to continue Jewish immigration to Palestine at the rate of 30,000 per year and to consolidate our present position in the country. Owing to the depression prevailing in Central and East European countries more than two-thirds of the budgetary requirements will have to be supplied by American Jewry. The balance is expected to be raised largely in South Africa, South America, Australia, Canada and in Great Britain.

"We are looking forward to an energetic activity and I hope that when I arrive in the United States in October, I shall be able to contribute my services to the cause of a better understanding of the practical importance of our work in Palestine and effect a united support of Palestine by all classes and elements of the Jewish population."

COLONIAL OFFICE ESTIMATES FOR PALESTINE

The British Government has issued a new White Paper in which is contained a statement by the Secretary of State for the Colonies explanatory of the Estimates for Colonial Services, 1926. With regard to Palestine, the White Paper says, according to a dispatch to the Jewish Telegraphic Agency:

"In Palestine His Majesty's Government agreed to contribute, in the year 1926, a sum of 108,000 pounds sterling toward the cost of the new frontier force which has been created as part of the scheme recently intro-

duced for the reorganization of the defense forces of the country. British revenues also contributed a grant-in-aid of 92,000 pounds sterling towards the cost of the administration of Trans-Jordania. Apart from these contributions, all of a temporary character, both Palestine and Iraq may now be said to be self-supporting so far as internal administration is concerned."

OUR STEWARDSHIP OF JOY

THE GOSPEL of the Lord Jesus Christ is Good News, and the Christian's testimony is to be a *joyous* one. Have you ever stopped to think that the *joy* of the Lord is one of the talents committed into the keeping of His Christian stewards? As Christ was about to leave His disciples He said to them, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full" (John 15: 11). In Galatians 5:22 we read that joy is the fruit of the Spirit. Are we letting it shine out through us into the lives of others that they too may come to have the joy that only Christ can give? Spurgeon once said that "a good many Christians seem to think Paul wrote to the Philippians, 'Groan in the Lord alway: and again I say, Groan.'" Let us not be like the unprofitable servant and bury our talent of joy in a napkin, carefully keeping it hidden from the world, but let us put it out to the bankers that it may increase and multiply in other hearts and lives.—*The Sunday School Times.*

AMONG THE CHURCHES

HOLBROOK, NEBRASKA, CONFERENCE

The annual conference of the Church of God was held at Holbrook, Nebraska, August 20 to 29, inclusive. Brothers C. C. Maple of Elyria, Ohio, and T. A. Drinkard of Eden Valley, Minnesota, conducted the preaching services.

The local attendance was very good and many brethren from a distance were here at various times. Our hearts were made to rejoice by the addition of six members who were baptized into Christ. They are Sr. Erma Johnson and Bro. Warren Story's entire family, consisting of himself, his wife, Mable, his daughter, Ruth, and his two sons, Erton and Melvin.

Bro. John Adams was chosen chairman for the coming year.

A harmonious and cooperative spirit was manifested by all attending the meetings.

We have planned our work for the coming year and hope that all will be done according to God's will and redound to His honor and glory.

Mrs. Eva Phelps, Secretary.

JANE ANDERSON

Was buried the ninth of August at Guthrie Grove, S. C., to sleep till she is called forth in the resurrection. She leaves a husband, Bro. Arthur Anderson, and four children, one of them a babe born June 8th, also five brothers and three sisters and a host of friends to mourn her death.

She was 34 years of age and had been married 21 years to a day when she died.

The writer spoke words of comfort to the bereaved and friends. May God's words lead them all to rich blessings.

M. O. Williamson.

CHILDREN'S COLUMN

(Continued from page 301 column 3)
into the house of the Lord." They were glad to go to this tent church to pray.

Are you glad when you can go to church? Jesus wants His people everywhere to meet together for worship. He says in Matthew 18:20, "Where two or three are gathered together in My name, there am I in the midst of them." In Hebrews 10:25 the Bible tells us to meet together much more as we see the signs of His second coming near at hand.

In those tabernacle days God gave the Israelites a special rule for children. It is, "Children, obey your parents". Children that obey their parents will love and obey God.

Another rule He gave them was, "Do not drink wine or strong drink." God wanted them to take care of their bodies and keep good health.

God promised that if His people obeyed His rules He would take good care of them, but if they did not He would have to punish them, so those who did not mind had a hard time.

REVIEW

IN the lessons which we have been studying, God's love and care for His people are shown. He takes care of the flowers, trees, birds, and little children. Don't you think we ought to thank Him for His kindness?

Can you tell the story of God's care of Moses when he was a little baby?

Have you tried to tell any of your little friends that great miracle story how Moses held up his rod and God parted the waters of the Red Sea? The Israelites walked over and never even got their shoes wet. The Egyptian soldiers couldn't get them. A little neighbor boy comes to our back door and calls, "Elseleone, Elseleone, please come and tell me some more Bible stories." Little children like them far better than fairy tales, and why shouldn't they, for they are from "The Best Book", and are true while fairy tales are not.

Which story do you like the best about Moses? I like the "Manna" lesson the best where "He gave them bread from heaven to eat", John 6:31.

When the Israelites left Egypt they took all the bread that they could carry, but it was soon gone, and they were so very hungry, and could not buy any in that desert country where no one lived. So the heavenly Father said, "Behold I will rain My bread from heaven for My children, and they shall gather it every day, except on the Sabbath day. On the day before Sabbath they must gather enough for two days, so that they will not need to work on the holy Sabbath day." In the morning the people found the ground covered with something small and white. They tasted and found it sweet and good. They called it "manna". So they lived on the bread sent from heaven day by day, and which came in this miraculous way.

Now Jesus says in John 6:32, 35 that He is the bread of life which God sent from heaven to give life to the world, and whoever comes to Him and believes on Him shall never hunger or thirst. Jesus meant that all little girls and boys, and grown-ups too, who would study the Bible and believe, to them He would give eternal life. If you really believe, you will obey.

Doings Among the Churches

ILLINOIS

Conference Officers:

F. E. Siple, President, Oregon
 Mary A. Gesin, Secretary, Oregon
 Anna E. Drew, Treasurer, 629 N. Galena, Dixon

We are glad to report that Bro. John E. Cross rests comfortably most of the time. The many prayers that are being offered in his behalf, and the constant kindly care being given him are resulting in this daily blessing. His many weeks of sickness have weakened him a good deal.

Sr. F. L. Austin is very grateful for the several "Sunshine" letters and presents that have come to her bed in the last few weeks. Her spirit "is willing, but the flesh is weak" to acknowledge each one personally. Her condition continues about the same in general. Some weeks she feels real well; at other times just the reverse. For the last two or three weeks her condition has been "the reverse".

The changes in program made during and since the General Conference have made necessary some changes in our office force.

Bro. John Railton had had principal charge of the mail order seed and nursery work. That having been discontinued he at once engaged with the Bryant Nursery Company of Princeton, Ill., for which concern he is now selling nursery stock.

The Dixon church is almost completed, and October third will be dedication Sunday. There will be services morning, afternoon and night, the dedication service being in the afternoon. The Oregon choir plans to assist.

The State Conference is anxious to see each point in the state developed as much as possible. If there are a few in your community and you would like some help to get organized for regular work please communicate with the officers whose names and addresses are given above.

Bro. Lewis Lindsay, 1202 Eighteenth St., Rockford, Ill., consecrated his life to God by baptism on September 18.

Sr. Daisy Nokes of Rockford has been on the sick list again. Therefore no article this week to the children. God willing The Herald will carry one of her messages next week, as she is in health again.

Mr. and Mrs. Carl Andersen and son, Albert, from South Bend, Ind., are making a brief visit with Oregon friends, including Bro. and Sr. Thayer of Golden Rule Home.

Having less rather than more work at The Herald Press for one given to Art it has been necessary to release Sr. Dorothy W. Lyon. She is now engaged with The Rockford Illustrating Co., a concern employing 25 or 30 artists.

Her present address is 215 N. First St., Rockford, Illinois.

The N. B. I. bids "God speed" to both of these young people.

Sr. Leila Mae Siple of Oregon, daughter of Bro. and Sr. George Siple, left last week for Evanston, Ill., to enter the Northwestern University. She will major in vocal music.

Sr. Ruth Gesin of Oregon has entered Mount Morris College.

STATE BEREAN BUSINESS MEETING

The twenty-ninth annual business meeting of the Illinois State Bereans was held at Oregon,

Aug. 13, 1926.

The reports of the secretary and treasurer were read and accepted. The Tract Committee reported that six hundred and fifty tracts had been sent out in the past year. Next the reports of the Program and Isolated committees were heard. In the report of the Literary Committee it was stated that eleven articles had been received. The Junior Extension Committee reported that one junior society at Oregon and two children at Marshall had taken up the work.

Reports were given of ten adult Berean societies and two junior societies in the state. Most of the societies showed a splendid interest in the work and promptness in paying both state and national dues.

It was moved by Sr. Whitehead and seconded by Bro. F. E. Siple that Self-Denial Month be abandoned this year, inasmuch as it was not observed by the majority of members of the various Berean societies. This motion was lost, so October was set aside for Self-Denial Month.

Sr. Anna Drew requested to be retired from the office of president as she had filled this office for twenty-five years and felt that someone else should take up the work.

The following officers were elected for the coming year: Dorothy W. Lyon, Rockford, president; Mary A. Gesin, Oregon, first vice-president; Elmer Goekler, Marshall, second vice-president; Mabel Andrew, Oregon, secretary; Paul C. Johnson, Oregon, treasurer.

It was suggested by Sr. Whitehead that Sr. Anna Drew be given the office of Counsellor to help and advise the new officers. A rising vote of thanks was given Sr. Drew for her faithful work the past twenty-five years in the Illinois Berean Society.

The meeting was adjourned.

Mabel Andrew, Secretary

October is Self-Denial Month for Illinois State Bereans.

HERALD SUBSCRIPTION CAMPAIGN

THE RESTITUTION HERALD is and always has been printed at a loss. This loss could be reduced in proportion to an increase in the subscription list.

Therefore, we are making the following inducement to secure a goodly number of new subscribers.

To the person securing:

- 1 new subscriber, we will send free a copy of "Pocket Map of Palestine".
- 2 new subscribers, we will send a copy of "Will it Pay to Become a Christian?"
- 3 new subscriptions, we will give a beautiful "Scripture Wall Motto."
- 4 new subscribers, we will send a copy of "Smith's Bible Dictionary".
- 5 new subscribers, we will send a copy of "Cruden's Concordance".
- 10 new subscribers, we will send a \$4.00 Bible.
- 25 new subscribers, we will send a \$10.00 Bible.

As an extra inducement we will give as a premium one copy of "The Visitor" to each one of the first 50 new subscribers.

In addition to the above the individuals who send in new subscriptions may give credit to some Church, Sunday School or Berean Society, in which case we will give to the Church, Sunday School or Berean Society, a "New Testament Wall Map of Palestine" if

the total new subscriptions are 20 in number.

You would also be doing a very good work for which THE RESTITUTION HERALD would be very appreciative.

A new subscriber is one who has not regularly received THE RESTITUTION HERALD since May 1, 1926.

Mail subscriptions and remittances promptly as taken, and add to your club week by week.

The above offer stands till December 7, immediately after which the clubs will be totaled and premiums sent. These premiums will make excellent Christmas presents if so desired.

F. A. Stilson, Circulation Manager.

VIRGINIA

Bro. H. A. Sheets of Maurertown, Va., after attending General Conference and Bible School at Oregon and spending two weeks with his parents, Bro. and Sr. Bert Sheets of Blanchard, Mich., where also he spoke for the Blanchard church and for the congregation at Allen school house, has returned to his Virginia work. By special arrangements he spoke at the Parkwood Church of God, Corner 110th St. and Lee Ave., Cleveland, Ohio, on September 10.

BAPTISM

On Sept. 8, we went to the waters of baptism and there immersed Archie Lockwood into the great and saving name of Jesus Christ.

It is always a joy to assist anyone to put on Christ in baptism, but it seems to bring more than joy when the assistance is rendered to a relative or close and dear friend. Bro. Archie is both relative and friend. He married my sister, Edna, and his recent baptism makes a united family in Christ. This family unity in faith should be able to accomplish much for the glory of God.

We wish him well in his journey of life. May God give him guidance in his Christian walk. Our prayers go out to him as they do for all those in Christ Jesus.

Harry A. Sheets.

NEBRASKA

Sr. Alta King's address is now 2254 South St., Lincoln, Nebraska.

FROM BLAIR

Dear Ones in the Faith: Bro. T. A. Drinkard of Eden Valley, Minn., stopped over in Blair on his way home from the Holbrook Conference. He held meeting Saturday night and Sunday. The attendance was fair but on account of rain some were unable to attend.

During the meeting three young people requested baptism: Harvey, Dorothy and Clara Krogh, children of Bro. and Sr. Harvey Krogh. These young people are all in high school, and we are glad to see them accept the Truth. May God bless them is our prayer.

Laura Bates, Church Secretary.

OHIO

BAPTISMS AT BRUSH CREEK

On Sunday afternoon a little group gathered at the water to witness the obedience in baptism of Fred J. Doll of Williamsburg, Ind., and his sister, Mary E. Doll of 306 Grant St., Troy, Ohio. Bro. Doll made the trip from his home expressly for this purpose. An interesting Bible class in the home of Bro. Chas. Doll preceded the baptismal service. Both Bro. and Sr. Doll are people in the prime of life who will be valuable workers in the Master's cause. Each has studied long to determine the truth of the Scriptures, and this study has aroused an earnest desire to be true in every way to the high calling. May their efforts be crowned with success, and may the Father bless, that they may prove faithful, and be worthy of life when Jesus comes.

M. W. Lyon.

among those "which are alive and remain unto the coming of the Lord", to share in that miraculous translation, from mortality to immortality, that will then take place. (1 Cor. 15:44-46; Luke 20:35, 36; Rev. 20:6; 1 Thess. 4:15; 1 Cor. 15:51-55.)

Without the coming of Jesus, who is "the way, the truth, and the life", the Christian's faith is vain, his hope a delusion, and he himself perished. (John 14:6; 20:30, 31; 1 Cor. 15:13-19.)

I often

"Long for a touch of a vanished hand,
Or a sound of a voice that is still."

but my longings will never be realized, unless Jesus returns and the resurrection takes place. It all depends upon "Jesus, and the resurrection"! (Acts 17:18, 32; 4:2; John 5:28, 29.) "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits, afterward they that are Christ's at His coming." (1 Cor. 15:22, 23.) All future life for the dead is dependent upon a resurrection; and resurrection is dependent upon "His coming", who has "the keys of hell, and of death". (Rev. 1:18; Isa. 42:7.)

The groaning creation calls for deliverance. (Rom. 8:19-23.) The Life-Giver has repeatedly made the affirmation, "I will raise him up at the last day." (John 6:39, 40, 44, 54.) His statements will not be broken! The facts of "the resurrection at the last day" will verify His words, who is "the resurrection and the life".

There is divine necessity for our heavenly Father to "send Jesus Christ", that "times of refreshing 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", awaits Jesus' return. (Acts 3:19-21.)

There is divine necessity for Jesus' return in order to

A Future Judgment Day.

The God-appointed day "in the which He will judge the world in righteousness" by His resurrected Son is a "judgment to come". (Acts 17:30, 32; Rom. 2:16; Acts 24:24, 25; Rev. 20:12-15.) The judgment to come of the quick and the dead by the Lord Jesus Christ, whom God has ordained, empowered and qualified for that work, is now held in abeyance, until Jesus' "appearing, and His kingdom". (2 Tim. 4:1.) If He never appears the judgment will never take place.

The Reward of the Righteous Awaits His Return

The reward of Christians is made absolutely dependent upon the return of the world's Redeemer. (Matt. 16:27; Rev. 2:5:11; 11:18; 22:12.) Their recompense is inseparably connected with "the resurrection of the just" "at His coming". (Luke 14:14; 1 Cor. 15:22, 23.)

The Punishment of the Finally Impenitent

The retribution of the incorrigibly wicked is not now taking place in some remote hell of conscious misery, as frequently taught by "blind leaders of the blind", but will take place "when the Lord Jesus shall be revealed from heaven", "to be glorified in His saints". (Matt. 15:10-14; 1 Thess. 1:6-10.) The unjust are reserved "unto the day of judgment to be punished." (2 Peter 2:4-9; Job 21:30.)

The Kingdom of God

The establishment of the kingdom of God,

as the fifth universal kingdom on earth, is dependent upon "the Son of man" coming "with the clouds of heaven" to inaugurate His endless reign of righteousness over His "possession". "the uttermost parts of the earth". (Dan. 2:44; 7:13, 14; Psa. 2:6-12; 72.)

The prayer for God's kingdom to come, that His will may be "done in earth, as it is in heaven", will not be answered until the absent Nobleman returns, "having received the kingdom". (Matt. 6:10; Luke 19:12-19.) When "He shall judge among the nations," and the law shall go forth "out of Zion", "and the word of the Lord from Jerusalem", the war-like nations of earth "shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:2-4; 26:9; Zech. 9:10; Hosea 2:18; Psa. 110:1-6; 149:5-9.) The heirs of the kingdom will then have their heirship terminate in blissful possession of "the kingdom under the whole heaven", and "over all the earth", which will then be filled with God's glory! (James 2:5; Dan. 7:13, 14, 18, 27; Zech. 14:9; Psa. 72:19; Num. 14:21.)

Do you not wish to "inherit the earth" "when the wicked are cut off", the curse lifted, death banished, pain removed, tears wiped away, and sorrow for evermore estranged to the immortalized and glorified inhabitants of the earth which "abideth for ever"? (Matt. 5:5; Psa. 37:9-11, 22, 27-29, 34; Rev. 22:3-5; Eccl. 1:4; Psa. 104:5; Isa. 45:18.) If you do not "love His appearing" with the marvelous events that are associated with it, how can you hope to share in the Christian's triumph "at that day"? (2 Tim. 4:1-8.)

NOTES FROM MY BIBLE

By Lyman Booth

DELIVER us from evil. This implies a desire to be delivered from all sin, whether the temptation comes from within or without. While we may not be exposed to any great temptation, yet if the Father sees fit to suffer us to be tempted He will not suffer us to be led away into sin thereby. Temptations may be used to strengthen and fit us to endure greater ones. Temptations overcome, strengthen and fortify one for more grievous trials and serve to prove our sincerity and spiritual worth.

While I do not believe our Lord intended this as a permanent form of prayer, I think it was to place before the minds of men the nature of Christian prayer in contrast to heathen prayers, and He designed that the Christian should present his petition to the Father in perfect confidence. The lesson He wished to impress upon their minds was that if human affections can be trusted to give only good gifts, the love of the Father would most certainly give infinitely greater—even eternal life.

In Luke 18:1-8 we have the same principle illustrated in the parable of the unjust judge, in which the selfishness of man is set opposite the liberalities of the Father—man's wisdom and righteousness contrasted with the wisdom and righteousness of God. The conclusion may be drawn that if selfish, sinful man may be drawn to the Father by prayer and importunity to give good gifts

and unjust man to do right, how much more shall the Lord freely and beautifully bestow gifts, and deal justly and mercifully?

We should remember that if our Father does not answer at once His reluctance is not real but only apparent, only deferred for a little moment to increase our desires. An incident in domestic life is given to teach us that the door of mercy is not forever shut and barred, but He may open it to give to him that asketh. The same is taught in the case of the Phœnician woman. At first our Lord seemed to have closed the door of His compassion, but He opened the full treasure of mercy and on account of her piteous pleadings and full expressions of faith granted her petition. His temporary denial served to call into exercise her patience, humility, and faith.

Men are prone to do good to and to assist only those who may be in position to return the favor or those whom they love; but God is good to all and ready and waiting to assist all; because He is all goodness, because He can give of His good things without diminishing His store. There is no selfishness in Him, no partiality; but His love reaches out to all and embraces all. Through prayer men have access to the fountain of life, to God Himself, and they who fail to grow in grace fail through lack of prayer—earnest, faithful prayer.

To ask expresses dependence. To seek is more than to ask, and to knock is more than to seek. It is a simple matter to ask. It requires but little effort. To seek suggests a searching, inquiring for that which we need, and when we find the storehouse containing it we must knock and wait till the porter opens the door. The Christian's progress need not be delayed; the precious fruit of holiness and righteousness need not be blighted if he but seeks earnestly, prayerfully for God's best gift. He who does this holds the key to all of God's blessings because it is the sum of all others.

"For Thine is the kingdom, and the power, and the glory for ever." In nearly all civilized countries the doxology has held its place in the prayers of professing Christians. All Protestant denominations cling to its use, because it is in perfect harmony with all the petitions of the prayer. It is the summary of several scriptures; especially of Jude 25; 1 Tim. 1:17 and 1 Chron. 29:10-13. Please read and compare them with the doxology. It, like these quotations, sums up the petitions and converts them into praise to God. It expresses the ground of our hope upon which all our petitions are based and all are concluded to the glory and praise of God's holy name, and solemnly sealed in the "AMEN".

"If ye forgive not . . ., neither will your Father forgive". After instructing His disciples how to pray, He then refers to the condition upon which forgiveness may be obtained. He did it because of the dreadful consequences attending failure to forgive as they would wish to be forgiven. They must first forgive others before asking for forgiveness. To retain hatred, malice, or envy is to prevent one from obtaining forgiveness. To retain one sin is the same, in result, as to retain others, for if only one bars the way to forgiveness, others combined could do no more. They who would plead before the throne of grace for mercy for forgiveness—must be merciful, must

fare. Its lesson—beware of unbelief.”—*Rev. Martin Austey.*

I. The Journey Renewed. Num. 10:11-13. How did God make known His will that Israel should continue her way to her promised land? What was the origin and significance of the cloud? Ex. 40:33, 34. What was Israel's first destination? Discern the two leaderships in verse 13. Is this God's usual method of directing human affairs? When only can human leadership lead aright?

II. System and Organization. Verses 14 to 28. All of God's activities in nature are according to definite system and organization. It is not reasonable that His activities among men are by haphazard chance. Even in so small a matter as the directing of a few thousand people on the short journey, exact order is very evident. May we not, therefore, surely conclude that the directing of the world of people is according to exact order, even though our finite minds are not able to discern it as we can discern it in the armies of Israel? Finite mind cannot comprehend the infinite God. Neither can finite mind comprehend the infinite activities of the infinite God, but we should not, therefore, conclude that all activities outside our own little finite circle are taking place in disorder without God's power and purpose back of them. God made His order, His power, and His purposes so evident in His dealings with Israel that Israel finitely concluded that she was the only people in the universe of men in whom God was working. We are human, as was Israel, and are in danger of reaching the same prideful conclusion to a greater or lesser degree.

God's essential dealings with the nation of Israel are a sample of His essential dealings with all nations. His essential dealings with me individually should give me an insight into His dealings with other individuals and be a bond of sympathy between me and them.

III. An Invitation. Verses 29 to 32. Can you discern in these verses a picture of the manner in which all peoples must receive good from God through His chosen nation? The record does not state whether or not Hobab went with Moses, but it does state that his first determination was to stay by his own land and people. Is this similar to the world's attitude toward Israel? Will the nations ever seek God's goodness through Israel? Zech. 8:20-23.

IV. Divine Guidance. Verses 33 to 36. What preceded the people during their three days' journey? Why was the ark a fitting symbol of God's regard for law and order? When man respects God's regard for law and follows it, what does he find? Last part of verse 33. What went with the people as they followed the ark? Verse 34. Of what was this cloud a symbol? What must go down in defeat as the people of Israel go out among the nations, following after the ark? Verse 35. Will Israel ever follow after the ark of God's law in very fact as she did in symbol under Moses? Jer. 31:31-33; Ezek. 36:23-36; Zech. 8:1-3, 13.

FOR CLASS

Give a brief summary of last quarter's lesson and show the connection between them and this quarter's lessons.

Relate the story of this week's lesson. What does it teach concerning leadership, order and system in God's activities?

Young People's Column

By the Young People

THE PERSPECTIVE OF SERVICE

(The Triple Life)

By Eva Stilson (15 yrs.)

YOU remember there were four times that Jesus picked out a group of men and sent them on a special errand. About the middle of the second year of His public life, He chose out 12 men and commissioned them for a special bit of work. Six months before the tragic end, He chose seventy others and sent them out in two's into all places He was planning to visit Himself. It was a remarkable campaign for carrying the news which He was preaching to all the villages of that whole country through which His journey south lay.

After His resurrection He again commissioned His apostles.

There are two things in these four commissions that make them alike. The same two things are in each. The first thing is this: they are bidden to go. That ringing word "go ye" is in each time. As the Father hath sent Me even so send I you. It is a familiar word to every follower of Jesus, —then, now, and always.

A true follower of His always is stirred by a spirit of "go". A going Christian is a growing Christian. A going church has always been a growing church. "Go" is the ringing keynote of the Christian life, whether in a man or in the church.

If there has come to you some bit of a call to service, to teach a class, or write a special letter, or speak a word, or take up something needing to be done; and you hesitate, you think that you cannot, you are not fit, you think you are not qualified:

The thing to do is—Do it. Power comes as we go.

Jesus gave His parting message to His apostles while in the garden of Gethsemane. It is the last time they are together. He is going away; coming back soon, they understand. They do not know just how soon. But meanwhile in His absence they are to be as He Himself would be if He remained among men. They are to stand for Him. And so with eyes fixed on His face they look, and listen, and wonder a bit just what the last word will be.

Now He talks about their being His witnesses here at home among their own folks, and out among their Samaritan neighbors, whom they didn't like. And now, as He is about to go, this is the word that comes from those lips: "All power hath been given unto Me. Therefore, go ye, and make disciples of all nations".

And the Master meant to tell them and to tell us this: that a man should lead a triple life, three lives in one. We sometimes hear of a man leading a double life in a bad sense. In a good sense, everyone of us should be living a triple life. The first of these three lives is this: a secret life, lived with Jesus, hidden from the eyes of men.

There must be the secret contact with Jesus cultivated habitually if there is to be a sweet, strong outer life cultivated by natural, simple contact with Jesus over His

Word, until everything comes under the influence of that secret life.

This is the first life Jesus bids us live.

The second life is an open life of purity lived among men for Jesus. He is asking us to live His life over again among men. No, it more than that. He is asking us to let Him live His life over again in each of us. The controlling principle of His life was to please His Father. The pervading purpose and passion was to win men out and up. The characteristics of His life were purity, unselfishness, sympathy, and simplicity. We are to be as He. He was the Father to all the race of men. Each of us is to be Jesus to his circle.

Please mark keenly that there are three lives here; three in one: The secret life of prayer; the open life of purity; the active life of service. Not one, nor the other; not any two, but all three, this is the true ideal. This is the true rounded life. And note sharply that this gives the true perspective of service. The service life grows up out of the other two. Its roots lie down in prayer and purity. This explains why so much service is fruitless. It isn't rooted.

Mark keenly that true touch with God always brings the longing to be pure, and the loving of one's fellows. The nearer one gets to God the nearer will he find himself getting to men.

Often we find ourselves getting new wonderful glimpses of God as we are eagerly helping somebody.

There are always the three of a true life, upward, inward, and outward: upward to God; inward to self; outward to the world.

The more one knows of God the keener is the longing to get off with Him alone; the deeper is the yearning to be pure; and the stronger is the passion to help others, regardless of any sacrifice involved.

8 pages per week for 51 weeks, or 408 pages for \$2.00 per year—½ cent per page.

DAILY SCRIPTURE READINGS

(Continued from page 395)

belliousness and sinfulness of man God has patiently and perseveringly developed His purposes, provided His redemptive power, heralded the plan, and surrounded all with the abundance of His grace without which last no man could attain unto these positions.

To-day, in this dispensation, the call goes forth to the end that individuals who see, who appreciate, who value God's proffers may give themselves a living sacrifice in service unto Him "whom to know aright is life everlasting". Then, in addition to this, this growing church makes known to the principalities and powers, "the manifold wisdom of God", 3:10.

How truly careful and cautious should each professing Christian live and comport self in view of all these present expectations of Almighty God. The giving of self to Him in all of self's power and worth can be of no intrinsic value to God; the benefit accrues to the individual, to the one who gives, for to such can God return the gift of His grace which cancels sin and the condemnation resting upon the individual, and which illuminates his life with the grandeur and blessing attendant upon companionship through the Spirit with His Son.

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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 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 GAVE His only begotten Son that
 He might gain believers for everlasting life.

CHRIST GAVE Himself for His church
 that He might present it to Himself a glorious
 church.

A **GIFT** is service.

Every service is a gift—a bestowal.

We serve God, or man, with our talent,
 our strength. These consist of life itself and
 of whatever else we may acquire—physical
 strength, mental ability, material gains or
 accumulations.

Service to God, true service, should be as
 much a matter of devotion as is prayer.

GOD is generous:

He gave *all* to man "for meat",—Gen. 1:29;

He gave man full dominion,—Gen. 1:28.

He gave him Christ;

He gave him His Spirit.

God's infinite gifts demand man's best in
 return.

"Honour the Lord with thy substance, and
 with the firstfruits of all thine increase."—
 Proverbs 3:9.

Not until man learns to serve God **FIRST**,
 with the firstfruits of his substance, will we
 learn the joy and the blessing of service by
 giving.

To give and serve, *truly*, is gain.

GOD OFFERED Himself in a special man-
 ner unto Israel,—Exodus 19:5;

Israel chose rather a god of gold,—Exodus
 32:1-4-6;

God withdrew to "without the camp, afar

off from the camp", Exodus 33:1-7-11; Is-
 rael was at once helpless, Leaderless.

TO REGAIN God's presence and strength
within their midst Israel must show, demon-
 strate, her devotion, consecration, to God by
 personal service, Exodus 35:4, 5-19.

Israel must *give* if she were to *gain* God;
 She must "give willingly", v. 5;

The gifts must be individual, "of every
 man that giveth it willingly with his heart",
 Exodus 25:2; 35:5.

"And they came, every one whose heart
 stirred him up, and every one whom his spirit
 it made willing, and they brought the Lord's
 offering to the work of the tabernacle."—
 Exodus 35:21.

They gave willingly, though they were in
 the wilderness desert where necessity might
 sorely press them:

They gave abundantly;

They gave and served to regain God in
 their midst;

They honored the Lord with their sub-
 stance;

They provided—out of their accumulated
 personal possessions and strength—a taber-
 nacle, an abiding place for God;

Its materials were no longer theirs, but
 His.

They gave to Him, for Him;

It was His, in its entirety, for His use—
 His abode in their very midst.

THE PEOPLE *gained* God—the all-wise
 Provider and Leader. With God—

They gained guidance;

They gained protection;

They gained inheritance;

They gained position above all nations.

They learned the joy of giving, the joy of
 serving.

TO-DAY GOD'S tent of meeting (Ex. 33)
 is outside the camp of the nations.

Christ is outside the camp of the nations;
 God has left the leadership and govern-
 ment to them, to the Gentiles.

True, He expects the nations to receive
 Him into their midst in the coming age (Isa.
 2:4; Rev. 21:1-4), but not now. In the mean-
 time—

He offers to dwell—not so much in the
 midst of the people, but—*within the person*
 who gives, willingly, himself to Him, Eph.
 2:22.

He gives His presence within the individ-
 ual, in consideration of the individual's *gift*
 of self to Him.

THE CHRISTIAN'S gift is his body, "a liv-
 ing sacrifice, holy, acceptable unto God,
 which is your reasonable service."

THE CHRISTIAN'S gain is,—I "will be a
 Father unto you, and ye shall be my sons
 and daughters, saith the Lord Almighty",
 2 Cor. 6:17, 18;

"If children, then heirs; heirs of God, and
 joint-heirs with Christ", Rom. 8:17;

"Heir of all things", Heb. 1:1.

THEN LET us give, GIVE, GIVE.

Let our giving be our service;

A service of time;

Of best talent;

Of greatest strength;

Of our substance, even of the *firstfruits*
 of our increase.

He who lives for self lives alone;

He who lives for God lives for all.

HELP US HELP YOU

FREQUENT letters are received which
 favorably mention the Herald. Often the
 statement is made that The Herald is getting
 better all the time. True, some think just
 the reverse. Many curse God why think it
 strange if some speak evil of man's feeble
 effort? Anyway our mail warrants us to
 think that, largely, the Church is heartily
 behind The Herald.

Now what we have in mind is, with God's
 help, to improve and increase The Herald
 service all the time. For this we need a
 much larger subscription list, and we're
 willing to pay for it.

Hardly a reader but what has a friend or
 acquaintance whom he could interest in sub-
 scribing for The Restitution Herald for a
 year.

With a larger subscription we can
 Reach more people, and
 Give a better paper to all.
 Help us to help you.
 See Bro. Stilson's offer on page 397.

COMMUNICATIONS

GOLDEN RULE HOME

I HAVE NEVER visited our Golden Rule Home,
 but I have a warm place in my heart for
 the ones who saw the vision of housing some
 of our poor who are without means, and pro-
 viding a home for those of small means who
 were not able to provide a home for them-
 selves, and care for their daily needs. I
 have just read the Report of Work, etc., giv-
 en in The Herald supplement sent out from
 the Herald office. To me it is a wonderful
 work begun and if our church people would
 only back this endeavor as they should do it
 would not be long until it would be self-sup-
 porting. Even handicapped as it has been
 by prejudice and misunderstanding it has
 gone on and accomplished much good. It
 could do much more if assisted more. I wonder
 why it is that people who should know
 better, and do know better, think \$1600 too
 much for membership (a life membership in
 the Home, when everything is provided for
 the comfort of those who enter the Home).
 Suppose you were unable to care for your-
 self and you had \$1600 out on interest, would
 the interest on that money provide you a
 home, clothe you, board you, take care of
 you if you were sick, bury you if you died?
 You know positively it would not be a drop
 in the bucket toward these needs if you liv-
 ed very long.

I have a relative who fell heir to \$1500 a
 few years ago. She loaned the money out at
 7 percent. She is a widow 68 years old, and
 since that time has had no means of support
 other than what she could earn by day-work.
 For three years she has been unable to earn
 anything. She told me recently that were
 it not for the home her sister gives her she
 would have but very little left out of her
 inheritance; that the interest was not nearly
 enough to provide for her personal needs,
 and that she was having to use the princi-
 pal. This is only one case of how soon a lit-
 tle money can be disposed of for the neces-
 sities of life and leave one empty-handed to
 face the future.

At \$30 a month just for room and board,
 how long would \$1600 last? Less than 5
 years. So when you knockers begin to
 knock on the extortionate price asked for
 membership in our Golden Rule Home be-
 (Continued on back page column 2)

THE RESTITUTION HERALD

VOLUME 15

OREGON, ILLINOIS, SEPTEMBER 28, 1926

NUMBER 51

IF CHRIST BE NOT RAISED

By R. H. Judd

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Romans 10:9, 10.

THE above passage is frequently quoted, yet one cannot help feeling that but little meditation or serious thought is given to the words contained in it. All Christians will readily admit that it is the Gospel epitomized; but I am convinced that very few are prepared to accept the full, logical force of the message.

The whole truth of Christianity—past, present, and future—is centered upon the one great fact of the resurrection of Christ from among the dead; for if Christ be not raised we are yet in our sins, and "they also which are fallen asleep in Christ have perished." (1 Cor. 15:18, R. V.). "But now hath Christ been raised from the dead, and become the firstfruits of them that are asleep." (v. 20.)

Proof of the resurrection of Jesus Christ is both satisfactory and abundant: probably to no fact in history can stronger evidence be adduced. It is tacitly acknowledged by the whole civilized world. Consequently, sacred writers subsequent to the resurrection of Christ persist in speaking of Him as alive from the dead. Paul says, "He ever liveth". Here we see the contrast between the Christian religion (the true Gospel) and every other. Christ alone is a *living* Savior.

For one moment let us pause. So far we believe all true Christians will agree with us. They believe that God did raise Christ from the dead—believe it as a fact; and as a consequence find full peace and joy of heart. But one fact proved, generally proves that an exact opposite could have been, aye, might have been the case. All professing Christians, and thousands of non-Christians, too, grant it proved that Christ rose from the dead. Are they prepared to look in the face the consequence of the opposite being the fact? Supposing that God had *not* raised Christ from the dead, would He have been a *living* Savior to-day? No other honest answer could be given than an emphatic, "No". Christ would *not* be *living to-day*. An awful fact this, but real, very, very real. Meditate on the thought—*Christ dead*. One's heart throbs, one's brain reels as the awful consequences break slowly on one's mind. Christ not raised! my sins not blotted out! still under guilt! under sentence of death, and no resurrection for me! Yes, Christ died, and if God did not raise Him from the dead the awful fact is

If the Lord Will



DAILY I talk, as others do,
Of schemes I purpose to fulfill;
Yet said within, when no one knew,
"If the Lord will."

For joy in view I hope and strive,
And earnest pray 'gainst threatening ill;
Yet keep, through all, the thought alive,
"If the Lord will."

Something there is I'd fain achieve,
Ere comes the narrow bed and chill;
Yet incomplete the whole would leave,
If the Lord will.

Fruit I would view with seed agree,
In hearts where I would right instill;
Yet am content to trust, not see;
If the Lord will.

I would for bliss far meeter grow;
And yet, when fail both strength and skill,
Imperfect, yet accepted, go,
If the Lord will.

Life be as long as ere it may,
With gleam and shade the time to fill;
Death come, and close mine eyes to-day,
If the Lord will.

—Lord Kinloch.

before us that He still remains dead; and if the Christian dies, *he, no more than the Son of God, can live again without resurrection.*

Surely they are matters of present moment; such questions as these. Did Christ really die? and did God truly raise Him from the dead? If the first is not solid truth, the second cannot be. Read again the words at the head of this article and you will observe that God Himself stakes the whole case of our salvation on these two facts. Words cannot be plainer, and Paul says, "God hath both raised up the Lord, and will also raise up us by His own power." There is no getting away from the fact, that just as God raised Christ from the dead, so He through the power of the risen Christ will raise us up also—"For as in Adam they all die, so shall they that are in Christ be all made alive." (1 Cor. 15:22, Luther's Version). But each in his own order; Christ the firstfruits, then they that are Christ's at His coming.

Surely such unequivocal language shows the necessity of having a clear knowledge *now* of Bible teaching on life, death and resurrection; and that it concerns the present quite as much as the future. For, as we have previously said, the Bible bases the whole issue of salvation upon it. Thank God, the fact is proved that God raised Christ from the dead, so that we can with confidence go out into the highways and byways and proclaim the good news that Christ is "*He that liveth, and was dead, and behold He is alive for evermore.*" Others lived and died, but *Christ* died and lived again that He might become Lord of both the dead and the living.

JESUS IS COMING? WHY?

By F. E. Siple

THE fact that the Bible teaches the literal, personal return of Jesus the Christ to this earth is becoming more and more recognized by students of the Bible and religious bodies the world over. At first thought this would appear to be an encouraging development, and yet the beauty of it is largely marred by a strange inconsistency. The big question is, if Jesus is coming, Why?

That the kingdom of God is to be a real, literal kingdom established upon earth with Jesus as King of kings and Lord of lords is more generally realized and believed each year. Also that those selected by the Gospel out of this present period of time are to live and reign with Christ in His kingdom. But pause for a moment and consider the strange inconsistency of accepting these plain teachings of the Scriptures and still holding to the doctrine of the immortality of the soul! That the expression "Immortal Soul" does not occur in the Bible seems seldom to be noticed. Also it is usually forgotten that the whole theory of life in death, or a part of man continuing to live after death of the body, is a relic of heathen philosophy and has no foundation whatever in Holy Writ.

Scan God's Word as a whole and the plan is very distinctly seen to be developed, or revealed in progression from the first of Genesis to Revelation. The first scene in which the human race has a part is the Garden of Eden, with the man and woman uncondemned. The fact that they were mortal is revealed in the warning quoted in Gen. 3:3, "Ye shall not eat of it, neither shall ye touch it, lest ye die." The possibility of death declaims mortality. But though they were mortal yet the tree of life was there, and they need not look forward to death. As soon, however, as sin entered the way to the tree of life was closed to man and Adam and Eve from that day forward traveled the dying path that leads to the grave. It was death, the opposite of life, which transgression revealed to man, and in Gen. 3:15, God made His first statement concerning the further development of his plan by stating that eventually the seed of the woman should bruise the head of the serpent's seed.

Following that are all of the Old Testament Scriptures in which are revealed God's dealings with man both individually and in groups or nations. All through these thirty-nine books man's mortal nature and condition in death are very plainly stated. For instance, to notice just a few of the statements:

"His breath goeth forth, he returneth to

(Continued on page 408, column 3)

National Berean Department

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The Sunday School

Prepared by Alta King

FOURTH QUARTER

October, November, December 1926

EARLY LEADERS OF ISRAEL FROM MOSES TO SAMUEL.

ISRAEL JOURNEYING TOWARD CANAAN

LESSON 1 OCTOBER 3, 1926

LESSON TEXT: NUMBERS 10:11-36

RESPONSIVE READING: PSALM 34

NUMBERS 10:11-13, 29-36

Golden Text: Come thou with us, and we will do thee good. Num. 10:29.

FOR STUDY

Review: The events of the past quarter's lessons extend over the first year of Israel's national history. They have taken place under the leadership of Moses, and they represent a work that is beyond human power to accomplish in a year's time. A slave people has been freed from servitude and organized, politically and religiously. They have so far advanced out of the ignorance and dependency of slavery into the knowledge and independence of a free people that they are able to take an active part in their own affairs and are given the privilege of contributing to national affairs through free will offerings.

This quarter's lessons continue the story of how God built His people into a nation in accordance with the Abrahamic covenant. "Built" does not imply that God has finished this work. It is still in process, and the people of Israel shall yet evolve into the one nation through which God can and will bless all nations.

In this week's lesson they begin to journey again toward Canaan, after about a year's delay in the wilderness of Sinai where they had received the basis of the system of laws that were to govern them. The story is found in the book of Numbers. The following commentaries give a general idea of the book as a whole.

"Numbers is the story of the thirty-eight years and three months from the giving of the law to the final leaving of the wilderness. Its scenes are at Sinai, at Kadesh, in the wilderness, and opposite Jericho. It is named from the two censuses of the people, at the beginning and the end of the wilderness wanderings. It contains many bits of ancient poetry, such as the 'Song of the Well' (Num. 21:17, 18), and it is especially precious to the Christian because of the Messianic episode of the brazen serpent."—*Amos R. Wells in Introduction to Bible Study in Bible published by the Presbyterian Board of Publication.*

"A secondary name for Numbers might be 'The Book of the Journeys'. It might also be called 'The Book of the Murmuring', for it is pervaded with the spirit of disobedience and rebellion against God, justifying the abstract of the period given in Psalm 95:10."—*President James M. Gray, D.D.*

"The purpose of the book is to reveal the natural depravity of the human heart, especially its proneness to fall into 'the sin that doth so easily beset us, viz., the sin of unbelief, and to illustrate the patience of God in His dealings with sinful men. Its central thought is that of service, walk, probation, discipline, and preparation for war-

Election of officers for the Oregon, Illinois, Berean Class on September 12, developed a lively interest, and keen, friendly competition. The result was: Percy Murphy, President; Paul C. Johnson, Vice-President; Ethel Austin, Secretary-Treasurer. Now let's go!

Queer, too, how money and spiritual service go hand in hand, but Bereans who do not pay their dues seldom study their lessons. Are yours paid up?

Sr. Dorothy Lyon, President of the Illinois Berean Society and Chairman of Junior Social Correspondence, who has been doing art work and proofreading for the National Bible Institution the past year has accepted a position with the Rockford Illustrating Company, Rockford, Illinois. This prosperous establishment furnishes the kind of work that is in line with her ability and studies, and her many friends wish her the best of success as she enters the larger opportunity. Week-ends will be spent with the Oregon church. She may be addressed at 215 North First St., Rockford, Illinois.

The Berean Editor spent last Thursday night with the Class at Kewanee, Illinois, and Friday night with the Macomb class on the way to Ripley for Saturday night and Sunday.

WHICH WOMAN ARE YOU?

Each day she spoils her happiness
By picking out the hardest thing
For her to get—a snowy dress
Upon her child who loves to fling
Dust by the handfuls into the air
And grime himself; a special shade
Of goods that she has seen somewhere;
A certain outer width of braid—
Something exceeding hard to get.
But that she has to have or fret.

So, tho the sun shine warm for her,
And tho the day be bright for her,
The world aye holds a storm for her,
And nothing e'er is right for her.

Another says: "I must decide
Which are life's big things, which the small.
If naught of cogent harm betide
My loved ones, which are best of all
That I possess; if I can keep
My wonted health and know no lack
Of needful clothing, food and sleep,
No trifles that bestrew my path
Can trouble me; and I shall praise
The Giver of my glorious days."

So, tho the small things oft go wrong,
The larger joys of life are hers;
Her lips are aye attuned to song,
And she is Glad, whate'er occurs.

—Strickland Gillilan.

The best class leader is not necessarily the one who talks the most, but who by skillful questions causes the various members of the class to do the talking.

"Happiness is a mosaic, composed of many smaller stones. It is the little courtesies, the disposition to be accommodating, to be helpful, to be sympathetic, to be unselfish, to be

careful not to wound the feelings, or to expose sore spots, to be charitable of the weakness of others, to be considerate—these are the little things, which, added up at night, are found to be the secret of a happy day."

The person who does not believe in organizing has not comprehended God very fully, either in His Word, or in Nature. The most perfectly organized plot of all time is God's plan of the ages as revealed and developed from Genesis one to Revelation twenty-two. Or who can look at a plant and not marvel at the minute detail of organization? And what about the human body, with its multitude of parts and cells, each coordinating with the others for the good of the whole? Nothing succeeds as well without organization. The difference between an unorganized Bible class and a well organized Berean class is almost as marked as the difference between a disorganized mass of men with guns, and a well disciplined army.

Even if there are no more than half a dozen in your community organize a class and do things in a business-like manner. You organize your schools and commercial enterprises,—is God's work less important? Have a regular time for meeting, and be there and start promptly. Pay your dues, and watch each little part of the organization as though a million dollars were at stake. Then help the N. B. I. to get a complete record by writing in and giving the names of your officers and a list of members. Thanks.

What man in Bible history had the longest hair, and how did it affect his length of life? Where is the account found? The best answer to the above will be published in this department, with name of writer.

Summer vacation time is past, and Chicago Bereans are again in the harness with regular meetings. There are only a few who meet regularly, but they do things. The State Conference will attempt a large work in Chicago this fall.

Watch for announcement of another new Berean class in Illinois soon. Guess where!

A Junior Berean Class has just been organized at the Salem Church near Marshall, Illinois. Sister Edna Wood is teaching the Class.

GOD'S UNERRING WORD

WHENCE? HOW? WHY?

Whence but from heaven could men unskilled in arts,

In several ages born, in several parts,
Weave such agreeing truths? or how, or why,
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.
—Dryden.

for His words and works prove Him to have been more thoughtful than most people. The expression comes from a Greek term meaning "division". He had all along urged the principle of unity—oneness. The idea is, "Be not divided in mind". Have one idea well grounded, a thought firmly fixed. Have one aim, one treasure, one choice, one hope, not two. An anxious mind is one looking two ways and is undecided which way to go. An anxious person is one halting between two opinions, a double-minded person. Let not anxiety about food, raiment and shelter absorb your thoughts, for Jesus, in verse 32, said, "Your Father knoweth your needs." He knows that life needs certain means for support, continual supplies, and He wisely provides those needs; all He asks of us He asks of the little birds—namely, that we help ourselves to His bounty.

Anxiety, fretting and worry are useless; because they can neither do nor get what we want. Christianity encourages useful and honorable occupation, and says, be "not slothful in business", and "provide things honestly". Christians are permitted to use the world but not abuse it. Moderation is counselled in all things. Our liberties must not degenerate into harmful pursuits. Our amusements must not run to excess or dissipation, neither should industry become a slave to constant toil. Too much work is as ruinous to health as laziness.

The best remedy to prevent anxiety about to-morrow's duties is to postpone the worry one day—go to bed and sleep. When you waken it will be to-day, its duties will meet it at sunrise. To-morrow is a lively "chap". It is always twenty-four hours ahead of to-day and has been ever since Felix told Paul "Go thy way . . . ; when I have a more convenient season, I will call for thee."

Each day has its own duties—its own troubles. Then why put two days' troubles into one by borrowing to-morrow's and adding them to to-day's? There are three divisions of time and two of them seem to give some people considerable uneasiness. They are vexed at what has past, and entertain fears for the future, while the present is sadly neglected. To grieve over the past will not change it. It will not change gray hair to black. The thing of to-morrow are not yet here and may never come. The remedy for all this discomfort is in verse 33, "Seek ye first the kingdom of God". When this is found and gained all that heart could wish will have been found. Another ingredient in this remedy is, "and His righteousness". Seek to be like God in purity,

TAKE NO THOUGHT

I hardly think our Lord's meaning was not to think. The words seem to convey the thought that we need make no more preparations for our daily needs than do the little birds. This we all know would soon render us destitute of those things so necessary to sustain the life of the body. Such a course would be unnatural, unreal and unreasonable. Surely our Lord never forbade prudent provision for the necessities of life. I rather think the better sense is, "Be not anxious about those things", for excessive anxiety for such things leads to covetousness and that is sin. Therefore let your anxiety reach out for spiritual food and the robe of righteousness, which our Father will supply as freely and as bountifully as He feeds the parrot and clothe the lily.

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sun.—Oct. 3—Eph. 5:18-33 Mem. V. 27

NOTICE the exhortation, v. 20, to give thanks always for all things, and notice also, v. 21, where the word "submitting" is the same Greek word as the word "subjection" in v. 24, the thought being to humble self in consideration of the just wishes of another. So also verse 22.

Beginning at verse 22 there follow several strong and beautiful statements. They should be read with careful thought and analysis. "Husbands love your wives", v. 25. There is much in this statement. By nature and by circumstance, the husband is physically stronger than is the wife. This strength plus selfishness puts him in position to enforce unjust servitude and labor. Not so did Christ use His surpassing power in life. Rather the greater His power and His position, so likewise, the greater His service rendered to His weaker disciples. In this manner Paul teaches the husband to use his endowment of greater strength in a service of love unto his wife. And in consideration of the foregoing, the wife, v. 22, is instructed to submit to the husband as unto the Lord, for no husband who loves his wife will think of using his strength for purposes other than to serve his wife's best interest and good. This is further analyzed in the following verses where Paul plainly teaches that the position of the church before Christ is like the position of the wife in relation to the husband.

Christ was made heir of all things. He was to become spiritual, immortal, incorruptible; all power in heaven and in earth were to be His; the church was to become His helpmeet as Eve was made the helpmeet of the first Adam.

The first Adam submitted himself to the temptations placed before him through his wife. Thus he became forever incapacitated for helping her.

Not so with Christ. He gave Himself for the church, but not at all in the sense of yielding in any degree to persuasions of the mortal, carnal pleadings of people like His prospective bride. Rather, He gave Himself fully, but in such manner that the gift would redound to the uplift and release of His church and establish her jointly in glory and honor with Him that she, v. 30, might be member "of His body, of His flesh, and of His bone."

Mon.—Oct. 4—Eph. 6 Mem. V. 13

Paul's instructions in Christianity were not all what some now call doctrinal; they pertained to every practical phase of life. After speaking of the husband and the wife in chapter 5, he now speaks to and of the children and the parents. His exhortation to the children is to obey their parents. "This is right". It, v. 2, "is the first commandment with promise", and the promise given in Exodus 20:12, to Israel, is "that it may be well with thee, and thou mayst live long on the earth". There is marked lack of obedience by children of to-day and extreme lack of honor for the parents. The cause of this deplorable condition cannot possibly be attributed to the child. The child is what it is trained to be, and so

much of present day training of the child comes, not from the home, but from the street and playground. That is to say, many parents utterly neglect the training of the child. The assumed duties of life and of social and pleasure appointments are given more attention and consideration by many parents than are their children, and the child is left to browse for his moral training among the tin cans of the back lot or with groups in the shadows of big buildings who are busying themselves with oath-filled conversation and such like. True, in numerous instances, anxious, devoted parents are unable, in spite of their most diligent efforts, to counteract the influence that comes from street life. This condition is pitiful and deplorable in the extreme. But one great reason for this deplorable circumstance is that so many parents ignore the just rights of the child for education in morals, and industry, and idealism.

Paul's exhortation to the father is, v. 4, "Provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord". How often is this instruction neglected! So frequently the parents, in their methods of procedure, provoke and incite the child to wrath and viciousness.

To all Paul says, v. 10, "Be strong in the Lord, and in the power of His might". "The power of His might" refers to might or strength bestowed upon one from without, which strength or might he urges them to use effectively, that is, "Be strong" therein.

To this end, put on the whole armor of God, that you may be able to withstand against the wiles of the devil. The "wiles", or intrigues, "of the devil" are contrasted in the following verse. "We wrestle not against flesh and blood," that is, against physical human beings, but rather against the principles of evil. The word "principal-ity", v. 12, seemingly refers to the originator of the evils. The word "powers" seemingly indicates the government or authority sanctioning and promoting these originated evils. The word "rulers" indicates a ruler of lower order, one to whom orders from the superior are given, and through whom they are executed. "Spiritual wickedness", v. 12, reads in the margin, "wicked spirits"; the Emphatic Bible reads, "Spiritual (forces) of evil".

The armor of God defined in the following verses is made up of three classes: the girdle, breastplate, and shoes, which pertain to the endowment of the body; the shield and helmet which are for defense; and the sword which is for offensive effort. Notice also, v. 17, that this offensive weapon is defined as being "the word of God". If this armor is carefully appropriated in its completeness and used as Paul says in verse 18—"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints"—the Christian is thoroughly equipped for defense against the attacks of evil and for all offense against the encampments of evil in this day. Even the weapon of offense, "the word of God", will always be used with the purpose and aim

(Continued on page 406, column 2)

BABYLON THE GREAT

(Continued from front page)

with flesh and blood", but instead sought a quiet place in Arabia, and for three years studied his future course by the Holy Spirit. He knew, as he later taught, that flesh is a treacherous matter—a thing that "bites the hand that feeds it". Hence he says, (without "Ifs," "Ands," and "Buts") "Come out from among them"; "From such turn aside".

It requires spiritual stamina to obey the Word these days. But there is only one way to eliminate most of our troubles; and to have a freer access to the throne of grace; and have a greater supply of the peace that Jesus left us; and that is, by abolishing all idols, and having Jesus reign supreme in our hearts. He will eradicate pride, vanity, and arrogance.

What trouble, humiliation, and suffering these kings and their subjects might have avoided had they walked humbly before their Creator! The same thought is applicable to Israel when she was an exclusive people, "You only have I known of all the families of the earth". And the same rule of conduct on the part of Christendom under the Gospel Light, is sure to engender an intensely greater chastening both to individuals and nations.

Does Christendom present anything today analogous of the Belshazzar's feast? We answer, Yes, in many ways. The dance halls and cabarets present unprintable scenes—not fit to be seen or heard by respectable persons. And the spirit of debauchery and criminality that is inspired in the minds of the youth by the moving pictures is indescribable. While parents, instead of correcting their offspring, augment conditions by frequenting and taking part in these places of orgies and immorality.

O yes, the "Belshazzar feast" is on, but it has not advanced far enough to be appreciated by the business and political worlds; as St. James has written it, 5:1-6. And for the social and religious worlds as David describes it,— "A froward heart shall depart from Me: I will not know a wicked person. Whoso privily slandereth his neighbor him will I cut off: him that hath an high look and a proud heart will not I suffer. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord". Psa. 101.

While "Belshazzar" is drinking wine before the thousand—a whole number—and their countenances change; their thoughts trouble them; the joints of their loins loosen; and their knees smite one against another, they see the Lord's "handwriting": "Upon the earth distress of nations with perplexity"; "men's hearts failing them for fear, and for looking after those things which are coming upon the earth". etc.

Men and women of affairs in all walks of life notice these conditions, and are hoping for a "Moses" to lead them out of the wilderness. And a little later on they will recognize a much more desperate condition as described by John, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened by his glory. And he cried mightily with a strong voice, Babylon the great is fallen. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev.

18.

Isaiah says, "The day of the Lord cometh, cruel both with wrath and fierce anger: . . . and He shall destroy the sinners thereof out of it". No pity shall be shown the "fruit of the womb" the human race: "As it was in the days of Noah" and Lot.

As the shadows of gross darkness lengthen over the world our lights should shine the brighter, making us more conspicuous, and an increasing mark of disdain. But, "Gird up thy loins . . . be not dismayed at their faces", Jer. 1:17; and instead of participating, in any way, with the things and ways of this world, let us cry from the housetops, arousing the careless, indifferent ones, that some might be saved, and escape the greatest trouble that has ever befallen mankind.

O careless one, why will you die facing the Light of the Gospel of Jesus Christ! You know He is the Savior—the only source of a happy, and an endless life. Accept and obey Him, and live. Reject Him and His teachings, and you confront a pitiless doom to eternal death!

Don't trifle with God and His Word!

Don't permit the affairs of this life to draw you from the only place of safety—these days—the feet of Jesus.

GOLDEN RULE HOME

(Continued from Editorial Page)

fore you begin, take your pencil and paper and do a little figuring for yourself. Then ask yourself whether you are justified in the attack made.

The \$1600 which is asked for membership includes not only room and board, but clothing, hospital bills, funeral expense, and so forth.

Some say, Well, those who are there are not satisfied. They would not be satisfied in the poorhouse either. Would they? When our church people get the vision of what good can be accomplished by a united effort, they will make that Home something every child of God will be proud to point to, and say, With God's help we made that, home possible for the alone ones and the needy of our church. I know two women who have paid up membership in two different church homes. Some of our church people think it wonderful. These two women are widows, who for years have earned their living by their daily labor. They paid monthly installments into these homes until they paid up their respective memberships—\$800. (But remember now, they were not in these homes. They have been only preparing for old age. They are not in them yet. But if the time comes when they are helpless and alone in the world they have a resting place. The management has the use of this money, and if either one, or both, should die and not ever enter the Home, the money remains there to assist some one unable to pay the installments and secure a life membership. It gives to some poor one a home.)

So, as it looks to me, every member of our church could pay the meager sum of \$1.00 a month if he just would, and God would bless his efforts in His blessed name. Let's all pull together and pull strong. In union there is strength.

(A Booster for the Home and the work at Oregon, Illinois.)

CHURCH ITEMS

MELVIN A. SNYDER

Was born in Dayton, Ohio, April 20, 1887 to John L. and Margaret A. Snyder. His interest in the gospel was awakened if the writer understands correctly by the quiet, personal talks of Bro. and Sr. John A. Garard. In sincere consecration he entered the waters of baptism on Dec. 5, 1920, since which time he has been an earnest student of God's Book, and has put forth earnest effort to live the Christian life of faith and service. It is said that he never refused a call for help, though the call should come from a perfect stranger.

On the morning of August 23, 1926, soon after starting his day's work, he suffered a slight fall which so injured him that he died in the evening of the same day. His grief-stricken mother and two sisters—only surviving near relatives—felt keenly this poignant thrust of the enemy.

Funeral services were held from the United Brethren church, nearby, after which he was laid at rest in one of Dayton's beautiful cemeteries with a certain hope that when the Lord shall descend from heaven with a shout and with the voice of the archangel and the trump of God, then he may be among those who shall "rise first", to meet his Lord in glad immortality.

F. L. Austin.

WM. A. HONEYWELL

Was born in Cleveland, Ohio, Jan. 10, 1845. He grew to manhood in the county in which he was born; and on Jan. 31, 1867, he was united in marriage with Elizabeth Langhorn, to which marriage two children, Walter W. and Lottie Elizabeth, were born.

Some fifteen years ago he, with his wife, became deeply interested in the gospel of Christ, and as that gospel unfolded and its richness and beauty were revealed to him he laid hold upon it with a tenacity and became the most anxious to render obedience to it of any person it has been my pleasure to know. And when he had sealed his consecration to his Lord in his baptism he exhibited a satisfaction and peace of mind that was sweet, wholesome and encouraging. From that day Bro. Honeywell was faithful to his vows to the day of his death, which occurred at his home in Cleveland, Aug. 17, 1926, in the 82nd year of his age, leaving surviving, of his immediate family, his only son, Walter W. Honeywell, his wife and daughter, Lottie, having preceded him in death.

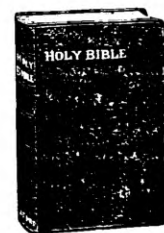
Bro. Honeywell was a sincere, devout Christian man, possessed of a cheerful and happy disposition. The Bible and religious papers and tracts were his daily companions; the church and Sunday school services were his places of richest entertainment until he fell asleep, rich in faith and hope in Christ.

L. E. Conner.

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Doings Among the Churches

Bro. and Sr. H. T. Hill of Blanchard are visiting in Canada.

Last report is that Bro. Arlie Tounsend is recovering from his recent operation. His illness and consequent inability has retarded the completion of the Grand Rapids church. Headquarters

A host of uninvited friends filled to overflowing the home of Bro. W. C. McGraw, our Print Shop Superintendent, on the evening of September 20. It was the anniversary of his birth. He is this side of 40 years.

A letter from Bro. J. S. Lyon, Citronelle, Alabama, states that "the terrible storm we have just passed through has not done us serious harm." The roof and rain-soaked plaster of his house have to be renewed.

MEETING AT HOME OF SISTER WINCE

In The Herald of July 20 Sr. Wince announced a meeting at her home on October 3, D.V. About two weeks ago the editor wrote for further information, hoping to make further announcement last week. As no word has yet been received it is probable that his letter miscarried. No further information can be given to-day excepting that the editor cannot be present there next Sunday, as he has promised to attend the dedication services at Dixon, Illinois, on that date.

BALL - BARNHART

In the presence of about seventy-five guests Bro. Irvin Barnhart and Sr. Thelma Ball of Welland, Ontario, were united in marriage at the Church of God in Niagara Falls, N. Y., Tuesday, Sept., 7, 1926, by Elder G. E. Marsh.

Following the wedding ceremony dinner was served at the Watson House, after which Mr. and Mrs. Barnhart left for an extended auto trip up the St. Lawrence river.

They will make their future home at Fonthill, Ontario.

WITH THE FONTHILL BRETHERN

A pleasing social gathering was held at the home of Bro. and Sr. C. B. Elliott at Fonthill, Ontario, on Thursday evening, Sept. 9, to welcome home Pastor G. E. Marsh, his wife and son, Arlen, and brothers David Elliott and Maurice Anger, after their journey of 2580 miles.

The wanderers were each called upon to give a report of their impressions and experiences at the various conferences, and responded with detailed accounts which aroused much interest in the work of the church in other places. All were impressed with the spirit of unity which prevailed in both Illinois and Iowa, and also with the remarkable progress that has been made by the General Conference and the N. B. I.

MRS. MARIA LOUNSBURY

On Tuesday, Sept. 14, 1926, we laid to rest Mrs. Maria (Dalton) Lounsbury, the aged mother of Sr. F. F. Summers of St. Catharines, Ontario. Mrs. Lounsbury had been confined to her bed for a long time by ailments attendant upon advancing years, and death came as a relief from suffering.

She was a life-long resident of Ontario, her father, Moses Dalton, having emigrated there from the south of Ireland in 1798. Mrs. Lounsbury was born near Smithville, Ontario, July 19, 1830. She is survived by her daughter, Mrs. Summers, two granddaughters, one grandson and five great grandchildren.

The funeral was held from the home of Mrs. Summers in St. Catharines, followed by burial in the Fonthill cemetery.

Lo Margorie Flewelling returned to her home at Lancaster, New York, on the 4th, inst., after having attended the Illinois Bible School, the General Conference, and the Iowa Conference.

She was accompanied home by Sr. Grace Flewelling who is taking her vacation at this time.

Plans for a second member of the Executive Board to work in the office and the discontinuance of the Seed and Nursery Catalog business has necessitated a rearrangement of the help. It is quite possible that Grace will not be needed in the N. B. I. office in the future. It will take a little time to decide. But if she is needed she will surely be sent for, as her faithful activities have been much appreciated.

(The above item was written for The Herald of September 7. But in some manner it was then overlooked and the omission was not noticed until just now.—Ed.)

FORGOTTEN

More than One Thousand Dollars in pledges to the N. B. I. have been forgotten! That is, those who have pledged have FORGOTTEN. Inasmuch as these pledges were run through our books, some of them four years ago, as assets, we are anxious that at the earliest possible convenience each pledge shall be cancelled with a remittance. We are leaving this to the good and earnest intentions of the makers of the pledges. We will in the next few days send notice to each one as a reminder, for we feel sure that several of you have forgotten. Some who pledged have since sent in contributions for special and general use without any mention of pledge. Therefore we feel sure that some have overlooked their pledges.

MANY NEW SUBSCRIBERS

Now you've done it! You have overlooked that notice of Bro. Stilson's in last week's Herald.

He told you of the new campaign now on to increase The Herald circulation and of what he was willing to do for you in return for what you do for The Restitution Herald.

To the first 50 new subscribers to The Herald he is offering a copy of THE VISITOR, by Harriet E. Boice. To every one who will send one new subscription he offered to send a Pocket Map of Palestine. For two new subscribers he will send you the book by the late James Wilson, "Will It Pay to Become a Christian?" (stock limited). For three new subscribers he will give you a beautiful Scripture Wall Motto; for four, a Smith's Bible Dictionary; for five, a Cruden's Concordance; for ten, a \$4.00 Bible; for twenty-five, a \$10.00 Bible.

Now why not do it? Why not get one of these helpful books? You will not only be benefiting yourself at once, but you will be benefiting yourself again by knowing that others are reading The Herald and are being built up for cooperative effort in all Christian labor.

Then, on top of these—if several of you wish to club your labors in the name of your Sunday School, or your Berean society, or your Church, he will give such society or Sunday School or Church an extra premium consisting of a New Testament Wall Map of Palestine, appropriate for the walls of a class room or Sunday School room. This will give inspiration to your local church. Get last week's paper again and look the proposition over carefully.

In return for the enlarged paper of 16 pages, beginning October 5, kindly cooperate in Bro. Stilson's effort to increase the circulation of The Restitution Herald by several hundred.

MINNESOTA

Conference Officers:

Mrs. Dell Savage, President,	Waite Park
Mrs. Mae Randall, Secretary,	Mora
Mrs. Ruth Hoskins, Treasurer,	Eden Valley

The Fall Conference will be held at Lester Prairie, commencing October 1—holding over Sunday, the 3rd. A good attendance is urged.

Mrs. Thos. M. Savage.

ILLINOIS

DIXON DEDICATION

The new church at Dixon, Illinois, will be dedicated on Sunday, October 3. The services for the day will consist of sermon and communion at 10:30 a.m.; dedication service and sermon at 2:30 p.m.; and sermon at 7:30 p.m. F. E. Siple will speak morning and night, and F. L. Austin in the afternoon. Special music at all three services, the Oregon choir having charge of music for the afternoon service. An urgent invitation is extended to all.

DOINGS AT HEADQUARTERS

There has been no response or inquiry relative to Bible Training Class as announced in Heralds of August 17 and 24.

We are right now busy installing new pipes for heating in section number 1 of the greenhouse. The Survey Committee and the Executive Board recommended this at last General Conference. Till now we had hoped that the old system could be repaired, but the cost of such repairs is too great in proportion to the result obtained. Therefore, nearly five hundred dollars will have to be expended at once for this installation.

GOLDEN RULE HOME

We have reached a time when the heating system on second floor of Golden Rule Home needs to be increased. This, too, was recommended at the last Conference by the Survey Committee and Executive Board. Headquarters is endeavoring to carry this out. There are no funds on hand for making these improvements, in fact, during the summer months our income from all sources is always less than our disbursements. Therefore, there are many anxious days at headquarters during the summer; the problem is how to meet the expenses. And by having to invest money for these two heating systems—Greenhouse and Home—probably from five to seven hundred dollars, the problem becomes still greater.

It was for such as the foregoing and other matters that some weeks ago suggestion was made that a thousand Ten Dollar contributions per year would not only take care of all unforeseen expenses like this, but would afford us a constant revenue with which we could expand or increase our activities. If headquarters were informed that such an income was to be depended upon then we could plan ahead for Sunday School helps, evangelistic work, tracts, and such things for which calls come from different directions.

We again call attention to this suggestion and ask if there are not many others who will unite with those who have already responded in contributing to such a fund for incidentals, emergencies, expansions, and so forth—for the good of the work.

Bro. McGraw has been busy of late soliciting job work from various places in and about Oregon. He has some nice jobs to figure on. Remember, he is always glad to receive orders for your stationery, calling cards, invoices, statement forms, and so forth. Just address the National Bible Institution.

It may simplify matters for our correspondents if we say that all correspondence can be addressed to, and all remittances made to—National Bible Institution.

All mail addressed to The Restitution Herald, National Bible Institution, Golden Rule Greenhouse—and also all addressed to F. L. Austin, unless marked "Personal", is opened by the same desk and then distributed to the proper desks for attention. Therefore it is just as well for all mail intended for any branch of General Headquarters to be addressed, National Bible Institution, Oregon, Illinois.

THE LIVING MANNA

WHEN the children of Israel grew hungry God fed them, for "behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground." "And it was like coriander seed, white; and the taste of it was like wafers made with honey." "And when the children of Israel saw it, they said one to another, It is manna. . . . And Moses said unto them, This is the bread which the Lord hath given you to eat."

When they grew thirsty God gave them drink, for He told Moses, "Thou shalt smite the rock, and there shall come water out of it, that the people may drink."

These people under Moses were living by faith, trusting God to give them the promised land. They "did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

People marvel at God's care over His followers then, but halt in accepting a similar blessing by living under Christ and through faith having access to the promised land.

At one time the people seeking a sign from Christ, said, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." And Jesus answered, "Your fathers did eat manna in the wilderness, and are dead", but, "I am the *living bread* which came down from heaven: if any man eat of this bread, he shall live for ever"; and, "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst."

When the woman of Samaria and Christ talked at the well Jesus told her, "Whosoever drinketh of this water shall thirst again: but whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

After hearing and believing in the Messiah she herself was filled with Christ—the *Living Water*. She was no longer thirsty, but "left her waterpot, and went her way into the city", where she began spreading the news of Christ.

As Israel fed upon material manna centuries ago so we must feed upon the spiritual manna now. Christ will make our lives happier and we will become a blessing to others as did the woman of Samaria.

By daily prayer we are built up and nourished; our faith is strengthened, God's promises are made more real; and we feel strong to do Him service. The prayer, "Give us this day our daily bread", is not only our trust for daily needs but a prayer for the spiritual uplift that we get only through the Savior. Only the comfort that there is in Christ can be called, "the peace that passeth all understanding".

Jesus, The Living Manna, and The Living Water, is for all who are hungering and thirsting for life. "Whosoever will, let him take of the water of life freely."

—Unknown.

In speaking of the Word of God one author says that "God has given man this 'bread of life', and he is analyzing it instead of eating it!"

THE SINFUL WOMAN

By Dorothy Magaw

SOME scribes and Pharisees came one morning into the temple where Jesus was teaching. With them they brought a sinful woman whom, they said, had been caught at her sin. They wished to know how Jesus would dispose of such a matter, hoping by His answer to have evidence with which to accuse Him. They said, "By the law Moses commanded us to stone such a person, but what sayest Thou?" But Jesus was a match for their cunning, and He knew their purpose. He stooped down and wrote on the ground. But when they continued to question Him He looked up and said, "Let him who is without sin cast the first stone at her", and immediately returned to His

Hast Thou, my Master, aught for me to do

To honor Thee to-day?

Hast Thou a word of love to some poor soul

That I may say?

For see, this world that Thou hast made so fair

Within its heart is sad;

Thousands are lonely, thousands weep and sigh,

But few are glad.

—Mrs. Prentiss.

writing. When brought to the point where they would have to commit themselves, their consciences bothered them and their hearts smote them. So, quietly, one by one, from the oldest to the youngest, they filed out leaving Jesus alone with the woman. How their hearts must have burned with shame! And the woman? She, too, must have been touched by the scene—must have been won by the love of Jesus—when He said to her, "If no man condemns you, neither do I; go your way, and from henceforth sin no more."

In our mind we can see the scribes and the woman and Jesus. The scribes seem to typify the scornful and cunning, and treacherous world which, when it sees a sinner down, will never help lift him up, but will only make the burden harder, and the condemnation more final. Then, when it meets up with righteousness and love, which is always stronger than scorn, hatred or treachery, coals of fire fall on its head, and it walks away in shame and degradation, leaving righteousness and love victorious.

The sinful woman seems to typify all the sinful and shameful people who, perhaps because they had not always had the best of chances, are engaged in their sin and shame and crime. But at last when they are down in despair, and the world seems to hold nothing but condemnation, they are made once more humble and hopeful by the voice of Jesus, which says, "If the world walks away in shame, and is not bold enough to condemn you before Me, the Christ, neither do I condemn you. Go your way, and sin no more."

Then Jesus is the Savior, the One who always understands the blackest sin, the most degrading shame, and the heart of repentance and despair. His love is so great that He saves us from condemnation and death, and inspires in us new hope, new faith, new spirit, new love, and new life. His voice is the one that says, "Go your way, and sin no more."

NOTES FROM MY BIBLE

By Lyman Booth

THE SINGLE EYE

SINGLE indicates oneness. Not that they have but one eye, but that the sight be one objective, and that one the light from heaven revealing heavenly things, or those things pertaining to the service of God, and also of those things pertaining to His great salvation. The single eye sees only pure objects. The eye that tries to look at two things at once can see neither perfectly. One will appear more distinctly than the other. It can not look upon the things of this world with a desire to possess them and at the same time see clearly the light from heaven. The single eye is the one that rivets its attention wholly upon the promises of God. Through faith it beholds only the rich treasures stored up for the worthy ones. It fills the whole body with that light which can not be hid.

LIGHT IN THEE

Good and evil are represented as light or darkness, and has reference more particularly to the mind—the intellect. If vain and false views have darkened the mind how great and fatal may that darkness be! If, on the other hand, it be filled with the Word of God in its purity its rays of light will radiate far and near, lending their beauty to every beholder, and filling the heart with joy and gladness.

GOD AND MAMMON

In this verse, 24, Jesus seems to have reached a climax in his argument. As between God and mammon there is as great divergence as between darkness and light. On the side of Mammon there are notions, feelings and actions with a taint of evil. On the other side there are notions, feelings actions that bear the stamp of goodness because of their perfect harmony with the will of God. Men must make a choice between them. One, not both, will be the object of devotion. One, not both, will be the custodian of our treasure. The treasures of the world are fleeting, perishing; those of God are eternal. It should require no great effort to make a choice. There is a motive in all endeavors—a point where God's people must separate from the people of the world in the worship and service of God. If we love and serve the one we become the enemy of the other. In James 4:4 we read, "Whosoever therefore will be a friend of the world is the enemy of God." Paul uses a like expression, "The carnal mind is enmity against God." Rom. 8:7. The world not only draws one away from God but opposes him in every way. If one should attempt to unite the two in religious matters he attempts a fruitless task. In James 4:4 worldly people are called adulterers and adulteresses, because of their unfaithfulness toward God. Worldliness in Christians is destructive to the marriage covenant with God, in which He is represented as all-sufficient, and they are therefore called adulterers and adulteresses. This makes plain the necessity of faithfulness upon the part of one who places his treasures above all worldly motives.

TAKE NO THOUGHT

Not that He would encourage thoughtlessness. That was not our Lord's disposition.

port inspire fear, or did fear answer to fear? What course of action did lack of faith dictate? Was it backward or forward? What course of action did faith dictate? What firm backing did this course have? Verses 8, 9. "They are bread for us." Are obstacles and adverse conditions the bread and nourishment necessary to growth in faith?

IV. Moses Tested. Num. 14:13-25. These verses record a very keen and subtle test of Moses' faith in and loyalty to God's declared purposes to make Abram the head of a great nation through which all nations should be blessed. In verses 11, 12 God suggests a course of action that is very natural to flesh thinking. In it there is discouragement and the giving up of a set purpose because of seemingly insurmountable obstacles, also an appeal to human pride. It is a course of action that flesh thinking would naturally devise. In verses 13 to 16 Moses gives proof that he had risen above flesh thinking to thinking from God's viewpoint, the viewpoint which considers, first of all, the honor and glory and majesty of God's name and power. Nothing must be done which would show weakness and shortness of power. In verses 17-19 Moses gives evidence that he understood and accepted God's declared way of dealing with Israel (the only way God can deal with imperfect man to bring him to perfection). Note the simplicity of that way. Does it involve leniency toward imperfection and its wrong? Does forgiveness mean that the wrong-doer is freed from the consequences of his wrong? Why would it not be wise to thus free him?

Should we interpret verse 20 to be God's acknowledgement that Moses had reached full agreement with Himself, or should we interpret it to be God's acknowledgement that He had been saved by Moses from yielding to a fitful consideration of an unwise course?

V. God's Plan Proceeds. Num. 14:21-45. In these verses we have the story of how God carried out His plan of action as stated and agreed to by Moses in verses 17-19. Read the story for its main points. Be sure that you get the point that, even though God pardoned, as stated in verse 20. He nevertheless did not clear the guilty. The people were guilty so long as they should remain in the sin which they had committed. What was that sin? Heb. 3:16-19.

Did the mere knowledge of what God was going to do to them bring them into belief and its submission? Verses 39-45. Were the mourning, vs. 39, and the admission of sin, vs. 40, due to true repentance or to fear of consequences?

Only true repentance of unbelief and entrance into belief could free the unbeliever from the guilt of unbelief. Though the people admitted their sin, they proved themselves still in unbelief by plunging ahead to do what God had, by that time, forbidden. From this we see that it was necessary for God to visit the iniquity of the fathers upon the children. He must do it until hard experience should cause belief to be born in the heart of Israel.

What great ultimate motive does God have in thus pardoning man and at the same time refusing to clear him of guilt? Vs. 21.

FOR CLASS

Give a brief sketch of last week's lesson showing its connection with the group of les-

sons under consideration.

With what particular phase of nation building does this week's lesson deal? How did God manage to bring Israel's lack of faith to the surface of expression? Give an account of the two reports and account for each. Describe the effect on Israel of the two reports, and the courses of action prompted by each.

Relate the story of the test to which God put Moses. Why does God test people—to enlighten Himself, or to bring man to a full expression of himself and thus to enlighten and develop him?

How did God deal with unbelieving Israel? Show the wisdom of this course of action.

Children's Column

PREPARED BY DAISY NOKES

THE REPORT OF THE SPIES

CAN you tell something about last Sunday's lesson? What was the golden text? "The Lord is with us." Num. 14:9.

There was no good thing that came to these Israelites which did not come except because of God's kindness to them.

In to-day's lesson learn about how afraid the people were to go into the promised land on account of giants that some men told them lived in the land.

God had guided them safely by the pretty cloud and now they were near to their new home. Moses sent twelve men ahead as spies to see and learn all about the country and the people living there. They went in different directions. When they came back they brought their arms full of fruit—figs and grapes. One bunch of grapes was so big and heavy that it was hung on a pole and carried by two men. I think they wanted to keep the fruit whole and nice to show to the people. They tell us that to-day in that land large clusters of grapes sometimes weigh ten or twelve pounds. You would have a time carrying one bunch wouldn't you. They are quite different from the grapes we have here.

Some of you boys and girls that live on farms would like to have seen that beautiful country. God had told Moses that the land would have milk and honey. The men found the land very rich with great, green pastures.

They could gather honey in great masses out of the rocks. They all liked the country, but ten of them were afraid of the big men that lived there. "Why," said they, "we felt like grasshoppers beside them, we were so much smaller, and the walls around their cities reached up to heaven. No, we never can live there!"

Joshua and Caleb were the two brave leaders that wanted to go into the country and tried to talk to the people but the ten afraid spies had made most all believe that the big men, or giants as they called them, would do them harm.

Joshua and Caleb said, "Be of good courage, God has promised to give us this land for our home and He will help us to drive out the people who do not belong there. The Lord is with us."

But the people didn't trust God enough and turned back into the wilderness.

GOLF TOGS IN CHURCH

TIMES have changed in many ways since our forefathers landed on Plymouth Rock; there have been changes in dress, in speech, in spelling, in mode of conduct, and in thinking. Perhaps there is none more radical and striking than in the attitude toward Sunday observance.

We read recently of the pastor in Shenandoah. . . . who welcomed twenty-five of his parishioners to Sunday school after they had played around the golf course. As a special inducement he announced that they might come wearing golf suits.

Imagine the scene and then think back to the "good old days" when the constable made a call upon anyone who was absent from church and the authorities prescribed stocks and fines as remedies for their failures. Then the tithing-man kept people awake by touching them up occasionally with a long pole; now the tired business man keeps himself awake thinking about the golf course and counting his score.

In those days the Sabbath began at sundown Saturday and no unnecessary labor was allowed after that time. No big Sunday dinners were served; mothers went to church, too. Children did not play games, but sat in the house and studied the Scriptures. There was no Sunday visiting; they had no picnics or fishing parties on the Sabbath.

Shades of Cotton Mather! What would have happened if he had witnessed a Sunday ball game, a golf course covered with players, or a movie theater crowded to the doors? We believe that the sainted elders would have expected an earthquake or bolt of lightning to destroy both church and congregation if the desecrators of the day had come to church in togs which advertised their "fall from grace."

Is either way right? Some Pilgrims thought the earth in a bad way; we have those who still think so. Yet the most strict observance of the Sabbath to-day would have been considered deepest sin in 1620.

Has the pendulum swung too far? Do golf suits in church typify the present day attitude toward all things sacred? At least, it is worth while thinking about.—Selected.

STATURE

Matthew 6:27

Some writers think that *age* would have been a better rendering. It seems to be more in line with His discourse, for He was trying to instill in their minds their helplessness to do for themselves, even the smallest thing. A cubit is considered as eighteen inches, which is more than one-quarter of the height of most men. If He had said, "Which of you by taking thought can add a hair's-breadth to his stature?" it would have shown man's littleness fully as well, and would have been in accord with other scriptures. A cubit would more fittingly represent his age and the hair's-breadth his stature. The age of man is mentioned as like a cubit, span or hair-breadth. The Psalmist said, "Behold, thou hast made my days as an handbreadth; and my age is as nothing before Thee: verily every man at his best state is altogether vanity." Psa. 39:5.—Lyman Booth.

The Restitution Herald

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

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F. A. Stilson, Assistant Editor and Circulation
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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

WALK WORTHY

To walk worthy of one's vocation is most desirable. A doctor should walk worthy of his profession; an evangelist should walk worthy of his vocation; a Christian should walk worthy of his vocation wherewith he has been called.

Down through the ages God has called different ones for present work as well as for work in future time. Abram was called of God. He was called for a special effort—to go into a land which God would show him. He must walk worthy of his calling. By faith he did so. Moses was called to be a liberator. He lived, thought, advised, planned, directed, in agreement with and worthy of that position. David was called to be a ruler of that same nation. His calling was different. His vision of service was different. But he must walk worthy of his particular vocation, the one to which God called him.

So likewise with the Christian of to-day. Each and every such one has been called: called by the Gospel, called by the Spirit of God, called for a service—the service of being helpmeet for Christ.

Walk worthy.

That we may the better thus walk, it is important that we each one get the clearest, brightest understanding of the duties that are before us, of the service that is to be rendered. Such vision can be best attained by careful, earnest study of the word of God, "rightly dividing the word of truth", discovering with ever clearer comprehension the duties of those who are called to this high calling

NOTICE OF CHANGE

BEGINNING with the next issue, Volume 16, Number 1, THE RESTITUTION HERALD will take the form of 16 pages, 9x12. This change is made after carefully considering as well as possible the interests of the cause and of the readers as well as the expressed wishes of numbers who have, in answer to our request, expressed themselves thereon.

The subscription price will remain the same.

The paper will be considerably larger; it will be more easily divided into departments; and it will cost several dollars more per week. It is because of this additional cost that we have hesitated till the last moment before deciding to make the change. It is thought that the more pleasing and convenient size as well as the additional space will make the paper sufficiently more attractive that each reader will take interest in soliciting new subscribers to that extent that the additional cost will be thus covered. We need more than that. To do justice to THE RESTITUTION HERALD we should have 500 additional subscribers. We can secure them if all those who are interested will strive diligently to interest others to take THE HERALD.

This increase of size will call for additional copy every week. It will require more editing, increased work all around, increased responsibility. But the three members of the Board resident in Oregon, together with others who have been consulted are unanimously confident that the church as a whole will show its appreciation of this additional effort by securing additional subscribers for the paper. We ask earnest cooperation in this increased effort put forth for the dissemination of truth and for continued unification in spirit of the church.

CHARACTER

AT THIS time when we contemplate changing the form of THE HERALD, the editor desires to make mention of the character of articles solicited for its columns.

By unanimous agreement in General Conference assembled at Waterloo, Iowa, in August 1921, our common effort is to announce and advocate such Biblical doctrines and teachings as are commonly believed among us. This agreement was made, if the writer properly understood, after an expression of a sincere desire to cooperate one with another in the proclamation of the Gospel. It was therefore voluntarily agreed that the proclamation of thoughts which one realized would cause dissention and confusion would be withheld. That is, that each one would endeavor to cooperate in proclaiming the things which all were mutually agreed upon. It was expressly stated and understood that such cooperation did not necessarily indicate the whole of any individual's personal belief. He might have views which he honestly and earnestly believed to be highly beneficial, but if the proclamation of such tended to disrupt the church then he, under such conditions, voluntarily agreed to refrain from their proclamation. Therefore, the editor sincerely urges that an abundance of copy will be sent to THE HERALD for publication, that will give uplift, inspiration, strength to the church and to the individual along the lines of Biblical truth which we all believe and in the proclamation of which all can heartily cooperate.

THE RESTITUTION HERALD is not the editor's paper, nor is it the paper of any particular clique or band. It is the paper of the entire church and as such let no one endeavor, at the expense of others, to force any doctrine into its columns that tends to disrupt the church and the mutual cooperation of all.

NEWLY DISCOVERED TRUTHS

WE SHOULD at all times encourage earnest, prayerful, personal study of the Scriptures in an earnest effort to understand truth as God intended it to be understood. There should be no hindrance in the least to such a study. And once a person discovers what appeals to be valuable truth he should put forth consistent effort to obtain the judgment of other earnest searchers as to its correctness.

It was for this purpose that some time ago the proposition was made that a second paper should be published under some such title as "Bible Investigator". Not "investigator" in the sense of a committee investigating a concern, but "investigator" in the sense of a united effort to investigate or search the Bible in an effort to find the greatest amount of truth possible. Then through the columns of such a paper to secure the judgment of other honest investigators as to the probable correctness of the newly discovered thoughts. Such a medium would furnish opportunity for honest and earnest students to kindly and beneficially exchange thoughts for mutual upbuild.

There is still call for such a paper. Our print shop is in position to publish such a medium provided the finances are forthcoming. But having so many things in hand that need money, even more money than is available it seems almost impossible to undertake the publication of such a paper unless the money were quite certain. Those, however, who urge greater freedom of expression in print should be the ones who should encourage publication of a paper for that purpose.

SUNDAY SCHOOL LITERATURE

SERIOUS STUDY is being given the question of a change in our Sunday School literature. Announcement will be made at the earliest possible date. If change is made it will probably be made with the beginning of 1927.

Word from different Sunday Schools or from those who use or desire to use Sunday School literature, will be gladly received. Let us know your needs, your ideas, your suggestions.

ANOTHER Annuity Bond of \$500 has just been issued.

HERALD RECEIPTS

E. A. Titus; F. W. Huber; Mrs. Emma K. Robinson; Mary M. Garton; John W. Burget; Mrs. Anna Banes; Mrs. Flora E. Hogue; Mrs. May Doll; Fred Doll; Mrs. May Groesbeck; Samuel Kelly; Mrs. Luther Vale; Mrs. Jas. Hendricks; Wm. M. Huffer; Mrs. G. H. Loudenslager; Mary A. Woodward; Aaron Leatherman.

WINCE MEMORIAL FUND

Previously mentioned	\$2530 16
Mrs. G. B. Sprinkle (Colo.)	2.00
Total	\$2532 16

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

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621 S. Fellows Street 1506 South High Street 714 S. Broadway
South Bend, Indiana South Bend, Indiana Dayton, Ohio
For Berean Literature address, "The National Berean Society," Oregon, Illinois

The class at Macomb, Illinois, after a short period of inactivity has resumed operations again. The Berean Editor hopes to meet with them about once per month this winter.

The following came in just a wee bit tardily from Chicago:

The Chicago church and Bereans had the pleasure of having Bro. and Sr. Benn and son, Bro. Kent, of Dayton, Ohio, also Bro. Paul Hatch, of Harvey, Illinois, to meet with them Sunday, September 12.

Bro. and Sr. Hatch are in Petoskey, Michigan.

The Chicago Bereans had their annual business meeting September 12. The officers for the ensuing year are: President, Mrs. Jas. Browning, 4727 Gladys Ave.; Vice-president, Mrs. Josephine Barnebee, 625 N. Long Ave.; Secretary-treasurer, Jessie M. Wilson, 625 N. Long Ave.

And a sister writes in, saying: "Isn't it true, that men would rather argue about the religion of Christ than to live it?"

Our Berean President, Sr. Railsback, has been on the sick list, too, but at last report was up and investigating the different departments again.

"ARE YOU THERE?"

I like to play close by my father's den,
When he's at work, and every now and then
Ask: "Father, are you there?" He answers back:
"Yes, son." That time I broke my railroad track
All into bits, he stopped his work and came
And wiped my tears, and said: "Boy, boy! Be
game!"

And then he showed me how to fix it right,
And I took both my arms and hugged him tight.

Once, when I asked him if he still was there,
He called me in and rumbled up my hair.
And said: "How much alike are you and I!
When I feel just as boys feel when they cry,
I call to our Big Father, to make sure
That He is there, my childish dread to cure.
And always, just as I to you, 'Yes, son,'
Our Father calls, and all my fret is done!"
—Strickland Gillilan.

REPORT OF IOWA STATE BEREAN BEREAN DAY

Thursday, August 26, was observed as Berean Day at the Iowa State Conference. At the forenoon business meeting, various committees reported and the following officers were elected for the coming year:

President, Blanche A. Harland, 601 First St., Cedar Falls, Iowa; Vice-president, Esther Sealine, Stanhope, Iowa; Secretary, Lora O. Reinhard, Gladbrook, Iowa; Treasurer, Sidney Jackson, Waterloo, Iowa.

During the afternoon a very fine program was given by the children and young people. A short business meeting was held after the program and the following committees were appointed:

Isolated, Margaret Ellis, 319 Cutler St., Waterloo, Iowa; Dorothy Starbuck, 601 First St., Cedar Falls, Iowa; Tract, Rosa Fish,

Maxwell, Iowa; Literary, Leona Marsh, 313 S. 51st St., Philadelphia, Pennsylvania.

The Social Service in the evening was led by Bro. Sidney Jackson and the sermon was delivered by Bro. Paul C. Johnson.

The day was very profitable to all, and we wish to thank all those who helped in any way.

Lora O. Reinhard, Secretary.

The Apostle Paul tells us that they are not all Israel which are of Israel, and again in Rom. 2:28, 29, "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

And so they are not all Bereans which are simply so outwardly, and service to God is not measured by the outward sham and show. A little meditation on God's Word and plan each day, an earnest effort to live a life of devotion and service,—these things will make one a real Berean, and a Christian worthy of the name.

We have words of praise for the stranger's ways,
And smiles for the some-time guest,
But oft for our own the bitter tone,
Though we love our own the best.
—Margaret Sangster.

Promptness is one of the necessary things in the life of any *live* Berean class. Do you usually try to catch a train five minutes after it is "due out"?

The water that goes over the dam isn't the water that is used in generating the electrical current at the power house. The water that does the work goes through the wheels. Time is something like water. If it slips by without being used it is gone—and gone forever. If you will only open up the gates and let it go "through the wheels" you will get something out of it while it is going.—P. C. J.

DAILY SCRIPTURE READINGS

(Continued from page 403)

of benefiting the one in whom and through whom evil may be manifested. No effort whatsoever will be made against an individual; all effort will be made against the evil or the wrong, with a view to the conversion, the establishment, the saving of the individual. How beautifully grand is the Christian's ideal and aim in the light of these scriptures!

Tues.—Oct. 5—Phil. 1 Mem. V. 27
Wed.—Oct. 6—Phil. 2 Mem. V. 9
Thur.—Oct. 7—Phil. 3 Mem. V. 20
Fri.—Oct. 8—Phil. 4 Mem. V. 8
Sat.—Oct. 9—Col. 1 Mem. V. 10

Lack of space forbids further notes on the readings of this week.

The Sunday School

Prepared by A. L. King

THE REPORT OF THE SPIES

LESSON 2 OCTOBER 10, 1926
LESSON TEXT: NUM. 13:1 to 14:45
RESPONSIVE READING: PSALMS 95 and 96
NUMBERS 13:23-33

Golden Text: We are well able to overcome it:—Numbers 13:30.

FOR STUDY

Review: What stage in the development of the people of Israel into God's nation are we now considering? What particular incident took place in last week's lesson? What were the tangible evidences that God was personally and directly guiding and controlling this great work? What was the evidence that following after God's law was of prime necessity to this development? What does Num. 9:23 show concerning Israel's accord with God's guidance at this particular time?

The New Lesson: In this week's lesson we consider an incident which brought to the surface the lack of faith and submission to God's guiding hand, which was lurking in Israel's heart, notwithstanding her so recent confident agreement to God's law covenant, and her fine start from mount Sinai, studied in last week's lesson. Both were doubtless sincere at the time they took place, but Israel did not know herself as well as God knew her, and, always the process of faith-development is preceded and accompanied by incidents that make us know and realize our own true condition before God.

This lesson is an outstanding lesson on faith, and therefore one which touches each of us very closely.

I. God's Test. Num. 13:1-20. Through whom was this particular plan to be executed? God knew the land. He could have told the people about it and assured them of His power to overcome the obstacles. Why was the plan He chose to follow a more keen test of faith than the above? Have we any right to say that God knew there was not the faith in Israel's heart to pass the test, and if this be true why did He apply the test?

II. The Results of the Test. Num. 13:21-33. Give an account of the two reports returned by the spies. Which was in harmony with God's purpose, (well known to Israel) that Israel should possess the land? Which was the majority report? Which report was the result of giving first consideration to man's strength and second consideration to God's? Which report was the opposite result? Had God given Israel tangible evidence of His power to handle more powerful nations than the ones they were facing? Why was not this evidence a basis for faith to meet the present ordeal? Do we sometimes find this same reason for lack of faith in our own lives? Why did those who were giving the majority report appear as grasshoppers in their own sight? What were they forgetting? Were they making a comparison of the enemy's strength with God's, or of the enemy's with their own?

Apply the above questions to ourselves when we meet with the enemies to spiritual growth.

III. A Contest between Faith and Lack of Faith. Num. 14:1-10. To which report did the people as a whole respond? Did the re-

THE DESOLATE LAND

By Auntie Wince

PEOPLE are wondering why the Jews are going back to Palestine. I answer, "Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be filled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord."

Do you hear? Do you see, O unbelieving man? The Jews are going back to Palestine because God said long and long ago that they should go back.

When the land of Canaan was given to Abram (Gen. 13:14-18) God intended that his seed should have that land—the central land and the most precious land of the whole earth, where the Savior will reign and where of course His capital city will be.

God lays His plans a long ways ahead, and no man, no nation, can thwart them or cause them to miscarry. And note another thing. The Anglo-Saxon race—our race—have long been contending that they sprang from ten-tribed Israel, and in the passages that I have been quoting we find this to be actually so. It is the house of Israel who are to enquire about those waste and desolate cities and who are to fill them with flocks of men. Our own people are enquiring, so they must be Israel.

"He who is honest is noble, whatever his fortune or birth."

THE FULLNESS OF CHRIST

THE fourth chapter of Ephesians is one that is filled with most inspiring instruction concerning present day Christian prospect. In the 11th verse the apostle enumerates the different gifts to different servants; apostleship, prophets, etc. In the 12th verse he states that these gifts were made "with a view to the fitting of the saints for work of ministry, for upbuilding of the body of Christ; until we all advance into the oneness of the faith and of the full-knowledge of the Son of God, unto a man of full growth, unto a measure of stature of fulness of Christ".—*Emphatic Bible*.

These remarks were addressed to the church at Ephesus. The truth of them undoubtedly pertains to the Christian of the twentieth century as well. Christians of to-day are not only called through the Gospel but are likewise given labors and tasks. It is all "with a view to the fitting of the saints", to the end that the body of Christ should be upbuilt.

YOUR HEAVENLY FATHER FEEDETH THEM

OUR heavenly Father has provided food for the little birds and has given them the instinct to seek and find it. Not only this, but He has provided a great diversity of food for the various kind of creatures and has given each the instinct to find its proper kind of food. This should teach us the wisdom and forethought of an intelligent being who supervises and controls those things. When we ask the question, "Why is it that the insects, the fowls of the air, and the beasts of the forest each seek and always find their own kind of food? We can find no better answer than that given by our Lord, "Your Father feedeth them."

WHY TAKE YE THOUGHT OF RAIMENT?

In these verses our Lord directs attention to the lily in particular. In His daily walks He was careful to observe closely many things which people in general passed by unnoticed. With Him they each contained a valuable lesson and formed the basis of many parables. His observing eye found beauty in the objects He met in every day life, as for instance the lily, the grass of the field, mother-love of the hen as she gathered her brood under her wings, the birds that flew above Him and that joyously ate and drank from the bounties that lay strewn around, of the playful lambs, of the sheep that went astray in the wilderness, of the fold and the shepherd, the foxes that burrowed in the brambly thicket, and other wild creatures of the forest, the air, the street with sporting children, manhood rejoicing in the fruits of ripened years, the bride and bridegroom, the silken robes of the rich, the tattered garments of the poor, the palaces and castles of nobles and princes, the mourners and their dead, the beggar and the debtor, the owner of the vineyard, the steward, the laborers and their hire, the plowman, the sower, the reaper, the fisherman and their nets, the sweat of the toilers, the sighs of men in galling chains, the groans from dismal dungeons. Each called forth illustrations suited to teach some valuable lesson. While they were all peculiar to His time and the locality in which they were found they are given in language that renders them of universal application, and we may profit as well by them as those to whom they were spoken.

The lily in its natural estate excelled the glory of Solomon. Although arrayed in robes of regal splendor, seated upon a throne of exquisite beauty, adorned as artistically as the hand of man could make it, yet withal the lily far outshone his glory. No doubt but that the *Huleh lily* was the kind to which our Lord referred. It grew in the forest at the northern base of Mount Tabor, and also on the hills of Nazareth, perhaps not far from His boyhood home. It was a very large lily. When it first appeared it was rather uncomely, but as it developed there appeared three lovely petals forming a canopy of lovely design and of glorious colors, with which the works of art could not compare, and beneath which no earthly king ever sat in such glory.

A lesson of great moral worth may be learned from this beautiful flower. Its beauty was developed from within, over-

shadowing its former and uncomely appearance. So it is with people Christians especially. When in sin their adornments are uncomely; but when the word of truth, the spirit of the Almighty is implanted within, it begins to develop from within and unfolds until it reveals the new creature adorned with all the Christian virtues. As the beauty and loveliness of the lily come from within so also must a noble Christian character come from within, not from the old, outer covering which must soon drop off. Adornment comes from within, and defilement from without. The filthy garments of sin are from without, the robe of righteousness from within.—*Lyman Booth*.

JESUS IS COMING? WHY?

(Continued from front page)

his earth; in that very day his thoughts perish." Psalm 146:4.

"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." Ecclesiastes 9:5, 6.

"As for me, I shall behold thy face in righteousness: I shall be satisfied, when I awake with Thy likeness." Psa. 17:15.

Thus the Psalmist recognized death as a sleep, but looked forward to an awakening from that sleep.

This thought brings us to the New Testament, which throughout its twenty-seven books refers to death as a night of sleep following the day of labor and preceding the day of happiness and joy. In Paul's letter to the brethren at Thessalonica he said (1 Thess. 4:13), "But I would not have you to be ignorant, brethren, concerning them which are asleep." And then in the 16th verse he adds, "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", and he proceeds then to show how the living faithful shall at that time be united with the faithful of ages past who are resurrected. This point is further enlarged upon in 1 Cor. 15:51, where he says, "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

It is a grand hope to be looking for the coming of Christ. It is the one event toward which all the truths of the Bible point. The establishment and development of God's kingdom are dependent upon the coming of the King. Matt. 25:31; 2 Tim. 4:1. The restitution of the blessings lost through sin also await the Master's advent, Acts 3:19-21. And when you couple with this the fact that the dead shall be raised then, and life and health and joy given to those who have suffered and borne the burdens, it makes the heart sing for joy at the thought of that glad day. 1 Cor. 15:22, 23; Isa. 35:3-5; Rev. 21:3, 4.

No wonder John closed his wonderful book with the prayer, "Come Lord Jesus, and come quickly." May that bright morn soon dawn, for, come when it will, it cometh not too soon.